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*The Gift of  
Edward Everett Hale,  
of  
Boston  
(Class of 1839).*

*Recd 9 April, 1860.*



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A  
**GREEK READER,**

SELECTED CHIEFLY FROM

**JACOBS' GREEK READER,**

ADAPTED TO

**BULLIONS' GREEK GRAMMAR,**

WITH

AN INTRODUCTION ON THE IDIOMS OF THE GREEK  
LANGUAGE—NOTES, CRITICAL AND EXPLANATORY—AND AN IMPROVED LEXICON.

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SIXTH EDITION.

NEW-YORK.  
**PRATT, WOODFORD & COMPANY,**  
No 159, PEARL STREET.

.....  
1849.

Edue 1118.49.235

1860, April 9.

~~4234. H.~~ By Exchange, for  
~~the~~ Duplicates, of  
~~the~~ & S. 20th.

Entered according to act of Congress, in the year 1846, by

PETER BULL'ONS,

in the Clerk's Office of the Northern District of New-York.

## P R E F A C E .

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THIS work has been prepared especially for the convenience of those who use the author's Greek Grammar. The object aimed at is to furnish to the attentive student the means of solving readily every difficulty he meets with in his preparations, by referring him to that part of the Grammar in which the necessary explanation is contained, and to supply him with that assistance at his desk or in his room, for which he might otherwise have to apply to his teacher. In this way the teacher is relieved from much labor and interruption while engaged in other duties, much time is saved to the student, and he is gradually led to a thorough and practical acquaintance with the grammatical structure and idioms of the language.

This work is on the plan of the Latin Reader, published two years ago, and which has been so favorably received by the public. It contains a similar Introduction on the leading idioms of the Greek language, so arranged that reference to any part is easy, and is constantly made in notes at the foot of each page. The Introductory course consists of two parts:—*First*, Exercises in Etymology, beginning with those of the most simple character, and, following the order of arrangement in the Grammar, supplying ample means of *drilling* on the various forms of inflection, contraction, and euphonic changes which words undergo:—*Secondly*, Exercises in Syntax, consisting of easy sentences, from Classic authors, intended to illustrate, and, by repetition, to render familiar, the rules and leading principles of Greek Syntax, in regular order. By due attention to this part of the work, pupils will soon become familiar with the forms of words, and the construction of the language, and be prepared to enter, with much greater advantage, on the reading course which follows.

The text, from page 91 to page 160, is the same as the corresponding part of Jacobs' Greek Reader, with the addition of a few Æsopic fables. Instead of the Compilation on Geography, and the Extracts from Plutarch, which occupy the remainder of that work, there have been substituted here, a few selections from the *Incredibilia* of Palæphatus,—“Counsels to the Young,” from the epistle of Isocrates to Demonicus—“Evidences of design in Creation and Providence,” and the “Choice of Hercules,” from the *Memorabilia* of Socrates,—and a few extracts from the First book of Xenophon's *Anabasis*, containing an account of the leading events in that expedition up to the death of Cyrus. In the poetical extracts, those from Homer have been omitted, as properly belonging to a more advanced stage of the student's course, and a few additional odes from Anacreon have been inserted. These extracts have been preferred to those for which they have been substituted, both on account of their being more simple, and consequently more suitable for students at an early stage of their studies, and also on account of their intrinsic excellence.

In the numerous references to the Grammar, and to the Introduction on Greek Idioms at the foot of each page, the diligent student will find more important and useful aid than could be furnished by many pages of “Notes.” With ordinary attention to these he can hardly fail to acquire a thorough knowledge of the principles of the language in a comparatively short time, and be prepared to prosecute his future course with more advantage and pleasure. In the references, at the foot of each page, those preceded by a section mark (§) refer to the Section in the Grammar and its subdivisions indicated. In those not preceded by such a mark the first number directs to the corresponding number in the Introduction, and the second to the example under that number. Thus for example, 29. 1, directs to the example, *τὸ αὐτὸ μέρος διόρημα*, page 16, and shows how the possessive pronoun is to be rendered in such phrases.

As a further assistance to the pupil, “Notes,” partly original and partly selected, have been prepared, explanatory of such difficulties as would be apt to impede his course, and to these reference is made in the text, by numbers corresponding to the numbers in the Notes on each page. In preparing these a proper medium has been aimed at, that they might not be, on the one hand, so meagre as to be of little use, nor, on the other, so copious as to supersede mental effort on the part of the student. They are designed, not to carry him passively through the difficulties in his way, but, to furnish such suggestions as will enable him, by a proper exercise of his own powers, to master these difficulties for himself.

In the Lexicon appended, the derivation and composition of words have been given so far as they could be ascertained with certainty. In simple verbs, the root or stem is specified. The quantity of doubtful

vowels before a simple consonant is marked where there appeared to be any danger of mistake ; but before a vowel they are to be considered short or doubtful, unless where marked otherwise. The primary and leading meaning of each word is given first, and after that, its secondary and more remote or figurative meanings, in their order, so far as the brevity required in such a compend would admit. In all these, Donnegan's Greek Lexicon, and Anthon's Lexicon to Jacobs' Greek Reader, have been chiefly relied on as authorities.

No pains have been spared to ensure accuracy as well as beauty in the typographical execution of the work. On this point it is only justice to say that much credit is due to A. H. Guernsey, A. M., who has, with great care, and a thorough knowledge of the subject, revised the proof-sheets as the work advanced.



## GREEK IDIOMS.\*

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1. **BEFORE** translating, every sentence should be read over till it can be read correctly and with ease, special attention being paid to the quantity and pronunciation.

### *Quantity.*

1. The short vowels *a, o*, should always be pronounced short.

2. The long vowels *η, ω*, and the diphthongs, should always be pronounced long.

3. The doubtful vowels *α, ι, υ*, before a vowel or diphthong, or the consonants *ρ, φ, σ*, final, and in the end of a word are generally short.—In other positions they are sometimes long, and sometimes short.

4. A contracted or circumflected syllable is always long.

5. Any vowel before two consonants, not a mute and a liquid, is long.

### *Accents.*

2. According to the mode of pronouncing Greek generally adopted, whether Erasmian or English, no attention is paid to the Greek accents. These, it is manifest, had nothing to do with the *quantity* or length of syllables, but only, as it is supposed, with the rising and falling of the tone—a use which could be properly learned only from the living voice. In pronouncing Greek, however, as well as Latin or English, we naturally lay a greater stress of voice on a particular syllable. In doing so, care should be taken, when it falls on a short syllable, that

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\* A Greek idiom, strictly speaking, is a mode of speech peculiar to the Greek language. The term is here used in a more extended sense, to denote a mode of speech different from the English, or which, if rendered word for word, and with the ordinary signs of cases, moods, tenses, &c., would not make a correct English sentence.



the proper quantity be not thereby altered. This stress of voice, or what we call *accent*, according to our usage, is regulated by the following

### RULES.

1. In words of two syllables place the accent or stress of voice on the first; as, *τί-μη, μέ-ρος*.

2. In polysyllables, if the penult is long, accent it; if short, accent the antepenult; thus, *ἀνθρώ-πος, λεγό-μεν*, (with the Greek accents, written *ἀνθρώπος, λεγόμεν*.)

*Note.*—The modern Greeks, and those who follow them in the pronunciation of the ancient Greek, make a short vowel equal in length to a long one, and the stress of voice is always laid on the accented syllable. For the Greek accents, see Gr. § 206.

3. Before translating, the words are to be arranged in the order of construction in the same manner as in Latin. See Lat. Gr. § 152. In order to arrange and translate with ease, it is necessary to be familiar with the different cases, genders, and numbers of nouns, adjectives, and pronouns, and the moods, tenses, numbers, and persons of verbs; and to be able to distinguish them readily and accurately; and also to have a thorough knowledge of the grammatical construction or dependence of words on one another, and of the method of rendering the idiomatic forms of speech into good English. All this can be acquired only by patient, persevering study, and constant *drilling* on the principles of grammar,—an exercise which should be kept up till the utmost readiness is attained.

4. The English prepositions used in translating the different cases, in Greek as well as Latin, may be called *signs* of those cases. The signs of the cases in Greek are as follows:

Nom. (No sign.)

Acc. (No sign.)

Gen. *Of, from.*

Voc. *O, or no sign.*

Dat. *To, for, with, by.*

In certain constructions the idiom of the English language requires the oblique cases to be translated in a way different from the above. The chief of these are the following:

*The Genitive.*

5. The genitive, in certain constructions, is translated as follows:

- 1 After the comparative, without a conjunction, § 143, R. XI., *than*; as, γλυκύων μέλιτος, *sweeter than honey*.
- 2 After words signifying, *to be or belong to*, § 144, R. XII., *to*; as, τοῦ βασιλέως ἐστὶ, *it belongs to the king*.
- 3 After verbs of filling, abounding, separating, &c., § 144, R. XVI., *with, in, from, &c.*; as, χρυσοῦ ἡρησάσθω ῥῆα, *let him fill his ship with gold*;—ἐνπορεῖ χρημάτων, *he abounds in riches*.
- 4 Denoting *price*, R. XVIII.—*cause*, § 156, *for, on account of, &c.*; as, πέντε δραχμῶν, *for five drachmæ*.
- 5 Denoting *source, origin, or point from which* a thing is or proceeds, *from*; as, ἤκουσα τοῦ ἀγγέλλου ταῦτα, *I heard these things from the messenger*.
- 6 Denoting *respect wherein*, § 157, *with, with respect to, in respect of*.

*The Dative.*

6. The dative in certain constructions is translated as follows:

- 1 Denoting the doer, after passive verbs, and the verbals τός and τίς, *by*, § 154, R. XXX., and § 147, R. I. & II.; as, πεποιή-  
ται μοι, *it has been done by me*.
- 2 After nouns, § 146, and § 148, Obs. 1, *of*, as, Τέλλεος οἱ παῖδες, *the children of Tellus*.
- 3 After verbs denoting companionship, § 148, R. XXIII., *with*; as, ἄλλε τοῖς ἀγαθοῖς, *associate with the good*.
- 4 Denoting *respect wherein*, R. XXXIII. II., *with respect to, in respect of*.
- 5 Denoting *manner, in; instrument, with*, § 158.
- 6 Denoting the place where, *at*, § 159; as, Μαραθῶνι, *at Marathon*.
- 7 Denoting the time when, *on*, § 160; as, τρίτῃ ἡμέρᾳ, *on the third day*.
- 8 Denoting the measure of excess, R. XXXIX., *by*; as, ἐννε-  
αυτῷ πρεσβύτερος, *older by a year*.

*The Accusative.*

7. The accusative is commonly translated without a sign; but,

- 1 After verbs of *asking, concealing, depriving*, the accusative of the remote object is translated by *from*, R. XXIX. ;—of *clothing—with* ;—of *doing—to*.
- 2 Denoting *respect wherein*, § 157, Obs. 1 ; *in, of, as to, in respect of*.

### *Genitive and Dative without Signs.*

8. The genitive and dative are translated without a sign :

- 1 When the governing verb is translated by a transitive verb in English ; as,
  - 1st. Gen. ἀμίλα τῶν φίλων, he neglects *his friends*.
  - 2d. " διόμιθα χρημάτων, we need *money*.
  - 3d. Dat. βασιλεῖ πέπει, it becomes *a king*.
  - 4th. " ἀρῆξουσὶ τῇ πόλει, they will defend *the city*.
  - 5th. " πείθου τοῖς νόμοις, obey *the laws*.
- 2 When governed by a preposition ; as, ἀπὸ τῆς πόλεως, *from the city* ; ἐν τῇ Ἀσίᾳ, *in Asia*.
- 3 Without a governing word, in the case absolute, § 178 ; as, Κύρου βασιλείοντος, *Cyrus reigning* ; περιῶντι ἐνιαυτῷ, *a year having elapsed*.

### *Nouns in Apposition.*

9. Nouns in apposition (§ 129, R. I.) must be brought as near together as possible, and the sign of the case, when used, prefixed to the first only ; as,

- 1 Παῦλος ἀπόστολος, Paul, an *apostle*.
- 2 Σωκράτου τοῦ φιλοσόφου, Of Socrates, the *philosopher*.
- 3 Θεῷ κριτῇ, To God, the *judge*.

*Obs.* The noun in apposition is often in English connected with the preceding noun or pronoun by *as, being, &c.* ; as,

- 4 Πέμψαι τινὰ κατὰσκοπον, To send some one as a *spy*.

10. Possessive pronouns and possessive adjectives having a substantive in apposition, (§ 129, Obs. 2, 3,) or an adjective limiting it, (§ 133, 17,) should be rendered as the genitive of the substantive noun or pronoun from which they are derived ; as,

- 1 Ἐμὸς τοῦ ἀθλίου βίος, The life of *me*, the wretched *being*.



- 7 Ἡ ὠχάτη νῆσος, } The most remote island.  
 8 Ἡ νῆσος ὠχάτη, } The border of the island.

14. When two or more adjectives belong to one substantive, they may be translated either before or after it; as,

- 1 Ἀνὴρ ἀγαθὸς καὶ δίκαιος, { A man good and just, or,  
 { A good and just man.

15. When the adjective has a negative joined with it, or another word in the sentence governed by it, or dependent upon it, it must be translated after its substantive; as,

- 1 Ἀνὴρ οὐδὲ ἀγαθὸς οὐδὲ δίκαιος, A man neither good nor just.  
 2 Ἀνὴρ ἀπαιθνεύς μουσικῆς, A man ignorant of music.  
 3 Τίος ὁμοῖος πατρί, A son like his father.

16. An adjective without a substantive usually has a substantive understood, but obvious from the connection. In reading and parsing this may be supplied; as,

- 1 Οἱ πονηροὶ (ἄνθρωποι), Wicked men.  
 2 Διὸν ἐστὶ τοὺς χείρους (ἀνθρώπους) τῶν βελτιόνων (ἀνθρώπων) ἀρχεῖν, It is hard that the worse men should rule the better.  
 3 Στείγε μὲν τὰ παρόντα (χρήματα), ζητεῖ δὲ τὰ βελτίω (χρήματα), Be content with the present (things), but seek after better (things).

17. Adjectives commonly used without a substantive, (but still belonging to a substantive understood,) may be regarded as substantives, § 131, *Obs.* 2; as,

- 1 Οἱ Ἀθηναῖοι, The Athenians.  
 2 Οἱ θνητοί, Mortals.  
 3 Οἱ δίκαιοι, The righteous.

18. Adjectives denoting *place, time, order, manner*, &c., are often translated in English as adverbs (§ 131, *Obs.* 7); as,

- 1 Ἐπείσον ἀγχηστῖνοι, They fell *near* each other.  
 2 Ἠλθεν μεσονύκτιος, He came *at midnight*.  
 3 Ἠλθον βραδεῖς, They came *slowly*.

19. The adjectives *ἕκαστος* and *ἄλλος* are put, by a sort of apposition, with plural nouns and verbs, to indicate

that the objects are spoken of individually and distributively, § 131, *Exc.* 7. In this construction ἄλλος, like the Latin *alius*, is doubled in translating; as,

1 Οἱ δὲ ἕκαστος ἐδέχοντο δέκα, They each received ten.

2 Ἠρώτων δὲ ἄλλος ἄλλο, They asked one one thing, and another another.

20. Adjective words, when partitives, or used partitively, take the gender of the noun expressing the whole, and govern it in the genitive plural, § 143, R. X. (if a collective noun, in the genitive singular, § 143, *Obs.* 6). In this case, verbs and adjectives agree with the partitive, as if it were a noun, and are translated accordingly; as,

1 Μόνος ἀνθρώπων ταῦτ' ἐποίησεν, He alone of all men did these things.

2 Οἱ φρόνιμοι τῶν ἀνθρώπων εἰσὶ, ὀλίγοι, The wise among men (i. e. wise men) are few.

3 Ὁ ἐχθιστος βασιλέων ἄρχει, The most hated of kings rules.

21. When two comparatives are used for the purpose of comparing one quality with another in the same object, (§ 132, 3,) the last is translated by the positive degree in English; as,

1 Πλουσιώτερος ἢ σοφώτερος, More rich than wise.

22. The superlative of eminence (§ 132, 5,) is usually translated by *most*, with *a* or *an* prefixed in the singular, and without an article in the plural; or in both, by the positive, with *very*, *eminently*, &c., prefixed; as,

1 Ἀνὴρ φιλοτιμότερος, A very (or a most) ambitious man.

2 Πράγματα εὐηθίστατα, Very foolish things.

23. When the superlative is used for the comparative, (§ 143, *Obs.* 15,) it is translated as the comparative; as,

1 Ζεῖο δ' εὖτις ἀνὴρ μακάρεστος, No man is happier than you.

### Reflexive Pronouns.

24. Reflexive pronouns, like the Latin *sui*, generally relate to the subject of the proposition in which they stand; as

1 Γινώθι σεαυτόν,

Know thyself.

2 Ὁ σοφὸς ἑαυτοῦ κρατεῖ,

The wise man rules himself.

**Obs. 1.** Frequently, however, they refer to the object of the leading verb, or to the subject of a subordinate clause; as,

3 Ἀπὸ σεαυτοῦ ἐγώ σε διδάξω, I will show you this from your-  
self.

4 Ὁ κατηγορὸς ἔφη Σωκράτην The accuser said that Socrates  
διατιθέναι τοὺς ἑαυτῷ συν- made those following him,  
όντας, κ. τ. λ. &c.

**Obs. 2.** In the genitive, reflexives governed by a noun are translated as possessives, generally with emphasis; as,

5 Ὑπὲρ τοῦ ἑμαντοῦ πατρός, On account of my own father.

6 Τὴν ἑαυτοῦ ἀδελφὴν ἔδωκε, He gave his own sister.

7 Ὁ παῖς ὀβριζεῖ τὸν ἑαυτοῦ The boy insults his own father.  
πατέρα,

**Obs. 3.** Used as a reciprocal, the reflexive pronoun is translated like the reciprocal (§ 64); as,

8 Τόθ' ἡμῖν αὐτοῖς διαλεξό- Then we will discourse with  
μεθα, each other.

9 Φθονοῦσιν ἑαυτοῖς, They are jealous of one another.

**Obs. 4.** When ἑαυτοῦ (αὐτοῦ), is used for ἑμαντοῦ and σεαυτοῦ, (§ 63, 5,) it is translated in the first or second person accordingly; as,

10 Ἀλλ' (ἐγὼ) αὐτός αὐτοῦ But I shall myself, on my own  
τουτ' ἀποσκεῖν μυσός, account, wipe out this stain.

11 Σὺ δὲ αὐτὸν σφαιριστὴν παρ- But you giving yourself out, &c.  
παρέχων, κ. τ. λ.

## ADJECTIVE PRONOUNS.

### The Definite Pronoun αὐτός.

25. The pronoun αὐτός is variously translated, according to the manner in which it is used (§ 62); thus,

1 In the nominative case, like the Latin *ipse*, it gives emphasis to its noun, equivalent to the English myself, thyself, himself, &c.; as,

Ἐγὼ αὐτὸς ἐποίησα, I myself did it.

2 It has the same meaning in the oblique cases, when it begins a clause; as,

Αὐτὸν ὁρῶντα, I saw the man himself.

- 3 In the oblique cases, after another word in the same clause, it is used for the third personal pronouns, *him, her, it, &c.*; as,  
*Οὐχ ἴδουνας αὐτόν;* Have you not seen *him*?
- 4 After the article *ὁ, ἡ, τὸ*, it means, "*same*;" as,  
*Ὁ αὐτός ἄνθρωπος,* The *same* man.  
*Ταὐτὰ (i.e. τὰ αὐτὰ) πράγματα,* The *same* things.
- 5 In the genitive, added to a possessive pronoun in any case, § 133, 17, it renders it emphatic, and may be rendered by the English "*own*;" as,  
*Οἱ ἡμετέροι αὐτῶν πατέρες,* Our *own* fathers, 10, 4.

### *Demonstrative Pronouns.*

26. When two persons or things are spoken of, *οὗτος, ὁ δέ* and *ὁς δέ* *this*, in a subsequent clause, usually refer to the last mentioned, and *ἐκεῖνος, ὁ μὲν, ὁς μὲν, that*, to the first (§ 133, 3); as,

- 1 *Συγνώμη τιμωρίας ἀμεινων, τὸ μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηριώδους,* Forgiveness is better than revenge, for *the former* belongs to a gentle, *the latter* to a savage nature.

27. The Greek demonstrative, in apposition with a noun, or infinitive mood, or clause of a sentence, (§ 133, 5,) is generally omitted in the translation; as,

- 1 *Τί ποί ἐστὶν αὐτὸ, ἡ ἀρετή;* What is virtue?
- 2 *Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι;* What is more blessed than (*this*) to be mingled with the earth?
- 3 *Οἶδε τοῦτο ὅτι ταῦτα, &c. λ.* He knew that these things, &c.
- 4 *Ὅτι δ' εἶχε πτερὰ, τοῦτ' ἔμεν,* We knew that they had wings.

### *The Indefinite Pronoun.*

28. The indefinite pronoun *τις* corresponds to the Latin *quidam*, and is variously rendered, according to the connection; thus,

- 1 Alone it means *one, any one*; as  
*Οὐκ ἂν τις εὑροί,* Would not *any one* find.
- 2 With a substantive, (§ 133, 10,) it means *a, an, certain, some*; as,  
*Μίγας τις παῖς,* A *certain* large boy.  
*Ὀλγοὶ τινὲς ἄνδρες,* *Some* few men.





- 4 Before nouns with a possessive pronoun; ας, ὁ σὸς πατήρ, *thy father*.
- 5 Before a noun governing the genitive of a personal pronoun, translated as the possessive pronouns; ας, τὰ ἑαυτοῦ πράγματα, *his own affairs*; ὁ πατήρ ἡμῶν, *our father*.
- 6 Before a noun, with the pronouns ἕκαστος, οὗτος, ὅδε, ἐκεῖνος; ας, καθ' ἑκάστην τὴν ἡμέραν, *every single day*; οὗτος ὁ ἀνὴρ, *this man*.
- 7 Before nouns with the relative adjectives τοιοῦτος, τοιόσδε, τοσούτος, τηλικαῦτος; ας, ὁ τοιοῦτος ἀνὴρ, *such a man*; τὰ τοιαῦτα πράγματα, *such things*.
- 8 When repeated before an adjective after its noun; ας, ὁ ἀνδρῶπιος ὁ ἀγαθός, *the good man*.
- 9 When used before words quoted or designated in a sentence (§ 134, 15, 2); ας, τὸ δ' ὑμεῖς ὅταν εἰπῆτε, *when I say, "You."*

31. The article before a noun expressing what belongs to a person or thing, expressed in the sentence, is translated by the *possessive pronoun*; ας,

- |                                  |   |
|----------------------------------|---|
| 1 Ἀλγίω τὴν κεφαλὴν,             | I am pained in <i>my</i> head.                |
| 2 Πρόσχε τὸν νοῦν,               | Apply <i>your</i> mind.                       |
| 3 Ἄνθρωπος τῇ πατρίδι γηγένεται, | A man is born for <i>his</i> country.         |
| 4 Οὐδὲν γλύκιστον τῆς πατρίδος,  | Nothing is sweeter than <i>one's</i> country. |

32. An article before a participle may generally be translated as a relative pronoun, (having the antecedent understood,) and the participle as the indicative mood of its own tense (§ 134, 8); ας,

- |                    |                                  |
|--------------------|----------------------------------|
| 1 Ἐσὶ οἱ λεγόντες, | There are (men) <i>who</i> say.  |
| 2 Ὁ ὢν,            | (He) <i>who</i> is.              |
| 3 Οἱ μὴ καμόντες,  | (Those) <i>who</i> do not labor. |

Obs. 1. The participle of εἶμι is sometimes understood after the article; ας,

- |                             |  |
|-----------------------------|--|
| 4 Μίλων ὁ (ὢν) ἐκ Κρότωνος, | Milo who (was) from Crotona, or Milo from Crotona. |
|-----------------------------|--|

33. An adjective or participle, with an article prefixed, and having a substantive understood, is used as a noun (§ 134, 11); ας,

- |                        |  |
|------------------------|--|
| 1 Οἱ ἀγαθοί, οἱ κακοί, | <i>The good, the bad.</i>                  |
| 2 Οἱ δικάζοντες.       | <i>Those who judge, i. e. the judges.</i>  |
| 3 Οἱ λέγοντες,         | <i>Those who speak, i. e. the orators.</i> |

34. An adverb between the article and its noun has the force of an adjective, and is translated as such (§ 134, 10); as,

1 Ἡ ἄνω πόλις,

The upper city.

2 Ὁ νῦν ἀρχόμενος,

The present ruler.

3 Ὁ μεταξὺ τόπος,

The intervening space.

Literally, 1, "the city above;" 2, "he who now rules;" 3, "the space between."

### *The Relative Pronoun.*

35. The relative, with its clause, is used further to describe or limit its antecedent word in another clause of the same sentence. That word may be the subject of a proposition, or belong to the predicate, or to some circumstance connected with either. But to whichever of these it belongs, the relative and its clause must always be translated together, and in immediate connection with its antecedent word. Hence the following

### *General Rule of Arrangement.*

The relative, with its clause, should be placed immediately after, or as near as possible to the antecedent, and, unless unavoidable, another substantive should not come between them.

36. In the natural order of a sentence, the antecedent clause precedes the relative clause. But this order is sometimes inverted, and the antecedent, with its clause, follows the relative. In translating such sentences, the natural order must be restored by translating the antecedent word first; thus,

1 Ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησε, οὗτος ἀπέθανε.

Arrange,

Οὗτος, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησε, ἀπέθανε.

He, who did us many good actions, is dead.

37. Instead of ὃς, a general or indefinite antecedent, expressed or understood, in the singular, is followed by ὅστις as a relative, and in the plural by ὅσοι (§ 135, 7); as,

1 Πᾶς τις ὅστις,

Every one who.

2 Οὐδείς ὅστις,

No one who.

3 Πάντες ὅσοι,

All who.

4 Πάντα ὅσα, All things which.

5 Ὅστις οἶδε, Whoever (i. e. every one who) knows.

38. When the antecedent noun is without a general or indefinite adjective, the use of ὅστις and ὅσοι as relatives, shows that such an adjective is understood, and in translating should be supplied; as,

1 Ἄνθρωπος ὅστις, (Any) man who.

2 Αἱ πόλεις ὅσαι, (All) the cities which.

3 Ὅσοι μὲν γράφουσι, (All those) who write.

39. When the antecedent word is understood, it is usually some demonstrative or indefinite term, or some noun or pronoun which will be obvious from the context, and should be supplied in translating; as,

1 Λαβόντις ἃν δεήθησαν, Having received (the things) which, &c.

2 Μακάριος αἰὼν, ὅσοις Life is happy (to all those) to whom γάμοι μὲν ἐπιτέτουν, marriages turn out well.

40. To this construction belongs the phrase made up of ἔστιν and the plural relative in all its cases (§ 135, 11). In this phrase, ἔστιν remains unchanged, either by the number of the relative, or by the time (past, present, or future) to which the discourse relates,—the whole assuming throughout the character of an indefinite substantive pronoun (ἐνιοι, some), as follows:

1 Nom. Ἔστιν οἱ (= ἐνιοι) There are who (=some) fled. ἐκέρχοντο.

2 Gen. Ἔστιν ὧν (= ἐνίων) There are from whom (=from some) he refrained. ἀπέχετο.

3 Dat. Ἔστιν οἷς (= ἐνίοις) There are to whom (=to some) it seemed fit. ἔδοξεν,

4 Acc. Ἔστιν οὓς (= ἐνίους) There are whom (=some) he slew. ἐπέκτεινεν,

Note 1. These phrases are generally best translated by the word *some*, and in many cases they cannot easily be translated otherwise; as,

5 Ἀπὸ τῶν πόλεων ἔστιν ἃν From some cities. (= ἐνίων).

6 Κλέπτειν δέ, ἔφηκεν ἔστιν ἃ But he permitted to steal some things. (= ἐνια).

Note 2. So also ἔστιν is used with the plural of ὅστις, especially in interrogative sentences; as,

- 7 Ἔστιν οἷσιναις ἀνδράσιον ἡσθαι σφίσι ; Hast thou admired certain men  
τεθαύμασας ἐπὶ σοφίῃ ; for their wisdom ?

41. In like manner the following phrases formed with *ἔστιν* are used like adverbs, to express circumstances of time, place, or manner ; as,

- |                                 |                                    |
|---------------------------------|------------------------------------|
| 1 Ἔστιν ὅτε, (= ἐν ὅτῃ),        | Sometimes (lit. there is when).    |
| 2 Ἔστιν ἵνα, or ὅπου,           | Somewhere (lit. there is where).   |
| 3 Ἔστιν οὗ, or ἐνθά,            | Somewhere, in some place.          |
| 4 Οὐκ ἔστιν ὅπου,               | Nowhere (lit. there is not where). |
| 5 Ἔστιν ᾧ, or ὅπῃ,              | In some way, in whatever manner.   |
| 6 Οὐκ ἔστιν ὅπως,               | In no way.                         |
| 7 Οὐκ ἔστιν ὅπως οὐ,            | Certainly.                         |
| 8 Ἔστιν ὅπως (interrogatively), | Is it possible that ?              |

The antecedent is commonly expressed in the antecedent clause and understood in the relative, and is so translated. But,

42. When the antecedent is understood in the antecedent clause and expressed in the relative (§ 135, 2, 2d), it is, in translating, to be supplied in the antecedent clause, and omitted in the relative ; as,

- 1 Οὗτός ἐστιν ὃν εἶδες ἄνδρα, This is the man whom you saw.

43. When the antecedent word is expressed both in the antecedent and relative clause (§ 135, 2, 3d), it is translated in the former and understood in the latter ; as,

- 1 Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες ἄνδρα, This is the man whom you saw.

44. The relative is often put by attraction in the case of the antecedent, and sometimes the antecedent is put by inverse attraction into the case of the relative (§ 135, 9 & 10). In translating, the ordinary construction is to be restored, i. e.,

*First.* The attracted relative must be translated in the case from which it was attracted ; as,

- 1 Χαίρω ταῖς ἐπιστολαῖς αἷς I am delighted with the letters  
(for αῖς) ἔγραψας, which you wrote.  
2 Ἀπολαύω τῶν ἀγαθῶν ὧν (for ὧν) ἔχω, I enjoy the goods which I have.

*Obs.* When the antecedent from which the relative takes its case by attraction is understood, it must be supplied. This is commonly the case when the antecedent

is a demonstrative pronoun, or something of a general character, expressed by the English "thing," or "things;" as,

- 3 Μηδὲν (τούτων) ὃν οἱ πολλοὶ πράττουσι, None of the things (or of those things) which the multitude do.  
 4 (Τούτοις) οἷς (for ᾧ) εἶχε Using the things which he had.  
 χρώμενος,

45. *Second.* The attracted antecedent must be translated in the case from which it was attracted; as,

- 1 Ἐχει οὖν εἰπεῖν ἄλλου ὅτου οὖν πράγματος, οὐ μὲν διδάσκαλοι, Canst thou tell me any other thing whatever, of which the teachers? &c.

*Obs.* This construction is especially common with οὐδείς, and the relative ὅστις, through all the cases, as follows:

- 2 Nom. Οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσιν, There is no one who would not do those things.  
 3 Gen. Οὐδενὸς ὅτου οὐκ ἐκέλευσαν, There is no one at whom he did not laugh.  
 4 Dat. Οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο, There is no one to whom he did not reply.  
 5 Acc. Οὐδένα ὃντινα οὐ κατέκλειπεν, There is no one whom he did not bewail.

### *Related Adjective Words, § 136.*

46. Certain words used in comparisons, are related to each other as antecedents and relatives, (§ 69,) both of which agree in gender and number with the same noun, and the latter of which may always be rendered "as." They are subject to nearly the same variety of construction as the relative and its antecedent, (Nos. 35 to 45.) These words are the following:

Antecedent.	Relative.
1 Τόσος, (tantus,) So much, so great, such—	ὅσος, (quantus,) as.
2 Τοσόσθις, {	ὁπόσος, and { as.
3 Τοσοῦτος, { Just so much, so much—	ὅσος, }
4 Τοῖος, (talis,) Such, of such a kind—	οἷος, (qualis,) as.
5 Τοιόσθις, {	οἷος, or ὁποῖος, as.
6 Τοιοῦτος, { Of just such a kind—	

- 7 *Τηλίκος*, *So great, of such an age, or size—* *ήλικος*, *as.*  
 8 *Τηλικόςδε*,  
 9 *Τηλικούτος*, } *Just so great, &c.—* *ὁπηλικός*, *as.*

47. When the antecedent word is used alone, the relative with its clause is to be supplied in translating; as,

- 1 *Ὁ τοιοῦτος ἀνὴρ (οἷος οὗτος)*, *Θαυμαστός ἐστιν*, Such a man (*as this*) is to be admired.  
 2 *Τοιοῦτον ἄνδρα (οἷος οὗτός ἐστιν)* οὐκ ἂν ἐπαινοίης, Thou wouldst not praise such a man (*as this is*).

*Note.*—In the above, and in the following examples, the words in parentheses are supplied.

48. When the relative word is used alone, the antecedent, with its clause, is to be supplied in translating; as,

- 1 *Οὐδέν (εὐρ. τοιοῦτόν ἐστιν) οἶον ἀκούειν τοῦ νόμου*, There is nothing *such* as to hear (i. e. There is nothing like hearing) the law.  
 2 *Χαρίζομαι ἀνδρὶ (τοιοούτῳ) ὅλος σὺ εἶ*, I do a kindness to a man (*such*) as thou art.  
 3 *Εἰ τις ἀνὴρ ἐστι (τοιοῦτος) ὅλος ἐμπυρος (εἶναι)*, If any man is skilful (lit. If any man is *such* as to be skilful, § 136, 7).  
 4 *(Τοιοῦτος) ὅλος ἔ' εἰμι τοῦτο ποιεῖν*, I am *such* as to do this, i. e. I am able to do (I can do) this (§ 136, 9, 10).  
 5 *(Τοιοῦτο) οὐδὲν ἔ' ἐστι τοῦτο ποιεῖν*, There is *such* a thing as to do this; i. e. It is possible to do this.

49. When the form of expression is changed by the attraction of the relative clause into the case of the antecedent, and the whole is abridged by omitting the antecedent in the antecedent clause, and the verb *εἰμι* in the relative clause, as explained, § 136, 4, the omitted words must be supplied in translating, and the whole restored to the natural order. The following are examples in all the cases:

- 1 Gen. *Ἐγὼ οἶον σου ἀνδρός*, by attraction and contraction for *ἐγὼ τοιοῦτον ἀνδρός ὅλος σὺ εἶ*, I love such a man as thou art.  
 2 Dat. *Χαρίζομαι οἷα σοι ἀνδρὶ*, for *χαρίζομαι τοῖα ἀνδρὶ ὅλος σὺ εἶ*, I gratify such a man -- "

3 Acc. Ἐπαιρῶ εἶναι σὺ ἄνθρωπε, for ἐκινῶ τοιοῦτον ἄνθρωπον εἶναι σὺ εἰ,  
I praise such a man as thou art.

*Note.*—Such expressions as the above are sometimes still further abridged by omitting the substantive; thus,

Ἐγὼ εἶναι σοὶ χαρίζομαι εἰς σοὶ—ἐπαιρῶ εἶναι σὺ.

### *The Verb and its Subject.*

50. Every verb, except in the infinitive mood and participles, has its own subject, expressed or understood, in the nominative case; and every subject has its own verb.

The subject of a verb, i. e. the person or thing spoken of, may be a noun, a pronoun, an infinitive mood, a clause of a sentence, or any thing which, however expressed, is the subject or object of speech (§ 138, Rem.); thus,

- |                                   |  |
|-----------------------------------|--|
| 1 Τὸ ρόδον θάλλει,                | <i>The rose blooms.</i>                    |
| 2 Σὺ γράφεις,                     | <i>Thou writest.</i>                       |
| 3 Τὸ καλεῖναι φάδιόν ἐστι,        | <i>To command (or commanding) is easy.</i> |
| 4 Τὸ γινᾶθαι σεαυτόν, καλόν ἐστι. | <i>"Know thyself," is a good maxim.</i>    |
| 5 Τὸ εἰ σύνδεσμός ἐστι.           | <i>Εἰ is a conjunction.</i>                |

*Obs. 1.* When the verb is understood, it is often to be supplied from the preceding context; as,

- 6 Σὺ ἐποίησας; ἢ ὁ ἀδελφός *Did you do it? or did your brother do it?*  
(ἐποίησε);

*Obs. 2.* When the verb understood cannot be supplied from the context, it is generally the present indicative of εἶμι or γίνομαι, and is to be supplied in the person and number of the subject; as,

- |   |  |
|---|--|
| 7 Ὁ πλοῦτος θνητός (sc. ἐστίν),         | <i>Wealth is perishable.</i>               |
| 8 Κέρδος αἰσχρὸν βαρὺ καμήλιον (ἐστίν), | <i>Base gain is a grievous possession.</i> |
| 9 Πόλεως ψυχὴ οἱ νόμοι (εἰσιν),         | <i>The laws are the life of the state.</i> |

51. The subject, and all the words agreeing with it, governed by it, connected with it, or dependent upon it.



must be arranged in the order of their connection and dependence, and translated before the verb; as,

*Δαρείος, ὁ Πέρσου πατήρ, ἑαυτὸν* Darius, the father of Xerxes,  
*ἐγκομιάζων ἔλεγεν, κ. τ. λ.,* praising himself, said, &c.

52. When the subject of a verb is the infinitive, with, or without a subject, or a clause of a sentence, connected by *ὥς, ὅτι*, or some connective word, the pronoun *it* is put with the verb in English, referring to that infinitive or clause following it; as,

- |   |                                     |  |
|---|-------------------------------------|--|
| 1 | <i>Οὕτω δὲ καὶ Σωκράτην δίκαιον</i> | But <i>it</i> was just to judge So-              |
|   | <i>τὴν κρίνειν,</i>                 | crates thus also.                                |
| 2 | <i>Καλῶς ἐλέγεται ὅτι ταῖς μὲν</i>  | <i>It</i> was well said that <i>it</i> is proper |
|   | <i>δεῖ τῶν δοξῶν προσέχειν τὸν</i>  | to consider some opinions,                       |
|   | <i>νοῦν, κ. τ. λ.,</i>              | &c.  |

*Note.*—In this construction, the verb is sometimes said, though improperly, to be used impersonally. Its proper subject is the infinitive, or the connected clause.

### *Impersonal Verbs.*

53. The impersonal verbs *πρέπει, μέλει, δοκεῖ, δεῖ, χρῆ*, &c. (§ 114), are usually translated by prefixing the English pronoun *it*; as, *πρέπει, it* is becoming; *δοκεῖ, it* seems, &c. But,

54. The Greek impersonals governing the dative or accusative may generally be translated in a personal form, by making the word in the dative or accusative the nominative to the verb in English, taking care always to express the same idea which is given by the literal rendering, though in different words (§ 149, *Obs.* 1, &c.); thus,

- |   |                       |   |
|---|-----------------------|---|
| 1 | <i>Δεῖ σοι,</i>       | There is need to you, i. e. you have need.    |
| 2 | <i>Ἐξεστὶ μοι,</i>    | It is lawful for me, i. e. I may.             |
| 3 | <i>Ἔδοξε αὐτῷ,</i>    | It seemed proper to him, i. e. he determined. |
| 4 | <i>Μέτεστί μοι,</i>   | There is a share to me, i. e. I take part.    |
| 5 | <i>Προσέηκει μοι,</i> | It concerns me, i. e. I am concerned.         |
| 6 | <i>Ἐλλείπει σοι,</i>  | There is wanting to you, i. e. you want.      |
| 7 | <i>Χρὴ ἡμᾶς,</i>      | It is necessary that we, i. e. we must.       |
| 8 | <i>Δεῖ ἀνθρώπους,</i> | It behoves men, i. e. men ought.              |

55. In the use of certain verbs the Greeks often change an impersonal expression into a personal form, by con-

verting the object of the verb, or the subject of the infinitive following it, into the subject of the governing verb. This is the case particularly with such verbs as λέγεται ἀγγέλλεται, ὁμολογεῖται, *it is said, announced, acknowledged*, δοκεῖ, *it seems*, συμβαίνει, *it happens*. In either case, the verb may be rendered either in the personal or impersonal form (§ 175, *Obs.* 3), as the ordinary form of the English expression may require; as,

- |   |  |  |
|---|--|--|
| 1 | Λέγεται τὸν βασιλέα ἀπο-<br>φυγεῖν, or,<br>Ὁ βασιλεὺς λέγεται ἀπο-<br>φυγεῖν,            | It is said that the king escaped,<br>or,<br>The king is said to have escaped.                                  |
| 2 | Δελύσθαι μοι δοκεῖ τὴν ἐκεί-<br>νων ὑβρίν, or,<br>Δελύσθαι μοι δοκεῖ ἡ ἐκείνων<br>ὑβρις, | It appears to me that their insolence has terminated, or,<br>Their insolence appears to me to have terminated. |
| 3 | Κάθαρσιν εἶναι συμβαίνει,<br>or,<br>Κάθαρσις εἶναι συμβαίνει,                            | It happens that the purification is, &c., or,<br>The purification happens to be.                               |

*Obs.* This twofold construction is common also with the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπόν &c. εἶναι (§ 175, *Obs.* 4). Both forms are best rendered by the impersonal form in English; as,

- |   |  |                                      |
|---|--|--------------------------------------|
| 4 | Δίκαιόν ἐστί μοι τοῦτο πράττειν, or<br>Δίκαιός ἐμι τοῦτο πράττειν, | } It is right that I should do this. |
| 5 | Ἄξιόν ἐστι ἡμᾶς τοῦτο ποιεῖν, or<br>Ἄξιοι ἐσμεν τοῦτο ποιεῖν,      |                                      |

*Note.* In all these impersonal forms the proper subject of the verb is the clause or phrase following it. They of course come under No. 52.

56. The verbs δοκεῖν, φαίνεται, λέγεσθαι, and the like, like the Latin *videor* (Lat. Idioms in Lat. Reader, No. 70), instead of the impersonal are used in a personal form with ὡς, and agreeing with the subject of the verb in the clause to which they refer. When so used it is generally best to translate them impersonally; as,

- |   |  |   |
|---|--|---|
| 1 | Οἱ πολέμοιοι δὲ, ὡς γ' ἡμῖν<br>ἐδόκουν, ἀπῆλθον, | The enemy, as it appeared to us, departed; lit. as they appeared to us. |
|---|--|---|

2 Οὐκ ἐπαινήεις αὐτὸν ὡς ἰσχυρὰς, You are not, as it seems (i.e. as  
τῶν τοιούτων ἀνδρῶν, you seem), a panegyrist of  
such men.

3 Ἦσαν δ' αὐτὰι, ὡς ἐλέγοντο There were, as it was said (lit.  
τετρακόνσαι ἡμαῖται. as they were said), these  
four hundred wagons.

### Interrogative Sentences.

Interrogatory sentences are of two kinds, called *nominal* (57) and *Predicative* (61).

57. The *nominal* interrogatory is one in which the inquiry relates to a certain *person, thing, place, time, &c.*, and which is answered by a phrase or sentence giving or withholding the information required. Such questions are made by an interrogative pronoun, of a substantive, adjective, or adverbial kind; such as, *τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε, &c.* (§ 67); as,

1 Τίς ἦλθεν; τί ποιεῖς; Who came? What are you doing?

2 Ἡ οἷόν σε ἔκας φύγων; What sort of an expression escaped you?

3 Πῶς ἐπραΐε; How did he do it?

4 Πόσε φεύγεις; Whither do you flee?

5 Πόθεν ἔρχεται; Whence does he come?

6 Πόσοι ἀπέθανον; How many died?

7 Πῇ, or ποῦ, or πόθι μένεις; Where dost thou stay?

*Obs. 1.* The indirect question, common in negative answers, and also in similar sentences, when no interrogatory precedes, is introduced by a responsive corresponding to the interrogative word in the direct question. Thus, to the above the negative answers would be as follows:

1 Οὐκ οἶδα ὅστις ἦλθε; I know not who came.

2 Οὐκ οἶδα ὁποῖον, κ. τ. λ., I know not what sort, &c.

3 Οὐκ οἶδα ὅπως ἐπραΐε. I know not how he did it, &c.

*Obs. 2.* The article is sometimes prefixed to the interrogative word in order to fix attention directly on that which the question respects. Thus, "I wish to state what I conjecture concerning him." Τὸ ποῖον δῆ; Of what nature is *that*? or, What then is the nature of your conjecture?

58. Sometimes also, in order to make the object of a question more prominent, where antithesis, or a change of subject occurs, the words denoting the *object* are placed first, generally preceded by the interrogative τί δέ, and then the full question annexed in a second interrogatory ; as,

- 1 Τί δέ κυβερνήτης ; ὁ ὁρθῶς      But the pilot ? is he properly the  
κυβερνήτης ναυτῶν ἄρχων      commander of sailors, or is he  
ἑστῆς, ἢ ναύτης ;      a sailor ?  
2 Ὄνομα δέ σοι, τί ἔστιν ;      But your name ? what is it ?

59. An interrogation in which a *participle* agrees with the subject, requires often to be translated as a compound sentence ; thus,

- 1 Καὶ τίς δὲ σὺν τετρακιστόνῳ,      And by what was you convinced,  
ὃ παῖ, ταῦτα λεγεις ;      O boy, that you say these  
things ?  
2 Τὴν δέ ἐμπὶ δύνάμει ἐν πολλῷ      By what work hast thou learned  
ἔργῳ καταμαθὼν, ταῦτά μιν      my ability, so that thou passest  
καταγιγνώσκεις ;      such a sentence about me ?

Literally, 1. " And being convinced by what, O boy, do you say these things ?" 2. " Having learned my ability by what work, dost thou pass such a sentence about me ?"

60. The expressions, τί μαθών ; τί παθών ; τί ἔχων ; *why* ? introducing a question imply censure, and may generally be rendered as follows (see § 117, 44) :

- 1 Τί μαθών, τοῦτο ἐποίησας ; What has come into your mind  
that you do this ? lit. *Having learned what*—simply, *why*, &c.  
2 Τί παθών, τοῦτο ἐποίησας ; What happened to you that you  
did this ? lit. *Having suffered what*—or simply, *why*, &c.  
3 Τί ἔχων τοῦτο ἐποίησας ; What is in you, that you do this ?  
lit. *Having what*—or simply, *why* do you do this ?

*Note.* In this construction, ἔχων is sometimes found without τί prefixed ; when so used it has the same meaning as in Example 3.

61. The *predicative* interrogatory is one in which inquiry is made whether something expressed in the question is so or not, and is answered by a single affirmation or negation. This sort of question is sometimes indicated in Greek as well as in English, without any interrogative term, merely by the tone of the voice, or the position of the words ; as,

1 *Λέγεται τι καινόν;*

Is there any thing new?

2 *Τὸ θνήκε Φίλιππος;*

Is Philip dead?

62. The predicative question, however, is generally introduced by some interrogative particle. Of these particles some indicate the expectation of an affirmative answer, others of a negative answer; and the question is called *affirmative* or *negative* accordingly. The chief of these particles are the following:

I. *Ἦ*, affirmative and emphatic, generally refers to something present; as,

1 *Ἦ οὗτοι πολέμιοι εἰσι;* *Are these enemies?*2 *Ἦ γὰρ σὺ ταῖς χερσὶ τούτων  
τι ἐφύτευσας;* *Hast thou actually planted any  
of these with thine own hands?*

II. *Ἄρα*, implying *consequence*, represents the question as arising out of, or suggested by, something said before, and is frequently accompanied by the particles *ἄρα, οὖν*. *Ἄρ' οὖν;* (*nonne?*) is affirmative,—*ἄρα μή;* expresses doubt or solicitude; as,

1 *Ἄρα γραφικὴ ἐστὶν ἡ  
εἰκασία τῶν ὀρωμένων;* *Is then painting the art of rep-  
resenting things seen?*2 *Ἄρ' οὖν οἶσθα τίνας κ. τ. λ.* *Do you then know any? &c.*3 *Ἄρ' ἄγε οὐ χρεή;* *Is it not then at least necessary?*4 *Ἄρα μὴ διαβιάλλεσθαι δό-  
ξεις ἐπ' ἐμοῦ;* *Do you then think that you have  
been slandered by me?*

*Obs.* In the same manner *οὖν* is used interrogatively without *ἄρα* in affirmative questions, and *μή* in negative; as,

5 *Οὐκ ἐθέλεις ἵνα;* *Do you not wish to go? (Ans.  
Yes, certainly.)*6 *Ἀλλὰ μὴ ἀρχιτέκτων βού-  
λει γένεσθαι;* *Do you not wish to become a  
master-builder? (Ans. I  
do not.)*

III. *Μῶν* (*μὴ οὖν*), *num, whether*, is negative, and sometimes has *οὖν* or *μή* annexed. *Μῶν οὖν;* *nonne?* is affirmative; as,

1 *Μῶν δοῦλός ἐστιν;* *He is not a slave, is he?*2 *Μῶν οὖν δοκεῖς σοι φρόντισαι  
τὴν ἀγγέλλων;* *Do you then suppose that any  
of your messengers cares for  
you?*3 *Μῶν οὐχ ἄπαρ ἐποίησεν,* *Did I then not do something?*

IV. *Ἐπεὶ* and *ἔπειτα* (more emphatically *καὶ* and *καῖνε*) introduce questions expressing astonishment, indignation, and irony; as,

- 1 Ἐπεὶ οὐκ οἷε φροντίζειν ἀνθρώπων; Do you then really think that they (the gods) do not care for men?
- 2 Καῖνετα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν; And seeing that he is such, is it possible that you do not love him?

V. *Πότερον* (*πότῃ*)—*ἤ* (Homer, *ἤ*—*ἤ*), is used like the Latin *utrum*—*an*, in double questions (*πότῃ* is sometimes omitted in the first member); as,

- 1 Πότερον δὲ οὐδὲν ἀρέσαι δύναται Χαιρεφῶν, ἢ ὅστιν εἷς καὶ πάνυ ἀρέσκει; Is Cherephon then able to please nobody? or are there some whom he pleases much?
- 2 Ἰᾶς πλουτεῖν, ἢ πένητα ποιεῖς; i. e. *πότῃ* *ἰᾶς*, &c.; Whether do you suffer him to be rich?—or do you make him poor?

VI. *Ἄλλο τι ἢ* (for *ἄλλο τί ἐστι*, or *γίνεται*—*ἢ*), and *ἄλλο τι*, *Is there any thing else than?*—is equivalent to the Latin *nonne*; as,

- 1 Ἄλλο τι ἢ ἡμῶν ὁ βίος ἀνατραμμένος ἂν εἴη; Is there any thing else than that our life (i. e. would not then our life) be destroyed?
- 2 Ἄλλο τι (ἢ) γεωργὸς μὲν εἷς; Is not one a husbandman?

VII. *Εἰ*, *εἰάν*, *whether*; *εἴτε*—*εἴτε*, and *εἰ*—*ἤ*, *whether*—*or*, are used only in indirect questions. When the sense requires an affirmative answer, *εἰ* and *εἰάν* will be rendered *whether*—*not*; when a negative is expected, they will be rendered *whether*; as,

- 1 Σκέψαι εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, Consider *whether* the law of the Greeks is *not* better.
- 2 Σκέψαι εἰάν τόδε σοὶ μᾶλλον ἀρέσκει, See *whether* this does *not* please you more.
- 3 Οὔτε τῷ στρατηγῷ δῆλον, εἰ συμφέρει στρατηγεῖν. Nor is it manifest to a general *whether* it is of advantage to lead out his army.

VIII. The answer to a predicative affirmative question, is commonly made by repeating the interrogative

word affirmatively, and the negative question, by repeating the interrogative word with *οὐ* prefixed; as,

Q. Ὁρᾷς με, ὡς ἔχω, τὸν αἰθλι- Seeest thou how wretched I am.  
ον;

1 Ans. Ὁρᾷ, I see, i. e. I do.

Q. Οἶσθ' οὖν, βροτοῖσιν ὅς Knowest thou then the law  
καθίστηται νόμος; which has been established  
for mortals?

2 Ans. Οὐκ οἶδα, I do not know it.

IX. The affirmative answer *yes*, is often expressed by *ναί*, *νῆ* τὸν *Δία*, *πάνν*, *κάρτα*, *εὖ*, and the like; also by *φημί*, *φήμι ἐγώ*, and *ἐγώ*:—and *no*, by *οὐ*, *οὐ μὰ τὸν Δία*, *οὐ φημί*, *οὐκ ἐγώ*, to all of which, such strengthening words as *γάρ*, *τοί*, *μέντοι*, *οὖν*, *μενοῦν*, &c., are frequently added; as,

Q. Φῆς σὺ ἀμείνω πολέτην εἰ- Do you think that he is a better  
ραι; citizen?

1 Ans. Φημι γὰρ οὖν, Yes, I certainly do.

Q. Ταῦτα ἀποράς πότρου τύχης Are you at a loss whether these  
ἢ γνώμης ἔργα εἰσὶν; are the effect of chance or de-  
sign?

2 Ans. Οὐ μὰ τὸν Δί', ἔφη, No, certainly not, said he.

Q. Οὐκ οὖν ἀφεκτίον ταύτου; Must we not then avoid this  
one?

3 Ans. Ἀφεκτίον πάντος, Yes, certainly.

### Negative Sentences.

63. The simple negatives in Greek are *οὐ* (*οὐκ* before a vowel) and *μή*. *Οὐ* is direct and independent, *μή* is always dependent, § 166. The simple negatives are used generally as in Latin or English. But in Greek, two or more negatives joined with the same verb strengthen the negation. Hence, in translating, all but one must be rejected, and that one strengthened (§ 167); as,

1 Οὐκ ἐποίησε τοῦτ' οὐδαμοῦ Certainly no one any where did  
οὐδεὶς, this.

2 Φαῦλον μῆτε λίσσῃς μηδέν, Say nothing (or, do not say any  
thing) bad.

64. When two or more negatives are joined with different verbs, they destroy the negation, and being equiv-

about to an affirmative, in translating, are either both to be translated or both omitted ; as,

- 1 Οὐδείς (έστω) ὅστις οὐ γα- There is nobody who will not  
λίσσεται, laugh, or, every body will  
laugh.

*Obs.* 1. Οὐ μή is only a more emphatic negation than οὐ, and μή οὐ than μή, § 167, *Obs.* 4. But,

*Obs.* 2. After verbs of fearing, warning, &c., μή like *ne* in Latin is not translated, and the expression is positive. But μή οὐ render the sentence negative (§ 167, *Obs.* 4); thus,

- 2 Διδοίμην μή τι γένηται, I am afraid that something may  
happen.  
3 Διδοίμην μή οὐ τι γένηται, I am afraid lest something may  
not happen.

*Obs.* 3. The verbs *φημί*, *έάω*, and *έπισχρίομαι*, with a negative prefixed, are usually translated by such a verb in English as includes the meaning of both words ; as,

- 4 Οὐ φημί, I deny, I contradict.  
5 Οὐκ έάω, I forbid.  
6 Οὐκ έπισχρίομαι, I refuse.

### *The Object of the Verb.*

65. The immediate object of a transitive verb may be a *noun*, a *pronoun*, an *infinitive mood*, or a *clause of a sentence*. In translating, the object (except when a relative or interrogative pronoun) should be arranged after the verb, and as near to it as possible ; as,

- 1 Τιμὰς αγαθόν άνδρα, Honor a good man.  
2 Γινώθι σεαυτόν, Know thyself.  
3 Έπιθυμώ μάθ' άνειν, I desire to learn.  
4 Σωκράτης έλεγεν τούς θεούς  
είδέναι πάντα, Socrates was accustomed to say,  
'that the gods know all things.'  
5 Δειξάτω ως οὐκ έληθή  
λέγω, Let him show that I do not speak  
the truth.  
6 Πυθαγόρας παρηγγύησε τοίς  
μαθηταίς, τούς πρεσ- Pythagoras exhorted his disci-  
βυτέρους τιμῆν, ples to honor their superiors  
in age.



66. The relative and interrogative, when the object of a verb, are translated before it; as,

- |                          |   |
|--------------------------|---|
| 1 Ὁ ἄνθρωπος ὃν εἶδομεν, | The man <i>whom</i> we saw.                   |
| 2 Τίνα ἀποστελούμεθα;    | <i>Whom</i> shall we send?                    |
| 3 Οἶδα οἷα πεπόνθασιν,   | I know <i>what things</i> they have suffered. |

*Obs.* When the relative or the interrogative, in the accusative, is the subject of the infinitive, it is translated before it, and in the nominative case (see No. 93, Note); as,

- |                                    |   |
|------------------------------------|---|
| 4 Τίνα με λέγετε εἶναι;            | <i>Who</i> do ye say that I am?             |
| 5 Οὗτός ἐστι ὃν λέγουσι ἀπέρχεται, | This is he <i>who</i> , they say, departed. |

67. The verb ἔχω, with a reflexive pronoun expressed or understood, signifies "to be;"—with δύναμις, expressed or understood, it means "to be able," and is often translated *can, could, &c.*; as,

- |   |   |
|---|---|
| 1 Λέγουσι ῥίψαι μιν ὡς εἶχε (ἐαυτόν),               | They say that he threw himself as he <i>was</i> (lit. as he had himself). |
| 2 Λέγουσιν αὐτὸν οὐκ ἔχειν (δύναμιν) εἰτι ἀρνεσθαι, | They say that he <i>could</i> no longer deny it.                          |

*Note.*—In these examples the words in parentheses are supplied.

68. When the immediate object of a verb is the neuter demonstrative pronoun, τοῦτο (pl. ταῦτα), referring to a clause of a sentence following it in the order of construction (§ 133, 6), the pronoun is omitted in translating, and the clause translated as the object of the verb; thus,

- |  |   |
|--|---|
| 1 Οἶδε τοῦτο ὅτι ταῦτα μὲν ἐστί, κ. τ. λ., | He knew—that <i>these things</i> are.     |
| 2 Οὗτος οὐ τοῦτο ἐνενόει ὅτι πέσοιτο,      | He did not consider—what he might suffer. |

69. When the subject of an objective clause is also placed in the case required after the verb by which the objective clause is governed (§ 150, *Obs.* 4, and § 175, 2), it is omitted in translating, and the clause is translated as the direct object of the verb; as,

- 1 Οἶδα ἀνθρώπους—οἷα πέ- Literally, I know *men* what they  
πένθασιν ὑπ' ἔρωτος, have suffered, i. e. I know what  
men have suffered from love.
- 2 Λέγουσι δ' ἡμεῖς, ὡς ἀκίνδυ- They say that we live a life free  
νον βίον ζῶμεν, from danger.

*Obs.* Similar to this are those sentences in which the objective clause depends on a noun; thus,

- 3 Ἦλθε δὲ καὶ ἡ ἀγγελία τῶν And also intelligence of *the cities*,  
πόλεων, ὅτι ἀφεστᾶσι, that they revolted came, i. e.  
intelligence came that the  
cities revolted.

70. When a transitive verb governs two cases, the immediate object in the accusative, in the natural order of construction, is usually translated first, and after that the remote object in the genitive, dative, or accusative; as,

- 1 Διόκωμαι σε δειλίας, I accuse *you* of cowardice.
- 2 Λοιγὸν ἀμῦναι τοῖς ἄλλοις, To avert *destruction* from others.
- 3 Θηβαίους χρήματα ἤτησαν, They sought *money* from the  
Thebans.
- 4 Πυθαγόρας ἑαυτὸν φιλόσο- Pythagoras called *himself* a phi-  
φον ὠνόμασεν, losopher.

71. But when the remote object is a relative or interrogative, or when the immediate object is an infinitive, or a clause of a sentence, or a noun further described by other words, or several nouns coupled by conjunctions, the remote object must be translated first; as,

- 1 Οὗτός ἐστιν ὃ τὴν γραφὴν This is he *to whom* we gave the  
ἔδωκαμεν, writing.
- 2 Τίνος ἐδέχοντο τὰ χρήματα; From *whom* did they receive the  
money?
- 3 Δίωμαι σοῦ παραμένειν, I entreat *thee* to remain.
- 4 Ἐπεισα αὐτοὺς εἶναι θεός, I persuaded *them* that I was a  
god.
- 5 Προσημαίνουσί σοι ἅτε χρή They signify *to you* what it  
ποιεῖν, is necessary to do.
- 6 Τὸ πῦρ πορίσαι ἡμῖν ἐπικου- The giving *to us* fire as a help.  
ρον, κ. τ. λ.,

72. When a verb, which in the active and middle voices governs two cases, is used in a passive sense, that

which was the immediate object in the accusative, becomes the subject in the nominative, and the remote object in its own case, immediately follows the verb. Thus, the examples 1, 2, 3, No. 70, may be arranged and translated as follows (see § 154, R. XXXI):

- 1 *Σὺ δεινὴ δούλῃας,* *Thou art accused of cowardice.*  
 2 *Δοῖ γὰρ ἀμύνεται τοῖς ἄλλοις,* *Destruction is warded off from others.*  
 3 *Χρήματα ἠτήθη Θηβαίους,* *Money was sought from the Thebans.*

73. But verbs of naming, appointing, &c., followed in the active voice by two accusatives (§ 153, *Obs.* 5), have the nominative after them as well as before them in the passive (§ 139, *Obs.* 6). Thus, the example 4, No. 70, with the passive verb will be,

- 1 *Πυθαγόρας ἀνομάσθη φιλόσοφος,* *Pythagoras was called a philosopher.*

### *Translation of the Verb.*

74. The indicative mood in all the tenses of the Greek verb is rendered into English, nearly as in the corresponding tenses of the Latin verb. In the use of the subjunctive and optative, however, the Greek more closely resembles the English than the Latin does (§ 170). In their grammatical construction, the subjunctive and optative in Greek are but one mood, and differ from each other only as present and past (§ 75, 2), that is, the subjunctive mood, in dependent clauses, is used in connection with the *primary* tenses, and the optative in connection with the *secondary* tenses (§ 172, 1). Strictly speaking, then, when thus used, there is no optative in the present and perfect tenses, and no subjunctive in the imperfect and pluperfect.\* The aorist, however, has both, because being indefinite in respect of time, it is often used to express what is usual, or what is always

\* This is the view of the Greek verb in its moods and tenses, as given by Kühner, and agrees substantially with that given in the Gr. (§§ 75 and 76). In independent propositions, however, it is certain that the optative is used both in a present and perfect sense (§ 172, 2. & II.), and therefore may very properly have a place in those tenses.

true, and therefore present as well as past. The imperfect and pluperfect also have no imperative, infinitive, or participles, distinct from those of the present and perfect. A synopsis of the verb in all its parts in the active voice, according to this view, with the appropriate English rendering of each, is here subjoined ;

### *Indicative Mood.*

1 Present,	<i>Βουλεύω,</i>	I advise, am advising.
2 Imperfect,	<i>Ἐβούλευον,</i>	I was advising.
3 Future,	<i>Βουλεύσω,</i>	I shall or will advise.
4 Aorist,	<i>Ἐβούλευσα,</i>	I advised.
5 Perfect,	<i>Βεβούλευκα,</i>	I have advised.
6 Pluperfect,	<i>Ἐβεβούλευκα,</i>	I had advised.

### *Subjunctive Mood.*

7 Present,	<i>Βουλεύω,</i>	I may advise.
8 Aorist,	<i>Βουλεύωμαι,</i>	I may advise.
9 Perfect,	<i>Βεβούλευκα,</i>	I may have advised.

### *Optative Mood.*

10 Imperfect,	<i>Βουλεύομαι,</i>	{ I might, could, would, or should advise.
11 Future,	<i>Βουλεύσομαι,</i>	
12 Aorist,	<i>Βουλεύσαιμι,</i>	I might, could, would, &c. advise.
13 Pluperfect,	<i>Βεβούλευσαιμι,</i>	{ I might, could, would, &c. have advised.

### *Imperative Mood.*

14 Present,	<i>Βούλευε,</i>	Advise thou, or, be thou advising.
15 Aorist,	<i>Βούλευσον,</i>	Advise.
16 Perfect,	<i>Βεβούλευε,</i>	Advise quickly, or, have advised.

### *Infinitive Mood.*

17 Present,	<i>Βουλεύειν,</i>	To advise.
18 Future,	<i>Βουλεύσειν.</i>	To be about to advise.
19 Aorist,	<i>Βουλεύσαι,</i>	To advise.
20 Perfect,	<i>Βεβούλευκέναι,</i>	To have advised.

*Participles.*

21 Present,	<i>Βουλεύων,</i>	Advising.
22 Future,	<i>Βουλεύσων,</i>	About to advise.
23 Aorist,	<i>Βουλεύσας,</i>	Having advised.
24 Perfect,	<i>Βεβουλεύκως,</i>	Having advised.

*Note 1.*—The first and second aorist are translated in the same way; so also the first and second future passive. The existence of the second future, active and middle, is doubted, § 76, *Obs.* 7, N. B.

*Note 2.*—The middle voice is translated as the corresponding tenses of the active voice, followed by the reflexive pronoun; as, *τύπτομαι*, *I strike myself*;—often simply as the active voice, though frequently with a change of meaning; thus, active, *βουλεύω*, *I advise*; middle, *βουλεύομαι*, *I advise myself*, i. e. *I deliberate*, or, *resolve*.

*Note 3.*—The passive voice is translated by the verb “*to be*,” varied in all its moods and tenses, as in the active voice, and followed by the perfect participle; as, *βουλεύομαι*, *I am advised*; *ἐβουλευόμην*, *I was advised*, &c.

*Indicative Mood.*

75. The indicative mood in Greek is used to represent an action or event, as actually existing or taking place in the time indicated by the tense (§ 170), and is generally translated as No. 74, Examples 1 to 6. But,

76. The indicative, with *ἄν* in the apodosis (or conclusion), after the indicative with *εἰ* in the protasis (or supposition), is translated by *would*, like the optative (§ 170, *Obs.* 1); as,

- |  |   |
|--|---|
| 1 <i>Εἴ τι εἶχεν, εἰδίδου ἄν,</i>                  | If he had any thing, <i>he would give it.</i>   |
| 2 <i>Εἰ τοῦτο ἔλεγες, ἤμαρταες ἄν,</i>             | If you said this you erred; or,<br>If you had said this, you <i>would have erred.</i> |
| 3 <i>Εἰ ἀγδὼν ἦμην, ἐποιοῦν ἄν τὰ τῆς ἀηδόνης,</i> | If I were a nightingale <i>I would do the acts of a nightingale.</i>                  |

*Note.*—In this construction the existence or possibility of any thing supposed in the protasis is denied.

77. The future indicative, used in a subjunctive or imperative sense (§ 75, *Obs.* 3), is translated as the subjunctive or imperative (§ 171, 5, and § 172, *Obs.* 3); as,

- 1 Σκοπιῦσθε ὅπως τι δεικνύειν Take care that they *may have*  
ἔξουσιν, something to show.
- 2 Ἄγε δὴ ὅπως νικήσομεν, Up, then, that we *may conquer*.
- 3 Γνώσεαι Ἀτρεΐδην, Recollect Atrides.

78. The indicative, with its clause, after ὅτι or ὡς, is used substantively, i. e. as the subject or object of a preceding verb, and is translated as directed No. 75; as,

- 1 Subject. Ἐγγέλθη ὅτι οἱ πολέμοι ἔφευγον, It was announced *that the enemy*  
were fleeing.
- 2 Object. Οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, These said *that Cyrus was*  
dead.
- “ Αἰγούσι Πέρσαι ὡς The Persians say *that Darius*  
3 Δαρεῖος ἦν καπηλός, *was deceitful*.

*Obs.* When the substantive clause contains the exact words of another, as they were spoken by him (in the form of direct discourse), the connecting ὅτι, &c., when used, is omitted in the translation, and its place supplied in writing, by quotation marks. In this construction, ὅτι is sometimes used even before the imperative; as,

- 4 Εἶπε δ', ὅτι Εἰς καιρὸν ἦκεις, And he said, “You have come  
at the right time.”
- 5 Πρόξενος εἶπεν ὅτι Αὐτός εἰμι Proxenus said, “I am he whom  
ὃν ζητεῖς, you seek.”
- 6 Ἴσως ἂν εἴποιεν (οἱ νόμοι) ὅτι Perhaps the laws might say,  
Ὡ Σώκρατες μὴ θαίμαζες  
τὰ λεγόμενα, “O Socrates, do not wonder  
at the things said.”

### *The Subjunctive Mood.*

79. The subjunctive mood after ἵνα, ὡς, ὅπως, ἵνα μή, ὡς μή, ὅπως μή, is used in subordinate clauses, in connection with the primary tenses, i. e. after the present, future, and perfect, to express the final end, intention, or aim, and is translated as in No. 74, Examples 7, 8, 9; thus,

1 Γράφω ταῦτα,	} ἵνα ἢ- θῇς,	I write these things,	} In order that you may come.
2 Γράψω ταῦτα,		I shall write these things,	
3 Γέγραφα ταῦτα,		I have written these things,	

80. When the subjunctive mood is used imperatively (§ 172, *Obs.* 6, I. 1st & 2d), it is translated as the imperative; thus,

1 Ἴωμεν,	<i>Let us go.</i>
2 Μὴ γράψῃς,	<i>Do not write.</i>
3 Μηδεὶς θαυμάσῃ,	<i>Let no one wonder.</i>

*Obs.* When the subjunctive is used in the sense of the future (§ 172, *Obs.* 6, I. 3d), it is translated as the future; as,

4 Ποῦ τράπωμαι,	<i>Whither shall I turn?</i>
5 Εἴπωμεν ἢ σιγῶμεν;	<i>Shall we speak or be silent?</i>

### *Optative Mood.*

81. The optative mood after ἵνα, ὥς, ὅπως, ἵνα μὴ, ὥς μὴ, ὅπως μὴ, is used in subordinate clauses in connection with the *secondary* tenses, i. e. after the imperfect, aorists, and pluperfect, to express the final end, intention, or aim, and is translated as in No. 74, Examples 10–13; as,

1 Ἐγγράφον,	} ταῦτα ἵνα ἔλθῃς,	} I wrote, I wrote, I had written,	} these things in or- der that you might come.
2 Ἐγγράψα,			
3 Ἐγγέγραψεν,			

*Obs.* 1. The optative is used in oblique discourse, after ὅτι, ὥς, &c., to express what was said by another, but represents it only as the opinion or view of that person. Thus used it may be translated by the indicative; as,

4 Ἐλεῖς ὅτι οἱ πολέμοι ἀπο- φύγουσιν,	<i>He said that the enemies fled.</i>
--	---------------------------------------

*Obs.* 2. Intermediate clauses in oblique discourse, following a verb in the optative or infinitive, and particularly such as are connected by the conjunction γὰρ, have the verb in the optative without ὅτι or ὥς. In translating such clauses, the conjunction *that* should be supplied; as,

- 5 *Πολλοὶ ἔλεγον ὅτι παντὶς ἄξια* Many said that Scutheus stated  
*λέγοι. Σεύθης· χειμὼν γὰρ* important considerations, for  
*εἶη, καὶ οὕτως ἀποπλεῖν δυ-* that the winter was at hand,  
*ρατὸν εἶη,* and that it would be impos-  
 sible to sail.

**Obs. 3.** The indicative and subjunctive of subordinate clauses, in direct discourse, are changed into the optative in oblique discourse, after the historical tenses in the principal clause, when the statements they contain are not represented as facts, but only as the opinion or sentiment of the person spoken of; as,

- 6 Direct, *Ἐάν τοῦτο λέγῃς* If you say this you will err.  
*ἀμαρτήσῃ,*  
 . Oblique, *Ἐλεῖ σε εἰ τοῦτο λέ-* He said that if you should say  
*γοις ἀμαρτήσ-* this, you would (in his opi-  
*εσθαι,* nion) err.

82. The Optative with *ἄν*, in independent propositions (§ 172, *Obs.* 6. II), expresses what is merely *possible* or *desirable*, but still *uncertain*, and is rendered by the English *may, can, might, could, &c.*; as,

- 1 *Ἵσως οὖν εἰποῖεν ἄν,* Perhaps they might say.  
 2 *Ἢδῶς ἄν πυνθόμην,* Fain would I ask.

But when the Opt. expresses a *wish*, *ἄν* is omitted; as,

- 3 *Ζεὺς δὲ θεοὶ τοῦτο θεοῖεν,* May the gods grant thee this.

**Obs. 1.** A modest assertion, or command, expressed by the Optative may be translated by the indicative or imperative; as,

- 4 *Οὐκ ἄν λείψῃς ἐμὴν,* I will not be left behind.  
 5 *Λέγουις ἄν,* Speak (if you please).

### *Imperative Mood.*

83. The imperative mood is used to express a command, exhortation, &c. (§ 75, 3), and is translated as in No. 4, Examples 14–16.

**Obs. 1.** After the phrases *οἶσθ' ὅτι, οἶσθ' ὅ, οἶσθ' ὥς* (§ 171, 4), the imperative is usually translated as the infinitive; as,

- 1 *Οἶσθ' ὥς ποιήσῃς;* Knowest thou how to do it?  
 2 *Οἶσθ' οὖν ὃ δεῖά σοι;* Knowest thou what to do?



**Obs. 2.** The imperative, often in the third person, and sometimes in the second, is used to express a concession, and may be translated by the indicative, with the phrase "admit that," "grant that," "suppose that," &c., prefixed; as,

- 3 Οὕτως ἐχέτω ὡς σὺ λέγεις, *Admit that it is as you say.*  
 4 Λεγέτω περὶ αὐτοῦ, κ. τ. λ., *Admit (grant, &c.) that it is said concerning him.*

### *Infinitive Mood.*

**84.** The infinitive mood is used chiefly in the four following ways:—1. Simply, as the subject or object of a verb, or to limit an adjective word (§ 174). 2. As a verbal noun, either alone or with its adjuncts, with the neuter article prefixed (§ 173). 3. With a subject in subordinate clauses, forming one class of substantive sentences (§ 175). 4. Absolutely, to express some circumstance or relation connected with, or explanatory of the sentence, to which it belongs (§ 176).

#### *I. The Infinitive simply as the subject or object of a Verb, &c.*

**85.** The infinitive, with or without its regimen, used simply as the subject or object of a verb, or to limit a verb or an adjective word, is rendered simply, as in No. 74, Examples 17–20; as,

- 1 Ἀρχεῖν τοῦ εἰκοντος πέφυκα *To rule the yielding is natural*  
     τὸ ἀνθρώπειον (subject.), *to man.*  
 2 Βούλομαι γράφειν (object.), *I wish to write.*  
 3 Δύναμαι ταῦτα ποιεῖν, *I am able to do these things.*  
 4 Διδάσκω σε γράφειν, *I teach you to write.*  
 5 Ἄξιός θ' αὖμασαι, *Worthy to be admired.*  
 6 Ἰκανώτατος ποιεῖσαι σο- *Most fit to make men wise.*  
     φούς,  
 7 Ἀνάχαρσις ἔλεγεν κρεῖττον εἶ- *Anacharsis said that to have*  
     ναι ἓνα φίλον ἔχειν (sub- *one friend is better, &c.*  
     ject of the infinitive).

**86.** When the infinitive is used after a verb or other word, to express the *end, design, or consequence* (§ 174,

*Obs. 2, 3,)* of that which precedes, it is translated by prefixing the phrase "in order," "so as," &c., to the usual rendering; as,

- |  |  |
|--|--|
| 1 Ἦκομεν μανθάνειν,                          | We came <i>in order to learn</i> .                       |
| 2 Ἐγὼν ὅδε πάντα παρ-<br>σχεῖν,              | I am here <i>so as to furnish</i> all things.            |
| 3 Φιλοτιμώτατος ἦν, ὥστε πάντα<br>ὑπομεῖναι, | He was very ambitious <i>so as to endure</i> all things. |

87. When the infinitive active or middle is used in the sense of the Latin supine (§ 174, *Obs. 4, 5*), it is translated either in the active or passive form, as the English idiom may require; as,

- |                          |  |
|--------------------------|--|
| 1 Ὡς ἰδεῖν ἐφαίνετο,     | As it appeared <i>to see</i> (i. e. <i>to the sight</i> ). |
| 2 Ῥᾶν φυλάσσειν,         | More easy <i>to be guarded against</i> .                   |
| 3 Ῥᾶδια ποιεῖν,          | (Things) easy <i>to do, or, to be done</i> .               |
| 4 Παράγω ἐμαυτὸν ἐρωτᾶν, | I present myself <i>to be questioned</i> .                 |

## II. *The Infinitive with the Article, as a Verbal Noun.*

88. The infinitive, with the neuter article prefixed, is used as a verbal noun in all cases; it is subject to the same government as the noun (§ 173), and is translated simply as the infinitive, or like the Latin gerund, as the English idiom may require; as,

- |  |  |
|--|--|
| 1 Nom. Τὸ λέγειν ῥᾷδιόν<br>ἐστί,                                   | <i>Speaking is easy.</i>   |
| 2 Gen. Ἔνεκα τοῦ λέγειν,   | <i>For the sake of speaking.</i>   |
| 3 Dat. Ἐν τῷ λέγειν,   | <i>In speaking.</i>  |
| 4 Acc. Πρὸς τὸ λέγειν,   | <i>To speaking, or, to speak.</i>  |
| 5 Τὸ καλῶς ἀποθανεῖν ἴδιον<br>τοῖς ἀγαθοῖς ἢ φύσις ἀπέ-<br>νειμεν, | <i>Dying honorably, nature has al-<br/>lotted to the good as their<br/>own.</i>      |
| 6 Ἐκ τοῦ ὁρᾶν γίγνεται τὸ<br>ἐρᾶν,                                 | <i>Loving results from seeing.</i>   |
| 7 Τὸ φυλάξαι τὰ γυθὰ τοῦ<br>κτησάσθαι χαλεπώτερον,                 | <i>To keep wealth is more difficult<br/>than to acquire it.</i>                      |
| 8 Τὸ πλουτεῖν ἐστὶν ἐν τῷ<br>χρησθαι μᾶλλον, ἢ ἐν<br>τῷ κτετῆσθαι, | <i>The being rich lies more in<br/>using (money) than in having<br/>acquired it.</i> |

89. The infinitive with the article, while subject to the same construction as the noun, may also have its own subject and adjuncts, the whole forming a substantive phrase or clause of a sentence (§ 173, *Obs.* 2); as,

- |  |  |
|--|--|
| 1 Τὸ ἀμαρτάνειν τοὺς ἀν-<br>θρώπους ὄντας, οὐδὲν<br>θαυμαστόν, | That (those who are) men should<br>err, is nothing wonderful.          |
| 2 Ἦναι τοῦ μηδένα ἀπο-<br>θνήσκειν,                            | That no one might perish.  |
| 3 Ἵνα ἀπιστῶσι τῷ ἐμὲ τι-<br>μησθαι,                           | That they may disbelieve my<br>having been honored.                    |
| 4 Ἐπεὶ τὸ μὴ πάλιν ἐλ-<br>θεῖν,                                | I determined not to come again.  |
| 5 Διὰ τὸ ἐκεῖνον παρῆ-<br>ναι,                                 | On account of his being pre-<br>sent, or, Because he was pre-<br>sent. |

### III. *The Infinitive with a Subject* (§ 175).

90. The infinitive, with its subject, forms a substantive phrase, i. e. it is in construction regarded as a substantive, and stands as the subject or object of the verb on which it depends; as,

- |   |  |
|---|--|
| 1 Subject, Ἐγγέλθη τοὺς πο-<br>λεμίου ἀπο-<br>φυγεῖν, | It was announced that the ene-<br>mies had fled. |
| 2 Object, Ἐγγέλλε τοὺς πο-<br>λεμίου ἀπο-<br>φυγεῖν,  | He announced that the enemies<br>had fled.       |

91. The subject of the infinitive, commonly in the accusative, is translated in the nominative, with the conjunction *that* prefixed, and the infinitive itself by the English indicative or potential, in that tense which the sense requires; as,

- |   |   |
|---|---|
| 1 Λέγει ἐμὲ (σὲ) τοῦτο ποιεῖν,                  | He says that I (that you), do this.               |
| 2 Λέγουμεν αὐτὸν τοῦτο ποιεῖν,                  | We say that he does this.                         |
| 3 Λέγου ἡμεῖς (ὅμως, αὐ-<br>τοὺς) τοῦτο ποιεῖν, | He says that we (that you, that<br>they) do this. |

*Obs.* 1. But the conjunctive *that* is not used when the subject is a relative; as,

- |                               |                         |
|-------------------------------|-------------------------|
| 4 Οὗς, λέγουσι, τοῦτο ποιεῖν, | Who, they say, do this. |
|-------------------------------|-------------------------|

92. As the infinitive expresses what is past, present, or future, not at the time of writing or speaking, but at the time of the action or state expressed by the leading verb, care must be taken to put the indicative or potential by which the infinitive is translated in English, in that tense which will correctly express the relative time of the action or state intended. This will be done by attending to the three following Rules, and the examples under them.

93. RULE I. The infinitive, after the leading verb in the present, or future, or perfect, is translated in its own tense; as,

	<i>λέγω, λίσσε, λίσσας,</i>	I say, will say, have said,
1 Pres. —	<i>αὐτὸν γράφειν,</i>	— that he writes.
2 Imp. —	<i>αὐτὸν γράφειν,</i>	— that he was writing.
3 Fut. —	<i>αὐτὸν γράψειν,</i>	— that he will write.
4 Aor. —	<i>αὐτὸν γράψαι,</i>	— that he wrote.
5 Perf. —	<i>αὐτὸν γεγραφέ- ναι,</i>	— that he has written.
6 Plup. —	<i>αὐτὸν γεγραφέ- ναι,</i>	— that he had written.

94. RULE II. The present infinitive, after a verb in a past or historical tense, i. e. after the imperfect, aorist, or pluperfect, is translated in the past tense; as,

1 Imp. <i>ἔλεγον,</i>	$\left\{ \begin{array}{l} \text{αὐτὸν γρά-} \\ \text{φειν,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I said that he was writing.} \\ \text{I said that he wrote.} \\ \text{I had said that he wrote.} \end{array} \right.$
2 Aor. <i>ἔλεξα,</i>		
3 Plup. <i>ἔλελόμην,</i>		

95. RULE III. The infinitive of a past tense, after a leading verb in a past tense, is translated in the pluperfect; as,

1 Imp. <i>ἔλεγον,</i>	$\left\{ \begin{array}{l} \text{αὐτὸν} \\ \text{γράψαι,} \\ \text{γεγραμέναι,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I said that he} \\ \text{had written.} \\ \text{I said that he} \\ \text{had written.} \\ \text{I had said that} \\ \text{he had written.} \end{array} \right.$
2 Aor. <i>ἔλεξα,</i>		
3 Plup. <i>ἔλελόμην,</i>		

96. When the subject of the infinitive is the same with the subject of the preceding verb (§ 175, *Exc.*), it is usually omitted in Greek, or expressed in the same case. If omitted, it should be supplied in translating; as,

- |                                     |  |
|-------------------------------------|--|
| 1 <i>Νομίζω σφαλῆναι,</i>           | <i>I think that I am mistaken.</i>           |
| 2 <i>Λέγουσι εἶδέναι ταῦτα,</i>     | <i>They say that they know these things.</i> |
| 3 <i>Ἔφη αὐτὸς εἶναι στρατηγός,</i> | <i>He said that he was a general.</i>        |
| 4 <i>Ἔφη φεύγειν,</i>               | <i>He said that he fled.</i>                 |

97. The infinitive, with an accusative before it, after verbs of *commanding, advising, exhorting*, and the like, may be translated by the same form in English; as,

- |                                 |                                |
|---------------------------------|--------------------------------|
| 1 <i>Κελεύω σε γράφειν,</i>     | <i>I command you to write.</i> |
| 2 <i>Ἐποτρύνω σε μάχεσθαι,</i>  | <i>I urge you to fight.</i>    |
| 3 <i>Ἐβουλεύον σε ἔρχεσθαι,</i> | <i>I advised you to come.</i>  |

### *The Participle.*

98. Participles, like adjectives, agree with substantive nouns or pronouns (§ 177), and are used chiefly in the four following ways. A participle is used—1st. To limit or further describe the substantive with which it agrees. 2d. To modify or further extend the meaning of the verb with whose subject it agrees. 3d. With a subject to stand substantively as the object of a verb (like the infinitive, No. 90, &c.) in a subordinate clause. 4th. Independently, to express some circumstance introduced into a sentence, for further modifying or explaining it.

#### *I. The Participle as an Attributive of a Noun or Pronoun.*

99. When a participle is used as an *adjective*, merely to qualify a substantive, and without the adjunct of time, it is translated before it, or in the predicate after the copulative verb; as,

- |   |                                  |
|---|----------------------------------|
| 1 <i>Ὁ παῖς ὁ γράφων,</i>               | <i>The writing boy.</i>          |
| 2 <i>Τὸ ρόδον ἀνθοῦν ἐστι,</i>          | <i>The rose is blooming.</i>     |
| 3 <i>Ἀνθρώπου ἐγρηγορότος ἐνύπνιον,</i> | <i>The dream of a man awake.</i> |

100. When the participle is used as a *participle*, expressing the relation of time, and either with or without the government of its verb, it is translated after its noun, sometimes simply by its own rendering as a participle

and sometimes by the relative and the indicative of its own verb; as,

- 1 Ὁ Κῦρος δὲ βουλόμενός τινα πέμψαι, But Cyrus *wishing* to send some one.
- 2 Ὅρῳ ἄνθρωπον τρέχοντα, I see a man *running*.
- 3 Γυνή τις ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὧν τίκτουσαν, A certain woman had a hen *laying* (or, *which laid*) an egg every day.
- 4 Ἦκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον, I once heard Socrates *discussing* concerning friends.

## II. The Participle modifying or limiting a Verb.

The participle, agreeing with the subject of a verb, is used to modify and limit the action or state expressed by the verb in various ways; as,

101. FIRST. The participle is used simply to connect one action with another of the same subject (§ 177, 1, 1st). The participle and verb are then translated as two verbs in the same mood and tense, agreeing with the same subject, and connected by the conjunction *and*; as,

- 1 Τὴν οἰκίαν προάμενος ἀπέλθε, He *bought* the house and *departed*.
- 2 Περὶ ἐλθῶν τις δεξάτω, Let any one *come forward* and *show*.
- 3 Οἰκὰδ' ἰὼν ἄνασσε, Go home and *rule*.

102. SECONDLY. The participle is used adverbially, to express a circumstance of *manner* or *time* (§ 177, 7); as,

- 1 Ὁ Κῦρος γελῶν εἶπε, Cyrus *laughing* said.
- 2 Τὸν Ἀστυάγην σκώψαντα, That Astyages *in jest* said.  
εἰπεῖν,
- 3 Τί λεγῶς ἔχων, *Having* what (i. e. *why*) do you trifle?
- 4 Ἔρχεται ἡ Μανδάνη τὸν υἱὸν ἔχουσα, Mandane came *with* her son (lit. *having* her son.)
- 5 Ὁ Κῦρος ξίφος φέρων προσήλασεν, Cyrus rode up (*bearing*, i. e.) *with* a sword.
- 6 Ἄρα καὶ ἀρχόμενος εἶπον, Which things also I said *in the beginning*.

- 7 Τελειυτῶν εἶπε, *Finally (in conclusion) he said.*  
 8 Διαλειπὼν χρόνον ἦκε, *After a while he came.*  
 9 Οἱ πολέμοι φυγόντες ἐδί- *When the enemies fled they were*  
     ώθησαν, *pursued.*  
 10 Σόλων, Ἀθηναίους νόμους *Solon, having made (or, when*  
     ποιήσας ἀπεδήμησε, *he had made) laws for the*  
     *Athenians, went abroad.*

103. **THIRDLY.** After εἶχοναι, signifying *to go*, the participle expresses the manner of going, and the two may generally be rendered by one term in English (§ 177, *Obs.* 7); as,

- 1 Ἦχτι ἀποπτάμενος, *He departed flying, i. e. he flew*  
     *away.*  
 2 Ἦχοντε ἀποθίοντες, *They departed running, i. e.*  
     *they ran away.*  
 3 Ὦχται θανών, *He departs dying, i. e. he dies.*

104. **FOURTHLY.** When the participle is used to connect the accompanying with the main action, as the *cause*, or *means* of accomplishing it (§ 177, 1, 2d), or that *in respect to* which it is done, it is translated as the ablative gerund in Latin; as,

- 1 Τί ποιήσας καταγνώθη θά- *For having done what, was he*  
     νατον; *condemned to death?*  
 2 Δισχύνομαι ποιήσας, *I am ashamed at having done it.*  
 3 Αἰζύμενοι ζῶσιν, *They live by plundering.*  
 4 Ἄ τοῖς ἀνθρώποις ἔδωκαν οἱ *Which the gods have put into*  
     θεοὶ. μαθούσι διακρί- *the power of men to find out*  
     ναι, *by study.*  
 5 Ἄ ἔστιν ἀριθμήσαντας *Which we may know by count-*  
     εἰδέναι, *ing.*  
 6 Καλῶς ἐποίησας προειπών, *You have done well in telling*  
     *beforehand.*  
 7 Ἀδικεῖτε πολέμου ἄρχοντες, *You do wrong in beginning war.*  
 8 Οὐχ ἡττησόμεσθα εὖ ποί- *We shall not be surpassed in*  
     οῦντες, *well doing.*

*Note.*—In the above, Numbers, 1 and 2 are examples of *cause*; 3, 4, and 5, of *means*; 6, 7, and 8, of *respect wherein*.

105. **FIFTHLY.** When the participle expresses an accompanying action as a condition or concession, it may

be rendered by the indicative, with the conjunctions *when*, *if*, *though*, prefixed; as,

- |   |   |
|---|---|
| 1 Τῶς φίλους εὖεργετοῦν-<br>ταις καὶ τοὺς ἐχθροὺς δυνή-<br>σασθαι πολεῖν,                         | If you confer benefits on your<br>friends, you will be able to<br>punish your enemies.                                    |
| 2 Ὡς ἄλλα δυνάμειοι προ-<br>οφῇ ἄνθρωποι παρὰ τοῦ<br>μύλλοντος, πολλὰ ἐπιχει-<br>ροῦμεν πράττειν, | Though men are able to foresee<br>very little of the future, still<br>we attempt to do many things.                       |
| 3 Μὴ γὰρ εἴη ἔξ Δαρίου γεγον-<br>ὺς μὴ τιμωρησάμενος<br>Ἀθηναίους,                                | I would not be descended from<br>Darius, <i>unless I punished</i> (or<br><i>if I did not punish</i> ) the Athe-<br>nians. |
| 4 Οὐκ ἂν δύναιο μὴ καμῶν<br>εὐδαμονεῖν,   | You could not be happy, <i>not</i><br><i>having labored</i> , i. e. <i>without</i><br><i>labor</i> .                      |

106. SIXTHLY. The future participle, after a verb of motion (§ 177, *Obs.* 5), and agreeing either with its subject or its object, is used to express the *motive*, *end*, or *design* of the action, and is rendered by the English infinitive, with *to*, *in order to*, *so as to*, &c. prefixed; as,

- |   |  |
|---|--|
| 1 Σί γι' διδάξων ἄρχομαι,                   | I have hastened forward <i>in order</i><br><i>to teach</i> thee.     |
| 2 Πάμπω σε λίσονται,                        | I send thee <i>to</i> (in order to) <i>say</i> .                     |
| 3 Παρασκευάζοντο ὡς πολέμῃ-<br>σόντες,      | They prepared <i>to make</i> war.                                    |
| 4 Κύριος ἐπέμψεν τὸν Γοβρύαν<br>ἰπευόμενον, | Cyrus sent Gobryas <i>to see</i> , i. e.<br><i>in order to see</i> . |

107. SEVENTHLY. The participle, with the verbs *λατράω*, *φθάνω*, *τυγχάνω*, *διατρέφω*, &c., is usually translated as the leading verb, in the indicative, and the leading verb as an adverb (§ 177, 4); as,

- |                                       |  |
|---------------------------------------|--|
| 1 Ἐλαθὼν ὑπεκρυγών,                   | He escaped <i>unperceived</i> ( <i>secretly</i> ).                           |
| 2 Τὴν φονίαν λατράναι βό-<br>σων,     | He <i>unconsciously</i> feeds his mur-<br>derer.                             |
| 3 Ἐν φθάνωμεν αὐτοὺς ἀ-<br>φικόμενοι, | In order that we may arrive<br><i>before</i> them.                           |
| 4 Ἐτυχεν ἀπικνῶν,                     | He went away <i>accidentally</i> , or<br><i>He happened to be going away</i> |



- 5 Ἐτυχον παρόντες,      They *happened* to be present.  
 6 Διατελεῖ παρών,      He is *continually* present.

*Obs.* When the participles of these verbs stand with another finite verb, they are usually translated adverbially, as in No. 102 (§ 177, *Obs.* 6); as,

- 7 Ἀπὸ τείχεος ἄλτο λαθὼν,      He sprung *unobserved* from the wall.  
 8 Ἦνπερ τυγχάνων ὑπεσχόμην,      Which I *accidentally* promised.

108. EIGHTHLY. The verbs ἔχω, εἶμι, γίνομαι, ὑπάρχω, and ἦκω or ἔρχομαι, followed by a participle, are often used as auxiliaries, and the two, only as a circumlocution for the verb to which the participle belongs (§ 177, 5); as,

- 1 Προβεβηκότες ἦσαν, for They *had gone forward*.  
     προεβέβηκεισαν,  
 2 Ἐχετε γήμας, for ἔγημας,      You *have married*.  
 3 Θαυμάσας ἔχω, for τεθαύμακα,  
 4 Ἦκω, or ἔρχομαι φράσω, for φράσω,      I *am going to say*, i. e. I *will say*.

*Obs.* After the third person of εἶμι or γίνομαι, used impersonally (§ 148, *Obs.* 3), the dative, joined with certain participles and adjectives, is translated as the nominative—the verb in the number and person which this nominative requires—and the participle or adjective following it as a predicate; or the participle and verb are equivalent to the indicative of the verb to which the participle belongs; as,

- 5 Εἴ σοι βουλομένῳ ἐστί= } If you are willing.  
     Εἰ σὺ βουλόμενος εἶς, or,  
     Εἰ βούλῃ,  
 6 Οὐδέ αὐτῷ ἄκοντι ἦν= } Nor was he unwilling.  
     Οὐδέ αὐτὸς ἄκων ἦν,

### III. The Participle with a Subject, as the Infinitive.

109. Like the infinitive mood, No. 90, &c., the participle with its subject is used substantively in a subordinate clause, as the object of a preceding verb, and has for its subject, with which it agrees in gender, number, and

case, either the subject of that verb, or the noun or pronoun following it. It is translated usually into English by the indicative mood, and connected with the leading verb by the conjunction *that* (§ 177, 3).

1. *The Subject of the Participle the same as the Subject of the preceding Verb.*

110. When the subject of the participle is the same with the subject of the preceding verb, it is generally omitted, and the participle, by attraction, agrees in case with the subject before the verb; as,

- |   |   |  |
|---|---|--|
| 1 | Οἶδα θνητός ὢν, by attraction<br>for Οἶδα ἐμὶ θνητὸν ὄν-<br>τα, | } I know <i>that</i> I am mortal.  |
| 2 | Ἡμεῖς ἀδύνατοι ὁρώμεν ὄν-<br>τις περιγενίσθαι,                  |  |
| 3 | Λέγουσι αὐτὸν μέμνησθαι<br>ποίησάντα,                           | We see <i>that</i> we are unable to<br>conquer.<br>They say <i>he</i> remembers <i>that</i><br><i>he</i> did it. |

So also, such passive forms as in No. 55; thus,

- |   |  |  |
|---|--|--|
| 4 | Ἐξελήλυσται ἡμᾶς ἀπατῶν,                             | } He is convicted of <i>having de-<br/>ceived</i> us, or, It was proved<br><i>that he deceived</i> us. |
| 5 | Ἀπγγέλεται ὁ Φίλιππος<br>τὴν Ὀλυνθὸν πολιορ-<br>εῖν, |  |
- It was announced *that* Philip  
was besieging Olynthus.

2. *The Subject of the Participle the same as the Object of the preceding Verb.*

111. When the participle has for its subject the object of the preceding verb, it agrees with it in gender, number, and case, and is translated by the indicative with the conjunction *that* prefixed (§ 177, 3); as,

- |   |  |   |
|---|--|---|
| 1 | Οἱ Πέρσαι διασημεσιύουσι<br>τὸν Κύρον ἔχοντα<br>φύσιν, κ.τ.λ., | The Persians relate <i>that</i> Cyrus<br><i>had</i> nature, &c.             |
| 2 | Ἐπήγγειλε τοὺς πολεμίους<br>ἀποφυγόντας,                       | He told <i>that</i> the enemy <i>had</i> fled.                              |
| 3 | Ἦσθόμην αὐτῶν οἰομέ-<br>νων εἶναι σοφωτάτων,                   | I perceived <i>that</i> they <i>thought</i><br><i>themselves</i> very wise. |

- 4 Οὐδέποτε μετεμίλησά μοι σι- I have never repeated *that I*  
γήσαντι, *have been silent.*

*Obs.* When the subject of the preceding verb is repeated after the verb by the reflexive pronoun, in any case, the participle may agree either with the nominative before, or the reflexive after the verb; but the translation will be the same in either case (§ 177, 3, 4th); as,

- 5 Σίνοιδα ἐμαυτῷ σοφὸς ὢν, or I know *that I am* wise.  
σοφῷ ὄντι,

- 6 Σαυτῷ συνήθεις ἀδικοῦντι, You know *that you are doing*  
*wrong.*

- 7 Ἐαντὸν οὐδεὶς ὁμολογεῖ κακ- Nobody owns *that he is an evil*  
εἶργος ὢν, or, κακοῦργον *doer.*  
ὄντα,

#### IV. The Participle and its Substantive in the Case Absolute.

112. When the participle agrees neither with the subject nor the object of a preceding verb, nor with a noun or pronoun under regimen, but is used with a new subject in a case independent of other words in the sentence, it is called the *case absolute*. That case, in Greek, is usually the genitive, and is translated by the nominative absolute in English, or in any way that will best express the idea intended, in the connection in which it stands (§ 178, Rem.); as,

- |                       |   |
|-----------------------|---|
| 1 Κύρου βασιλεύοντος, | Cyrus reigning—when Cyrus reigned.                |
| 2 Ἐμοῦ ζῶντος,        | I living—while I live.                            |
| 3 Εἰρήνης οὔσης,      | Peace being—when peace comes—in<br>time of peace. |
| 4 Κύρου ἀποθανόντος,  | Cyrus having died—when Cyrus died.                |
| 5 Αὐτοῦ ὄντος,        | He being—when he was, &c.                         |
| 6 Ἔργου πραχθέντος,   | The work being done—when the work<br>was done.    |

*Obs.* The participles of verbs used impersonally, are put in the nominative or accusative neuter, and translated in the same way as the above examples (§ 178, *Obs.* 5); as,

- 7 *Διὰ τί μένεις ἐξὸν ἀπίνειν,* Why dost thou stay, *it being* (or *since it is*) in your power to depart.

113. When the participle, with its subject, in the case absolute, is preceded by the conjunctive particles *ὥς*, *ὥστε*, *ἄτε* (*ἄτε δὲ*), *οἷα*, *οἷον*, it usually expresses a *reason* or *cause* of something contained in the sentence, and may be rendered by a finite verb, preceded by *since*, *as*, *because*, *seeing that*, *inasmuch as*, &c. (§ 178, Obs. 6); as,

- 1 *Ἄτε πνευρὸς ἰόντος τοῦ ἄλσος,* *οὐκ ἄρυν οἱ ἐν-* *Seeing that, or, because the grove*  
*τός τοὺς ἐκτός,* *was thick, those within did not*  
*see those without.*
- 2 *Ἐσιώπα, ὥς πάντας εἰδό-* *He held his peace, because all*  
*τας, or, πάντων εἰδόντων,* *knew.*

#### *Verbals in -τός and -τός.*

Verbal adjectives in *-τός* and *-τός* resemble participles in meaning and construction, with some variety, as follows:

#### 114. *Verbals in -τός are translated two ways:*

*First*, and generally in a passive sense, as the Latin perfect participle passive, denoting something done; but more commonly as the Latin verbal in *-bilis*, denoting a thing possible, or fit to be done. Thus used, it is generally followed by the dative of the doer, but sometimes not (§ 147, Rule I); as,

- 1 *Πλεκτοῖς ἐν ταλάροισι,* *In plaited baskets.*
- 2 *Οἱ δὲ τ' ἡθίων λεκτοί,* *The chosen band of young men.*
- 3 *Ὅθεν οὐκέτι Νεῖλος ὁρατός,* *Whence the Nile is no longer visible, can no longer be seen.*
- 4 *Ἄλλ' ἐστὶ ἐκείνῳ πάντα λεκτὰ,* *But by him every thing can be*  
*πάντα δὲ τολμητὰ,* *said, and every thing can be attempted.*

*Secondly.* The verbal in *-τός*, not in a passive sense, governs the case of its verb, and is translated by the compound perfect participle; or (with the verb *εἶμι*) in the sense of its own verb, and in the mood and tense of *εἶμι* (§ 147, Obs. 3); as,

- 5 Ἀψανστος ἔγχους, Not having touched the spear.  
 6 Εἰ τῷ ἡμῷ τάνδρῃ μεμπτός εἰμι, If I blame my husband.

115. The verbal in *-τέος*, used in a passive sense, governs the dative of the doer. Like the Latin participle in *dus*, it implies necessity or obligation, and is usually translated by *must*, *ought*, or *should*.—Or the dative of the doer, in translating, may be converted into the subject, and the verbal into an active verb in the mood and tense which the sense requires ; as,

- 1 Τιμητέα ἐστί σοι ἡ ἀρετή, Virtue should be honored by you,  
 or, You should honor virtue.

116. The neuter *-τέον*, pl. *-τέα*, with *ἐστί*, is used impersonally, and, with the dative of the doer expressed or understood, governs also the case of its own verb. This construction is similar to that of the Latin gerund in *-dum*, with the verb *est*. Like the gerund, it implies necessity, and is translated in the same way (§ 147, Rule II) ; as,

- 1 Ἀσκητέον (or *-τέα*) ἐστί σοι τὴν ἀρετήν, Practising virtue is to you, i. e.  
 You must practise virtue.  
 2 Θεραπευτέον (ἐστί σοι) τοὺς θεοὺς, Worshipping the gods is to you,  
 i. e. You must (should, ought to) worship the gods.  
 3 Μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθοὺς, We should (must, ought to,) imitate the good.

*Obs.* When the doer has a participle agreeing with it, it is put in the accusative, and the clause is translated thus:

- 4 Τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον, He who wishes to be happy must pursue wisdom.

### Particular Words and Phrases.

117. The use of particles in Greek is so various, and especially when combined together, or with other words and phrases, often present so much difficulty to the learner, that a selection of the most important of these,

translated according to their usual import, is here made for reference, taken chiefly from Buttmann's Gr. § 150. For the meaning and use of individual particles, see the Dictionary, or Gr. § 125.

- 1 Οὐ μὴν ἀλλά, or οὐ μέντοι ἀλλά, *Nevertheless, meanwhile.*
- 2 Οὐχ ὅτι, and οὐχ ὅπως, after verbs of announcing, and the like, for ὅτι or ὅπως οὐ μόνον, *That not only—ἀλλά, But.*
- 3 Μὴ ὅτι, or μὴ ὅπως (more emphatic and negative), *That not only not—ἀλλ' οὐδέ, But not even.*
- 4 Ὅτι μὴ, after negatives, *Except.*
- 5 Τὸ μὴ, and τὸ μὴ οὐ with the inf. = ὥστε μὴ, *So as not ; that not.*
- 6 Τί, as a modifier, *In some measure, in something or other.*
- 7 Οὔτε, μήτι, *Not at all—μήτι γε, Not to say then, much less then.*
- 8 Οὐ περὶ for οὐ (λίγειν) περὶ, *Not to speak concerning.*
- 9 Ὅσον οὐ, or ὅσονοῦ, *Only not, i. e. almost : ὅσαι ἡμέραι, Daily.*
- 10 Ἀνθ' ὧν, for ἀντὶ ἐκείνων ᾧ—(§ 135, 9), *For that which, for what, on this account that, because.*
- 11 Ἐξ οὗ for ἐκ χρόνου οὗ, *From the time that, ever since.*
- 12 Ἐφ' ᾧ (for ἐπὶ τούτῳ, ὃ), *On condition that, for this purpose.*
- 13 Ἔστε (for ἐς ὅτε), *Till, so long as.*
- 14 Οἷός τε, οἷόςτε. Of persons, able ; of things, possible, § 136, 10.
- 15 Οἷόν εἰκός, *As is natural, as one may suppose.*
- 16 Οὐδέν οἷον, *Nothing such as,—best, οὐδὲν οἷον ἀκοῦσαι, It is best to hear ; there is nothing like hearing.*
- 17 Τάλλα (for τὰ ἄλλα), *In other respects, otherwise.*
- 18 Τὰ τε ἄλλα, — καί, *As in other respects,—so also especially ; hence τὰ τε ἄλλα καί, lit. Among other things, especially.*
- 19 Ἄλλως τε καί, *Especially.*
- 20 Καὶ ταῦτα, *And that too, and that indeed (§ 133, 7).*
- 21 Τοῦτο μὲν — τοῦτο δέ, *In the first place—in the next place ; on the one hand—on the other.*
- 22 Τὰ μὲν—τὰ δέ, *Partly—partly.*
- 23 Ἀντὶ, ἀντὶ, &c., dative after nouns, and governed by σύν understood, *Together with ; as, αἱ νῆες αὐτοῖς ἀνδράσιν, The ships, together with the men on board.*
- 24 Πρὸ τοῦ and προτοῦ (for πρὸ τούτου, or ἐκείνου τοῦ χρόνου), *Before now, sooner, already.*
- 25 Τοῦ λοιποῦ (sc. χρόνου), *In future (§ 160, Obs. 1). So τὸ λοιπὸν or λοιπόν, Henceforth (§ 160, R.).*
- 26 Πολλοῦ δεῖ, impers., *It wants much, it is far from ; ὀλίγου or μικροῦ δεῖ, It wants little, or, but little, almost. So, person-*

ally, πολλοῦ δέω, *I want much*, i. e. *I am far from*; μικροῦ δέω, *I want little*, i. e. *I am near*; αἶ, πολλοῦ δέω λέγειν, *I am far from saying*; μικροῦ δέω λέγειν, *I could almost say*.—So absolutely with the infinitive, πολλοῦ δεῖν, *That it wants much*, i. e. *not by a great deal, assuredly not*; μικροῦ δεῖν, *That it wants little*, i. e. *almost*. In the same sense, πολλοῦ and μικροῦ stand alone, the governing δέω or δεῖν being understood.

27 Περί πολλοῦ (with ἔστι or ποίει, signifying to prize or value), *much, highly*; περί πλείονος, *more*; πλείστον, *most, or very much*.—So περί μικροῦ, &c., *little*.

28 Μᾶλλον δέ (alone), *or rather*.

29 Μάλιστα μὲν, *Before all things, best of all, if possible, strictly indeed*. Πόσοι μάλιστα; *How many then strictly?*

30 Ἀληθές; *Really? is it then so?*

31 Ἀμέλει (be unconcerned, hence), *Without doubt, positively, certainly; and really*.

32 Οὐκ ἔστιν ὅπως, *It is impossible (or inconceivable) that*.

33 Ἔστιν, ἔξεστιν, ἔνεστι, πάρεστι, with a dative of the person followed by the infinitive, *It is possible, it is lawful—permitted*; αἶ, ἔξεστί μοι, *It is lawful for me*, i. e. *I may*, &c.

34 Ὡς ἔνι (for ὡς ἔνεστι), *As far as possible*; ὡς ἔνι μάλιστα, *In the highest degree*.

35 Ὡς ἔπος εἰπῆν, *So to speak*.

36 Συνελόντι (sc. λόγῳ) εἰπῆν, or ὡς συνελόντι, &c., *To speak concisely, to say in a word*.

37 Εἰ μὴ διά, with the acc., lit. *If not on account of*, i. e. *were it not for*.

38 Μεταξύ, *Between, in the midst of*, hence, αἶ, while, &c.; μεταξύ περιπατῶν, *As or while he was walking*.

39 Ἔνεκα, *On account of*. Often, *So far as it concerns, so far as it depends on*.

40 Ἀμα—καί, *So soon as—then; when—then*.

41 Ἀρχόμενος, e. g. ἀπὸ σοῦ, lit. *Beginning from or with you*; hence, αἶ, and you first of all, before all; chiefly you.

42 Μῆλλειν, followed by an infinitive, *To be about to; to be on the point of*. Hence, τί δ' οὐ μέλλει; τί δ' οὐκ ἔμελλε, *Why shall he not? why should he not?* i. e. *most certainly, assuredly*. So τί μέλλει, having the same meaning.

43 Ἐχειν, with an adverb, means literally, *To have one's self, to find one's self*, &c.; and can generally be translated by the verb to be, αἶ, καλῶς ἔχει, *It is well*; ὡς εἶχε, *As he was*.

Hence, ὡς τάχους εἶχον, *As they were in respect of swiftness, i. e. as swift as they could.*

- 44 Τί ἔχον, *Having what? hence, why? τί παθών; and τί μαθών, Having suffered what? having learned what? i. e. why, ποιῶς ταῦτα; do you do these things? Hence, these participles without τί are sometimes used adverbially with the subject of a verb, apparently for the purpose of only rendering the expression emphatic, and so are incapable of any literal rendering; the participle φέρον is sometimes used in the same way.*
- 45 Φρονεῖν μέγα, scil. φρόνημα (§ 150, Obs. 8), *To be proud; Εὖ φρονεῖν, To be kindly disposed.*
- 46 When μὲν and δέ are used to distinguish the different members of a sentence (§ 125), μὲν, with the first member, is generally omitted in translating, as having no corresponding English word, and δέ in the following member, expressing opposition or contrast, is translated *but*; expressing connection only, *and*.
- 47 Πρὶν—ἤ; πρὶν—πρὶν; πρότερον—πρὶν; πρόσθεν—πρὶν; πρότερον—πρὶν ἤ, are equivalent expressions, and mean, *Sooner—than, before that, before.*
- 48 Κατ' ὀλίγον, κατὰ μικρόν, *By little and little, by degrees, gradually.*
- 49 Εἰ δέ ποτε, *If at any time, whenever, always when.* Εἴ τι ἄλλο, *If any other, i. e. every other.*
- 50 Καί is—1. COPULATIVE, *and*;—καὶ—καὶ, or τε—καὶ, *Both—and*; *not only—but also*.—2. EMPHATIC, *even*.—3. HORTATIVE, in exhortations and commands, denoting urgency, *Now, quickly*; as, Καί μοι λέγε, *Now read to me*.—4. In comparisons it denotes ACCURACY and CLOSENESS, *just, precisely*; as, Οἷα καί, *Just as*.—5. SUPERADDITORY, *moreover, too, also*; as, Καί μοι λέγε καὶ τοῦτο, *Now read me this too*.—6. ADVERSATIVE, *but, although* (often, καίπερ); as, Καὶ εἴ τις, *BUT if any one*;—when it couples things differing from, and opposed to each other, καί is rendered *from, than, &c.*
- 51—1. Οὐ μόνον—ἀλλὰ καὶ (ἀλλ' οὐδὲ), used to express *emphasis or climax*, is usually rendered, *not only—but also, (but not even)*.—2. When the first member is intended to be negative, οὐ μόνον οὐκ, is used; but more commonly οὐκ is omitted, and οὐ μόνον, translated as the full expression would be, *not only not*; thus, Οὐ μόνον ἤρεσκε, *Not only did it not suffice*.—3. Οὐ—ἀλλὰ καὶ (ἀλλ' οὐδὲ), *not—but even (but not even)*, are used in the same way, μόνον being omitted.—4. In a



similar manner are used the expressions, *Οὐ μόνον ὅτι*, (also *οὐχ ὅτι μόνον*),—*οὐχ ὅτι* (or *ὅπως*),—*μὴ ὅτι*,—*μὴ ὅπως*, in the first member; but where *ὅτι*, or *ὅπως* is introduced, the whole is regarded as a substantive clause, and is either the subject or the object of a verb; as, *Ἐώραν—μὴ ὅπως ὀρθοῦσθαι ἐν θυθμῷ, ἀλλ' οὐδὲ ὀρθοῦσθαι, εἰδέναι*, *I saw that you were able not only NOT to dance in measure, but not even to stand erect.* *Οὐχ ὅτι*, i. e. *ἐπεὶ* (or *λίγην*) *οὐχ ὅτι—ἀλλὰ καὶ*, (*I say*) *not only—but also.*

## I. EXERCISES IN ETYMOLOGY.

### WORDS FOR PRACTICE ON THE INFLECTION OF NOUNS, ADJECTIVES, AND VERBS.

#### *Nouns of the First Declension (§§ 14, 15, 16).*

Decline and accent the following, first without, and then with the Article.

ἡ μέθη, drunkenness.	ἡ μουσα, the muse.
ἡ μανία, madness.	ἡ βασιλεία, the kingdom.
ἡ ἡδονή, pleasure.	ἡ σελήνη, the moon.
ἡ λύπη, grief.	ἡ τύχη, fortune.
ἡ παιδεία, education.	Φειδίας, Phidias.
ἡ σωφροσύνη, prudence.	Αἰνείας, Aeneas.
ἡ ἀληθεία, truth.	Ἑρμής, Mercury.
ἡ κακία, wickedness.	Πυθαγόρας, Pythagoras.
ἡ πενία, poverty.	Νουμᾶς, Numa.
ἡ ὁμιλία, conversation.	Βάρκας, Barca.
ἡ ἀρετή, virtue.	ὁ ποιητής, the poet.
ἡ εὐτυχία, good fortune.	ὁ πολίτης, the citizen.

#### *Nouns of the Second Declension (§ 18).*

Decline and accent the following, first without, and then with the Article :

ὁ λόγος, the speech.	ὁ οἶνος, wine.
ὁ θυμός, the mind.	ὁ ἄνθρωπος, the man.
ὁ πλοῦτος, wealth.	ὁ κόσμος, the world.
ὁ ἵππος, the horse.	τὸ μύρον, the ointment.
ἡ ὁδός, the way.	τὸ ἄντρον, the cave.
ὁ ἥλιος, the sun.	τὸ δένδρον, the tree.
ὁ γίγας, the crane.	τὸ κέντρον, the sting.
ὁ νους, the mind.	τὸ ῥόδον, the rose.
ὁ θάνατος, death.	τὸ ὄον, the egg.

#### *Nouns of the Third Declension (§ 20).*

Decline and accent the following, first without, and then with the Article; also give the Rule for forming the Genitive (§§ 21, 22), and point out the root, which is always found by taking -ε; from the Genitive :

ὁ ἀγών, -ώνος, the combat.	ἡ θριξ, τριχός, the hair.
ὁ ἀήρ, -έρος, the air.	ἡ λαίλαψ, -απος, the storm.
ὁ ἀναξ, -τος, the ruler.	ἡ λαμπάς, -άδος, the lamp.
ὁ γέρον, -οντος, the old man.	τὸ αἷμα, -ατος, the blood.
ὁ γυψ, -υπός, the vulture.	τὸ ἄστυ, -εος, the city.
ὁ λέων, -οντος, the lion.	τὸ ἄνθος, -εος, the flower.
ὁ ποῦς, ποδός, the foot.	τὸ βρέφος, -εος, the infant.
ἡ ἀλώπηξ, -εως, the fox.	τὸ δορυ, -ατος, the spear.
ἡ αἶξ, αἰγός, the goat.	τὸ ἔπος, -εος, the word.
ἡ ἡώς, ἡόος, the morning.	τὸ ἔτος, -εος, the year.
ἡ θυγάτηρ, -ερος, the daughter.	τὸ ὄνομα, -ατος, the name.

*Nouns that take ν instead of α in the Accusative Singular (§ 24, R. 1), and lose ς in the Vocative (§ 25, R. 2).*

Decline first without, and then with the Article. Give the rules for the genitive, accusative, and vocative; give the root as above. (A. denotes the Attic genitive, §§ 22, Obs. 1.)

ὁ βότρυς, -υος, the grape.	ἡ γραιῦς, -άος, the old woman.
ὁ, ἡ βοῦς, -όος, the ox or cow.	ἡ δρυς, -υός, the oak.
ὁ ἔχης, -ιος (A. εως), the viper.	ἡ κόνις, -ιες (A. εως), the dust.
ὁ ἔχθρς, -ύος, the fish.	ἡ ναῦς, -αός, the ship.
ὁ μῦς, -υός, the mouse.	ἡ οἷς, -ίος, the sheep.
ὁ, ἡ σῦς, -υός, the sow.	ἡ ὀφρῦς, -ύος, the eyebrow.
ὁ πῆχυς, -εος (A. εως), the elbow.	ἡ πόλις, -ιος (A. εως), the city.

*Nouns that take α or ν in the Accusative Singular (§ 24, R. 2 & 3), and lose ς in the Vocative (§ 25, R. 2).*

Decline, and give the rules as above :

ὁ ὄρνις, -ιθος, the bird.	ἡ ἔρις, -ιδος, the rainbow.
ἡ ἄσπις, -ιδος, the shield.	ἡ κόρυς, -θος, the helmet.
ἡ ἔλπις, -ιδος, the hope.	ἡ ὄπις, -ιδος, the revenge.
ἡ ἔρις, -ιδος, the strife.	ἡ πῆχυς, -εος (A. εως), the elbow.
ἡ θέμις, -ιδος, the law.	

*Adjectives of the First and Second Declension (§ 45, 1, 2).*

Decline, compare, and give the rules for comparing :

ἀγαθός, ἡ, ὄν, good.	ἐλεύθερος, α, ον, free.
ἀγνός, ἡ, ὄν, chaste.	ἴδιος, ἰα, ἰον, one's own.
ἄξιος, ἰα, ἰον, worthy.	κενός, ἡ, ὄν, empty.
βέβαιος, α, ον, firm.	κοινός, ἡ, ὄν, common.
δουλός, ἡ, ὄν, timid.	εὔδιος, ἰα, ἰον, easy.

*Adjectives of the Second Declension, Common Gender (§ 45, 3).*

Decline, compare, and give the rules for comparing :

ἀθάνατος, ος, ον, immortal.	ἔνθεμος, ος, ον, true.
ἄθυμος, ος, ον, sad.	μετίωρος, ος, ον, high.
ἔρημος, ος, ον, desert.	πάμφιλος, ος, ον, beloved.

*Adjectives of the Third and First Declensions, having three Terminations (§ 46).*

Decline, compare, and give the rules for comparing (§ 52) :

μέλας, αῖνα, αν, black.	αἰπύς, αῖα, ύ, high.
τάλας, αῖνα, αν, wretched.	βαρύς, αῖα, ύ, heavy.
ἀνεμόεις, όσσα, όαν, windy.	βραδύς, αῖα, ύ, slow.
ἰχθυόεις, όσσα, όαν, fishy.	γλυκύς, αῖα, ύ, sweet.
ἑκών, οὔσα, όν, willing.	εὐθύς, αῖα, ύ, straight.
χαρής, ιεσσα, ίεν, graceful.	πᾶς, πᾶσα, πᾶν, all.

*Adjectives of the Third Declension, Common Gender, in αν, ην, ης, (§ 48, 1).*

Decline, compare, and give the rules for comparing (§ 52) :

ἀμύμων, αν, ον, blameless.	ἀληθής, ης, ές, true.
πίον, αν, ον, fat.	ἀκριβής, ης, ές, accurate.
σοφρων, αν, ον, wise.	έπιτηδής, ης, ές, fit.
ἄφρων, αν, ον, foolish.	ύγιής, ης, ές, sound.
ἄρσην, ην, εν, male.	εὐσεβής, ης, ές, pious.

CONTRACTS.

*Nouns and Adjectives of the First Declension (§ 35).*

Decline, contract, and give the rules for each contraction :

γία, the earth.	πορφυρία, purple.	Ἀπελλής, Apelles.
χρυσία, golden.	ἁπλόη, simple.	ἄργυρέα, of silver
Ἑρμίας, Mercury.	Ἀθηναία, Minerva.	διπλόη, double.

*Nouns and Adjectives of the Second Declension (§ 36).*

Decline, contract, accent before and after contraction, and give the rules for each contraction :

νόος, the mind.	ῥόος, a current.	πορφυρέος, purple.
ὀστέον, the bone.	πλόος, navigation.	διπλόος, double.

*Note.*—Contractions of the first and second declension seldom occur, and when they do, they may for the most part be contracted by the general rules for contraction (§ 36).

## CONTRACTS OF THE THIRD DECLENSION (§ 38).

*Nouns and Adjectives that contract concurrent Vowels in all cases,*  
(§ 40, 2).

Decline, contract, and give the rule for contraction in each case :

<i>ἄρῃς, -ίος, Mara.</i>	<i>κρέας, -ατος, flesh.</i>
<i>αἰδώς, -όος, modesty.</i>	<i>γέρας, -ατος, a reward.</i>
<i>Λητώ, -όος, Latona.</i>	<i>τέρας, -ατος, a prodigy.</i>
<i>ἄγκος, -εος, a valley.</i>	<i>ὄρος, -εος, a mountain.</i>
<i>ἄλγος, -εος, grief.</i>	<i>φειδωί, -όος, parsimony.</i>
<i>βέλος, -εος, a dart.</i>	<i>σαφής, -έος, manifest.</i>
<i>πένθος, -εος, grief.</i>	<i>ἀληθής, -έος, true.</i>

*Nouns and Adjectives that contract two and three Cases (§ 40, 3 & 5).*

Decline, contract the cases required, and give the rule for contraction in each case :

NOUNS.	ADJECTIVES.
<i>βασιλεύς, -ίος (-ίως), a king.</i>	<i>ἡδύς, -έος, sweet.</i>
<i>λάτρις, -ιος, a slave.</i>	<i>ὀξύς, -ίος, sharp.</i>
<i>μάντις, -ιος (ως), a prophet.</i>	<i>βαθύς, -ίος, deep.</i>
<i>ὄφις, -ιος (-ως), a serpent.</i>	<i>βελτίων, -ονος, better.</i>
<i>βραβεύς, -έος (-έως), an umpire.</i>	<i>μείζων, -ονος, greater.</i>
<i>πόλις, -ιος (ως), a city.</i>	<i>πλείων, -ονος, more.</i>
<i>ἄστυ, -εος, a city.</i>	<i>χείρων, -ονος, worse.</i>

*Nouns that contract only one Case (§ 40, 4).*

Decline, contract, and give the rules for contracting :

<i>ἀρκύς, -ύος, a net.</i>	<i>ὄφρις, -ύος, the eyebrow.</i>
<i>ὄρυς, -υός, an oak.</i>	<i>βοῦς, βοός, the ox.</i>

## VERBS OF THE FIRST CONJUGATION.

*Verbs whose Characteristic is a π- mute or a κ- mute.*

In the following lists state whether the verb is pure, mute, or liquid, and why. Give the first root of each (§ 82, 4), the second and the third (if it has them, § 85), and the rules for forming them, if different from the first, (§§ 83, 84). Form the tenses from each root; give a synopsis, first, of the tenses in each voice, and then of the moods in any tense required :

<i>ἄγω, I lead.</i>	<i>θίγω, I touch.</i>	<i>μίγω, I mix.</i>
<i>ἀμείβω, I change.</i>	<i>ἰάπτεω, I send.</i>	<i>νίπτεω, I wash.</i>
<i>ἄπτεω, I bind.</i>	<i>κόπτεω, I beat.</i>	<i>πίμπω, I send.</i>
<i>βλάπτεω, I hurt.</i>	<i>κρύπτεω, I hide.</i>	<i>φύπτεω, I saw.</i>

γράφω, I write.  
βίβω, I behold.  
θάλπω, I cherish.

κύπτω, I stoop.  
λείπω, I leave.  
λήγω, I cease.

θίπτω, I throw.  
σκαίπτω, I scoff.  
τεύχω, I contrive.

*Verbs whose Characteristic is a ν- mute (§ 94, R. 2):*

αἶδω, I sing.  
βρίθω, I am heavy.  
δίδω, I dread.  
ἐρείδω, I support.  
κρύθω, I conceal.

κλώθω, I spin.  
λήθω, I lie hid.  
πείθω, I persuade.  
πέθω, I lay waste.  
πλήθω, I fill.

σπένθω, I pour out.  
πρήθω, I burn.  
σπαύθω, I haste.  
ώθω, I push.

*Verbs in -σσω and -ζω (§ 82, Obs. 1).*

Characteristic γ.  
ἄσσω, I rush.  
ἁράσσω, I beat.  
θράσσω, I catch.  
γύσσω, I pierce.  
πτύσσω, I fold.  
φίζω, I do.  
στίζω, I distil.

Characteristic δ.  
ἄζω, I dry.  
ἀλλίζω, I assemble.  
δάζω, I divide.  
ἐλπίζω, I hope.  
ἱμάσσω, I whip.  
κομίζω, I carry.  
φράζω, I tell.

Characteristic γ or δ.  
ἀρπάζω, I plunder.  
ἀτίζω, I underrate.  
βάζω, I speak.  
διστάζω, I doubt.  
ἐμπάζω, I care for.

*Pure Verbs (§ 96).*

ἀνίω, I accomplish.  
ἀπειλίω, I threaten.  
ἀρτίω, I reason.  
ἀρύω, I draw.  
γνίω, I know.  
βοάω, I call.  
θαίω, I burn.  
εἰλίω, I roll.  
ἐχίω, I sound.

θραύω, I break.  
θύω, I sacrifice.  
καλύω, I order.  
κινέω, I move.  
κορέω, I sweep.  
λαύω, I enjoy.  
λούω, I wash.  
λύω, I loose.  
μειδάω, I smile.

μνάω, I remind.  
νέω, I spin.  
πατίω, I trample.  
παύω, I cause to  
ποιέω, I do. [cease.  
στερέω, I deprive.  
τίω, I pay.  
φύω, I beget.  
χωρέω, I depart.

*Liquid Verbs (§ 97).*

ἀγείρω, I collect.  
ἀίρω, I raise.  
ἀίρω, I lift up.  
ἀμύνω, I defend.  
ἄρω, I fit.  
βαθύνω, I deepen.  
βάλλω, I throw.  
δέμω, I build.  
ἐγείρω, I awake.

θέρω, I warm.  
θύνω, I rush.  
ἱμείρω, I desire.  
καθαίρω, I purify.  
κάνω, I labor.  
κλίνω, I recline.  
κράνω, I accomplish.  
κρίνω, I judge.  
κτείνω, I kill.

μείρω, I divide.  
μένω, I stay.  
ὄρω, I rouse.  
πίρω, I pierce.  
πλύνω, I wash.  
σπείρω, I sow.  
τέμνω, I cut.  
φαίνω, I show.  
φθείρω, I corrupt.

*Verbs of the Second Conjugation (§§ 103-106).*

ἀγνυμι, I break.	δίδωμι, I give.	μίγνυμι, I mix.
βῆμι, I go.	ἵημι, I send.	φῆγνυμι, I break.
γνώμι, I know.	ἵστημι, I set.	τίθημι, I place.
δείκνυμι, I show.	κλύμι, I hear.	φῆμι, I say.

*Deponent Verbs (§ 113).*

ἄζομαι, I venerate.	θεάομαι, I behold.	πράττω, I purchase.
αἰδέομαι, I revere.	ἰάομαι, I cure.	φείδομαι, I spare.
δέχομαι, I receive.	κτάομαι, I acquire.	χράομαι, I use.
δύναμαι, I am able.	μαίνομαι, I rage.	ὀνέομαι, I buy.

*Irregular Verbs (§§ 116, 117).*

αἰρέω, I take.	εἶδω, I know.	μάχομαι, I fight.
αἰσθάνομαι, I perceive.	εἴκω, I resemble.	μέλω, I care for.
ἄλλοκομαι, I take.	ἔειπα, I said.	οἶμαι, I think.
ἁμαρτάνω, I err.	ἐλαύνω, I drive.	ὀλλύω, I destroy.
βαίνω, I go.	ἔρχομαι, I go.	ὀμνυμι, I swear.
βόσκει, I feed.	ἔχω, I have.	πάσχω, I suffer.
βούλομαι, I will.	θνήσκω, I die.	πίνω, I drink.
γαμίζω, I marry.	ἰνέομαι, I come.	πικράσκω, I sell.
γίγνομαι, I become.	ἴστημι, I know.	πίπτω, I fall.
γινώσκω, I know.	κεραυνύω, I mix.	πυνθάνομαι, I in-
δάκνω, I bite.	κλάζω, I cry.	τέμνω, I cut. [quiro.
δεῖδω, I fear.	λαγχάνω, I receive by	τίκτω, I bear.
διδάσκει, I teach.	λαμβάνω, I take. [lot.	τρέχω, I run.
δοκέω, I think.	λανθάνω, I am hid.	τυγχάνω, I am.
ἔδω, ἐσθίω, I eat.	λανθάνομαι, I forget.	φέρω, I bear.
ἐθέλω, I wish.	μανθάνω, I learn.	φθίνω, I corrupt.

*Directions how to find a Verb in the Dictionary.*

The Greek verb is often so changed in its form by inflection, as to render it difficult for the beginner to know what to look for in his Dictionary, in order to find it. To aid him in this, the following general directions may be useful :

1. Separate the verb into its constituent parts. These are always the *root* and *termination*, and, in certain moods and tenses (§ 87), the *augment* prefixed to the root, and the *tense-sign* added to it. Compound verbs must be divided into their simples.

2. Remove from the end of the word, first, the *termination*, and then the *tense-sign* (§ 86, *Obs.* 1, 1, 2), if it has one; and from the beginning the *augment* (§ 88),\* if present; this will leave the verb-root, which, in some instances, is still changed by the rules of euphony (§ 6), and the rules for the formation of tenses (§§ 94, 96, 97).

3. If the root thus found, happen to be the first root (which will commonly be the case,) then restore the letters altered by euphony; and to find the verb as it stands in the Dictionary, proceed as follows:

To the final letter of the root found as above,

If a  $\pi$ - mute, add  $\omega$ , sometimes  $\tau\omega$ .

"  $\kappa$ - mute, add  $\omega$ , or change it into  $\sigma\omega$ ,  $\tau\omega$ , or  $\zeta\omega$ .

"  $\tau$ - mute, add  $\omega$ , or change it into  $\sigma\omega$ ,  $\tau\omega$ , or  $\zeta\omega$ .

"  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $\omicron$ ,  $\upsilon$ , add  $\omega$ , sometimes  $\tau\omega$ ,  $\delta\omega$ ,  $\theta\omega$ ,  $\zeta\omega$ , or  $\sigma\omega$ .

"  $\eta$ , change it into  $\acute{\alpha}\omega$  or  $\acute{\epsilon}\omega$ ; or add  $\theta\omega$ , or  $\zeta\omega$ .

"  $\omega$ , change it into  $\acute{\omega}\omega$ , or add  $\theta\omega$ ,  $\zeta\omega$  or  $\sigma\omega$ .

"  $\alpha\tau$ ,  $\sigma\upsilon$ ,  $\sigma\iota$ ,  $\sigma\upsilon$ ,  $\omicron\iota$ ,  $\omicron\upsilon$ , add  $\omega$ , sometimes  $\tau\omega$ ,  $\delta\omega$ ,  $\theta\omega$ ,  $\zeta\omega$ .

"  $\lambda$ , add  $\omega$  or  $\lambda\omega$ .

"  $\mu$ , add  $\omega$ , sometimes  $\tau\omega$ .

"  $\varphi$ ,  $\phi$ , add  $\omega$ .

If the word end with  $\zeta$ ,  $\sigma\sigma$ ,  $\sigma\kappa$ ,  $\pi\tau$ ,  $\kappa\tau$ ,  $\lambda\lambda$ ,  $\mu\upsilon$ , before the termination, add  $\omega$ .

4. If the word sought cannot be found in the Dictionary, by following the above directions, it is probable the root found is the second or third, of a different form from the first. If the second, it differs from the first only in the *radical vowel*, and must be changed into the first root by changing the vowel of the second root into the vowel or diphthong of the first root, from which it sprung; thus,

Change  $\alpha$  of the second root into  $\eta$ ,  $\omega$ ,  $\alpha\iota$ ,  $\epsilon\iota$ ,  $\epsilon$ , for the first.

"	$\epsilon$ , $\iota$ ,	"	"	into $\epsilon\iota$ ,	"	"
"	$\upsilon$ ,	"	"	into $\sigma\upsilon$ ,	"	"

To the first root thus found, add  $\omega$  or  $\tau\omega$ ; or if a liquid,  $\omega$ ,  $\lambda\omega$ , or  $\tau\omega$ , which will give the word to be found in the Dictionary. Instead of the final  $\omega$ , if the verb be deponent,  $-\omega\mu\alpha\iota$  will be found.

\* In removing the augment, if the augmented tense begin with  $\epsilon$ , take it away;—change initial  $\eta$  into  $\alpha$  or  $\epsilon$ ;— $\alpha$  into  $\epsilon$ ;— $\omega$  into  $\epsilon$ ;— $\varphi$  into  $\alpha$ , and  $\phi$  into  $\alpha$ .



The third root occurs so seldom, that no directions need be given respecting it.

N. B. The above directions apply only to *regular verbs*. A knowledge of *irregular verbs* can be acquired only by becoming familiar with their leading parts, by studying repeatedly § 117 of the Grammar.

*Directions how to find out in what part of the Verb a word is found.*

1. The *voice*, *person*, and *number*, are determined by the final letters of the termination (§ 91, 4).

2. The *mood* is determined by the mood-vowel (§ 91, 3), which in the indicative is generally *short* or *doubtful*, in the subjunctive always *long*, and in the optative always a *diphthong*. The imperative, the infinitive, and participles, are easily distinguished by the termination.

3. The tenses are determined by the *root*, *augment*, *tense-sign*, and *termination*, as follows :

1st. The *present* and *imperfect* of regular verbs have the first root—are without any tense-sign, and have the terminations indicated (§ 92).

*Notes.*—In the present and imperfect, the first root is often strengthened by the addition of certain letters, which frequently alter its appearance. This is the case with all verbs that end in ζω, σσω, ττω, σκω, πτω, λλω, μυω, and many in άνω and ένωι. The root, with these letters, is said to be *impure*, and is used only in these tenses ; without them it is said to be *pure*, and is the proper verb root. (See § 82, Obs. 1 and 2.)

2d. The first future active, and middle of mute and pure verbs, has the tense-sign σ annexed to the first root, and the terminations of the present. Liquid verbs have no tense-sign visible in the future, but have the circumflex on the first syllable of the termination, thus showing that the proper tense-sign σ disappears by contraction with the mood-vowel. The first future passive is always known by the tense-sign θησ before the termination.

3d. The first aorist active, and middle of mute and pure verbs, has the tense-sign σ annexed to the first root, and is distinguished from the first future in all verbs by the termination in which α is the prevailing vowel (§ 92,

I and II). In the passive, it is always known by the tense-sign *θη*, and the terminations (§ 92, III).

4th. The second aorist has always the second root, between which and the termination no letter intervenes.

5th. The perfect and pluperfect, in all voices, have the augment and reduplication throughout, in all verbs that augment and reduplicate. These tenses, in the active voice, may be distinguished by having *κ* or an aspirate before the termination; the 2d perfect, by having the third root; and in the passive, by the terminations (§ 92, III), which uniformly want the connecting or mood-vowel.

*Words for Practice on the foregoing Directions.*

1. Separate each of the words in the following list into its constituent parts; tell the root as it stands in the word; and the word to be looked for in the Dictionary. Look for it, and tell its meaning.

2. State in what part of the verb the word is found, and its proper English rendering in that part. (See Idioms, No. 74.)

ἀπο-βλέπουσι	ἐπρώτευσαν	μάνωσι
κολάζει	σώσω	ἐφόρει
σώζεσθαι	ὀνειδίζει	αἰσχύνον
ἔλεγεν	ποιῶν	ἠρξάμην
σχολάζει	κελεῦσαι	ἐπεφύκει
στράτευοιτο	ἄψας	προς-αγγελθείσης
ἐρωτήθεις	ἄκειλαν	ἐχαρίσατο
εὐδοκίμοιη	ἐπ-ενόησας	φυλάξαι
θάπτουσιν	ἄν-έτειλαν	τρέφομαι
φεύγοντες	σπαρέντων	ὄψοιτο
εἵκαζε	κρίναι	ἐπι-γέγραπται
ἐσπούδασε	περι-στεῖλαι	λελύσθαι
ἔτιμνε	ἔτρεφεν	τετριμμένος
κατ-έλιπε	ἀπο-παινοῦσι	ἐχόρευσεν

Before analyzing compound words, they should be divided into their simple words. The preposition is distinguished by a hyphen (-) after it, in the compound words contained in the above list. All verbs in the following lessons, furnish exercises of this kind.

## ADJECTIVE AND SUBSTANTIVE.

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1. Decline the adjective and substantive, first separately, and then together.

2. Parse the adjective, by stating its declension, gender, number, and case, and the noun with which it agrees; compare it; thus *χρηστός*, an adjective, 1st and 2d declension, nom. sing. masc., and agrees with *ἄνθρωπος*, Rule II, compared, *χρηστότερος*, *χρηστότατος*.

3. Parse the noun, by telling its gender and declension—number and case; thus, *ἄνθρωπος*, a noun, masc. or fem. 2d, in the nominative singular.

4. Translate the adjective and noun together, according to their number and case; thus, *χρηστός ἄνθρωπος*, a *worthy man*.

### 1.—Adjective and Substantive, First and Second Declension.

*Χρηστός ἄνθρωπος. Καλὴ κεφαλὴ. Ἀγαθοὶ νόμοι. Σοφὸς λόγος. Ἴππος πτηνός. Μεγάλα δῶρα. Δόξα κλεινοτάτη. Κλίνη χρυσία. Ἐπίσημος εὐτυχία. Ὁ κωμικὸς ποιητής. Μεγάλη λίμνη. Ἀγαθὸν ἔργον. Φίλων ἐταίρων. Ἐνδοξὸς πόλεμος. Εἰρήνης αἰσχυρᾶς.*

### 2.—Adjectives and Substantives of the Third Declension.

*Ἀσφαλὲς κτῆμα. Τραχία ὄρεα (ὄρη). Παιδὸς ἀμαθίος. Ἀφρονες παῖδες. Μελάνων κοράκιων. Ἐνσεβὴς μήτηρ. Πᾶσαι αἱ γυναῖκες. Ἔθνη πάντα.*

### 3.—Miscellaneous.

*Ποτηρὰ κέρδη. Ἀγαθῶν ἀνδρῶν. Συνῶν ἀγρίων. Νῆσος εὐδαίμων. Κέρδος αἰσχυρόν. Ὀλίγοι ἀγαθοὶ ἄνδρες. Ὁ μέλας οἶνος. Ἐν παντὶ χρόνῳ. Διὰ πάσης ἡμέρας. Εὐθεΐα ὁδός. Πάντες οἱ θεοί.*

## A.—Adjectives, Pronouns, and Nouns.

Οὗτος ἀνὴρ. Ἐκεῖνοι ἄνδρες. Τούτων ὁδῶν. Τέσσαρες μῆρες. Ὁ ἑμὸς<sup>a</sup> πατήρ. Τὸ ἡμέτερον δῶμα. Μία ἡμέρα. Αὐτοὶ<sup>b</sup> οἱ φιλόσοφοι. Οἱ αὐτοὶ<sup>c</sup> φιλόσοφοι. Τίνων τόμων; Τὸν αὐτὸν<sup>d</sup> μῆνα. Ἐγὼ αὐτός.<sup>e</sup> Οἱ φίλοι ἑμοῦ.

## THE VERB.

In parsing the verb in the following sentences, the pupil may proceed thus: *Τέττω*, verb trans., 1st (conj.), first root *τίτ*, second *τίτ*, third *τίτ*: found in the pres. ind. active, 1st pers. sing. Then, if required, give a synopsis of tenses or moods: *Φιλούμεν*, verb trans. 1st. first root *φιλέ*, no second, no third (§ 85). Found in the pres. ind. act., 1st pers. pl., agrees with—B.

Also, the pupil may analyze each verb, by pointing out its several parts, beginning at the end; thus, *ἐκέλευσα*, *α* the termination, *ε* the tense-sign, *κελε* the root, *ε* the augment. Give the proper translation in each part.

## INDICATIVE MOOD.

5.—PRESENT. *Τύπτω. Λέγει. Λείπουνσι. Φιλούμεν. Ὁ παῖς γράφει. Οἱ ἄνθρωποι λέγουσι. Ῥόδον θάλλει. Τάσσομεν. Οἱ πολέμιοι φεύγουσι. Ὁ βασιλεὺς λέγει. Ῥυμῆς πίπτει. Αὐτοὶ πέμπουνσι.*—MID. *Τύπτονται. Φιλεῖ. Τασσόμεθα.*

6.—IMPERFECT. *Ἐτυπτον. Ἐλεγον. Αἱ νᾶες ἔπλεον. Οἱ ἄγιοι ἠρώταον. Ἐθαυμάζομεν. Ῥυμῆς ἔβλεπεν. Οἱ λόντες ἔβρυχον. Ὁφίς ἐσύρισσε. Οἱ κύνες ἐλάκτεον.*—MID. *Ἐτυπτόμην. Ἐκίλιοντο. Ἐεᾶσσεσθε. Ἐλέγετο. Ἐρωτάοντο.*

7.—FUTURE. *Λέξομεν. Λείψει. Φιλήσω. Πώσω (πίνω). Καλέσομεν. Οἱ ἄνθρωποι γράψουνσι. Ὁ βασιλεὺς πέμψει. Ποιήσεται. Θύσουσιν. Ὁ θεὸς ἄρξει. Πάντες λαλήσουσι.*—MID. *Ληξόμεθα. Γραφθήσεσθε. Τάξονται. Ταχθησόμεθα. Ῥυμῆς φιλήσεσθε. Αὐτὸς φιληθήσεται.*

8.—1 AORIST. *Ἐκέλευσα. Ἐλούσαμεν. Ἐμεινε. Ἐσταυραν. Οἱ βόες ἐμύκησαν. Οὗτος ἐκώλυσε. Οἱ παῖδες ἐγραψαν. Ἐπαί-*

<sup>a</sup> § 61, 1.<sup>b</sup> 26, 1.<sup>c</sup> 26, 4.

ρανεν. Ἐτίμησα. Ἐποίησα.—MID. AND PASS. Ἐκτελενσάμεν. Ἐκτελεύσθην. Ἐποιήσαντο. Ἐμεινάμεθα. Ἐγράφθησαν.

9.—2 AORIST. Ἐλίπομεν. Ὁ παῖς ἔτυπε. Οὗτοι ἔμαθον. Ἀνὺτος ἔβαλε. Ἐφυγίτην. Ὁ ἄνθρωπος ἤλυθε. Ἐμεῖς ἔλάβετε.—MID. AND PASS. Ἐλίπην. Ἐσπάροντο. Ἐσπάρη. Αἱ ἐπιστολαὶ ἐστάλησαν. Ἐτυπόμεθα.

10.—PERFECT AND PLUP. Γέγραφα. Λελόχασι. Πεφιλήκαμεν. Μιμενήκατε. Οὗτος ἔσταλκε. Πεφιλήκας. Τετύφατον. Ἐκείνοι δεδηλώκασι. Ἐεγράφευν. Βασιλεῖς ἐκακωλόγκισαν. Ἰσπος ἔδραμήκει.—MIDDLE AND PASSIVE. Ἐμεῖς λελειφθε. Ταῦτα λελεγμένα εἰσὶ. Ἀντοὶ τετίμνηται. Οὗτος ἐτέτακτο.

### SUBJUNCTIVE AND OPTATIVE MOODS.

11.—PRESENT. Λέγωμεν. Φεύγοιμι. Βλέπῃ. Φιλέωμεν. Τρέφῃς. Ἄνθρωποι φεύγωσι. Παιδες γράφειν.—MID. AND PASS. Λέγομαι. Ἡμεῖς λειπόμεθα. Ἐκεῖνος φεύγεται. Ἐμεῖς φιλεῖσθε.

12.—FUTURE (NO SUBJUNCTIVE.) Κελεύσοιεν. Ἀνὺτος λείψει. Ἡμεῖς ποιήσοιμεν. Στελέοις. Σπεροῖεν. Ἀμνοῖτε. Οἱ βασιλεῖς ἄρξοιεν.—MID. AND PASS. Ἐπιστολαὶ σταλθήσονται. Ποιησοίμεθα. Ἀνὺτος φεύξειτο. Οἱ ἄνδρες λειφθήσονται. Τίς ἐλεῦσοιτο; Εἰ οἱ βασιλεῖς βουλευσονται.

13.—1 AORIST. Τύψωσι. Στρέψῃ. Σὺ στρέψαις. Λέξαιτε Ἀνὺτος φιλήσῃ. Φιλήσαι. Ἀγγεῖλωμεν. Ποιήσωμεν. Οἱ ναῦται δράσαιεν. Ποιηταὶ μυθολογήσωσι. Ἄνθρωποι πιστεύσαιεν. Ἄνεμος πνεῦσαι.—MID. AND PASS. Βουλευσαίμεν. Ἐλενσαίμεθα. Φιληθεῖν. Λόγος γραφθεῖν.

14.—2 AORIST. Λίπωμεν. Γράφῃ. Ἀνὺτος ἔλυνθῃ. Σωκράτης ἀποθάνῃ. Φύγωμεν. Λάβητε.—MID. AND PASS. Ἐλύθοιτο. Λιπόμεθα. Πιθόμεθα. Οἱ πολῖται πίθοιτο. Ἀγγελοι σταλείσαν. Ὁ μαθητὴς μάθοιτο.

15.—PERFECT AND PLUP. Ἀνὺτος πεπόμφῃ. Ὁ βασιλεὺς κενέλευκοι. Ἡμεῖς βεβήκωμεν. Γεγράφω. Ἡμεῖς λελείφωμεν. Οὗτοι πεφύλοιν. Οἱ σοφοὶ βεβουλεύκωσι. Παφένκοιμι.—PASSIVE. Λε-

λειμμένοι ὡς. Οὐτος πεφίλητο. Πάσας ἐπέμωται. Οὗτοι ἐσταλμένοι εἶσαν. Ἡ ἐπιστολὴ γεγραμμένη εἶη. Τοῦτο δεδήλφτο. Τοῦτο παπραγμένον εἶη.

## IMPERATIVE MOOD.

16.—PRESENT. Τύπτε. Μένετε. Λεγέτω.—MID. AND PASS. Λειπέσθω. Γραφέσθωσαν.—Aorist. Τύπον. Μείνον. Λεξάτω.—MID. AND PASS. Ἀμείρασθε. Φιλήθητι.—PERFECT. Μεμένηκα. Βεβληκέτω.—MID. AND PASS. Λελέχθω. Γεγράφθωσαν.

## MISCELLANEOUS.

17.—Ἡμεῖς ἐδιώξαμεν. Κῦρος ἀπέθανεν. Σὺ ἤρξω. Ἡ ἡμέρα ἦλθε. Οἱ πολέμοι ἐφευγον. Ἀντοὶ μένουσι. Οὗτοι ἔμειναν. Ἑμεῖς ἐγράψατε. Ὁ κύων ἰλάκτει. Οἱ λέοντες ἐβρυξαν. Πάντες οἱ ἄνθρωποι ἀποθανοῦνται. Γράφε. Ἀπόστειλον. Ὁ ἄνθρωπος ἐπνευσε.

*Transitive Verbs, and their Object.*

18.—Ὁ βασιλεὺς ἐπεμψε ἄγγελον. Ξενοφῶν περιῆγε τὴν στρατιάν. Οἱ φίλοι ἐφίλησαν ἀλλήλους. Ἐπεισαν Ἀθηναίους. Ποιῶσωμεν οὐδὲν κακόν. Ἐπαίνουμεν τοὺς ἀγαθοὺς.

Τίμας τοῦτον ἄνδρα. Εὐδαιμονίζω σε. Σίβον τὸν νόμον. Τιμάετε τοὺς γονεάς. Ὁ ἐλέφας ὀρέσσωδε τὸν χοῖρον. Ἐπραξαν ταῦτα. Οὗτος ἀπέκτεινε τὸ κῆτος.

Εὐρηκα ἀγαθὸν μέγα. Ζητέω ἄνθρωπον. Πέμπωμεν ἄγγελον. Τοὺς μὲν θεοὺς φόβον, τοὺς δὲ γονεῖς τίμα.

Τὸ πᾶν γένος ἀνθρώπων αἰδεῖσθε. Μανθάνετε οὐδὲν κακόν. Ἀγάπα τοὺς ἐχθροὺς.

*Verbs modified by Adverbs.*

19.—Εὖ ποιήσον τοὺς φίλους. Καλῶς λέγεις. Κορῶναι ἱαντὰς πάντ' σφόδρα ἀγαπῶσι.—Πολλοὶ ἱαντοὺς οὐκ ἀληθῶς φιλοῦσιν.—Φίλους μὴ ταχὺ κτῶ.—Ἡδέως ἔχε<sup>a</sup> πρὸς ἅπαντας.<sup>b</sup>

*Prepositions and their Cases* (§ 168).

20.—Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερεν.—'Εν οἴκῳ.—ἤλθομεν ἀπὸ τοῦ ποταμοῦ.—Γλαῦκος ὑφ' ἵππων κατεβρώθη.—Ὁ Ἰκαρος τελευτᾷ ἐν τῷ πελάγῳ.

Ὁ Ξέρξης ἐπλευσε<sup>a</sup> διὰ τῆς ἡπείρου.—'Επὶ ῥώμης μὴ καυχῶ.—Προμηθεὺς λέγεται ἐξ ὕδατος<sup>b</sup> καὶ γῆς ἀνθρώπους πλάσαι.—Λευκαλίων ὑπὲρ κεφαλῆς ἔβαλε λίθους.

Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη.—'Απέθανε ὁ Νῖσος διὰ θυγατρὸς προδοσίαν.—Κομίζει τὸν παῖδα πρὸς Χείρωνα Πηλεΐς.—Τοῦτο κατὰ τοὺς αὐτοὺς<sup>c</sup> χρόνους ἐγένετο.

Νιόβη πρὸς τὸν πατέρα Τάνταλον ἤκεν εἰς Σίπυλον.—Πάντων ἐπὶ γῆς καλῶν<sup>d</sup> ὁ ἥλιος ἀνθρώποις αἰτιός ἐστι.—'Ανακρίων δωρεὰν παρὰ Πολυκράτους ἔλαβε πέντε τάλαντα.

Αἰσχύλος ὁ τραγῳδὸς ἐκρίνετο ἀσεβείας<sup>e</sup> ἐπὶ τινὶ δράματι.

## II. EXERCISES IN SYNTAX.

## SIMPLE SENTENCES.

The general remarks on simple sentences, the construction and modification of their parts, contained in the Latin Reader, p. 59, and also the "general directions" for aiding beginners in the arrangement of a sentence (Lat. Gr. § 152), are all equally applicable in Greek, but are omitted here, as the student is supposed to be familiar with them already.

1. *Subject and Predicate.*

The *subject* or thing spoken of, before a finite verb, is always in the nominative case, and has a verb agreeing with it by R. IV.

The *predicate*, or the thing affirmed or denied of the subject, is usually placed after it, and is expressed two ways, as follows:

1. The predicate consists of a *noun*, an *adjective*, or a *participle*, in the same case with the subject, and connected with it by an intransi-

<sup>a</sup> πλέω.<sup>b</sup> ὕδωρ.<sup>c</sup> 25, 4.<sup>d</sup> 16, 3.<sup>e</sup> § 154, R. XXXI, and 72, 1.

the verb, or passive verb of naming, appointing, &c., called the *copula*. In all such sentences, the predicate word, if a noun, comes under R. 6, § 139;—if an adjective or participle, it agrees with the subject, and comes under R. II; or,

2. The predicate consists of a verb, either alone or with its limiting or modifying words.

### 1. The Predicate a Noun.

3. When the verb is understood, *εἶμι* or *γίνομαι* is to be supplied in the person and number of the subject. The subject or nominative, if a noun, commonly has the article prefixed; the predicate is commonly without it (§ 134, 4).

Ἡ μίση<sup>a</sup> μικρὰ μανία ἐστίν.—Ἡ παιδεία κόσμος ἐστίν.—Ὁ Πήγασος ἵππος ἦρ<sup>b</sup> πτηνός.—Οἱ ἀγαθοὶ ἄνδρες<sup>c</sup> θαῶν εἰκόνας εἰσίν.

Πρόκνη ἐγένετο<sup>d</sup> ἀηδὼν, Φιλομήλα χελιδών.—Τηρὲς ἐγένετο ἵππος.—Κέρδος αἰσχρὸν<sup>b</sup> βαρὺν κειμήλιον.<sup>e</sup>—Ἐν Βοιωτίᾳ δύο εἰσιν<sup>f</sup> ἐπίσημα ὄρη<sup>g</sup> τὸ μὲν<sup>h</sup> Ἐλικὼν καλεῖται, ἕτερον δὲ Κιθαिरών.

Πολλὰ γένη<sup>i</sup> πλακούντων<sup>j</sup> Ἀπίκια ὀνομάζεται.—Ποταμὸς ἐν Ἀργεὶ Ἰναχος καλεῖται.

### 2. The Predicate an Adjective, &c.

When the predicate is an adjective, adjective pronoun, or participle without a substantive, it commonly agrees with the subject of the verb, according to Rule II, § 130. But if used in a general or indefinite sense, it is put in the neuter gender (§ 131, Obs. 4).

Ὁ θυμὸς<sup>d</sup> ἀλόγιστος.—Ὁ πλοῦτος θνητὸς, ἡ δόξα ἀθάνατος.—Ἀπαντες οἱ λέοντες εἰσιν<sup>e</sup> ἄλκιμοι.—Βραχὺς ὁ βίος· ἡ δὲ τέχνη μακρά.

Ὁ μῦθος οἶνός ἐστι θρεπτικώτατος.—Τὰ ὄρη<sup>f</sup> πόρρωθεν ἀεροειδῆ φαίνονται<sup>g</sup> καὶ λεῖα, ἐγγύθεν δὲ τραχέα.—Τυφλὸν<sup>f</sup> ὁ πλοῦτος.

Πιστὸν<sup>f</sup> ἡ γῆ, ἄπιστον ἡ θαλάσσα.—Καλὸν ἡσυχία.—

<sup>a</sup> § 134, 4.

<sup>b</sup> 50, Obs. 2, 8.

<sup>c</sup> § 135, 19.

<sup>d</sup> 50, Obs. 2, 7.

<sup>e</sup> § 139, R. 1.

<sup>f</sup> § 131, Obs. 4.



Καλὸν ἢ ἀλήθειαν καὶ μόνιμον.—Οὐκ ἀγαθὸν ἢ πλοκοιρανία.—Μεταβολαὶ εἰσι λυπηρόν.<sup>2</sup>

### 3. The Predicate a Verb, &c.—Active or Middle Voice.

Ξέρξης ἐν Ἑλλάδι ἐπολέμει.<sup>1</sup>—Τὸ ῥόδον θάλλει.—Κτησιβίος συγγραφεὺς<sup>b</sup> ἐν περιπάτῳ ἐτελεύτησε.<sup>2</sup>—Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο<sup>3</sup> ἀπὸ Θαλοῦ.

Οἱ ποτηροὶ<sup>c</sup> εἰς τὸ κέρδος μόνον ἀποβλέπουσι.—Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν<sup>d</sup> ἐσπούδασε.—Ἀταλάντη ἐπεφύκει<sup>e</sup> ὠκίστη τοὺς πόδας.<sup>f</sup>

Ἐπίπνεον<sup>g</sup> οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἀφρὸς τοῦ ὕδατος<sup>h</sup> ἐξηγέρθηκει.<sup>7</sup>

### 4. The Predicate a Verb, &c.—Passive Voice.

Κολάζονται ἐν ἄδου<sup>i</sup> πάντες οἱ κακοὶ,<sup>c</sup> βασιλεῖς, δοῦλοι σατραπαὶ πένητες, πλούσιοι, πτωχοί.—Ἀκταίων ἐτράφη<sup>8</sup> παρὰ Χείρωνι.

Ὁ Ἀλέξανδρος κατεπλάγη<sup>9</sup> τὸν βίον<sup>e</sup> καὶ τὸ ἀξίωμα Διογένης.—Κλεάνθης διεβόηθη ἐπὶ φιλοπονίᾳ.

Γλαῦκος ὑφ' ἵππων κατεβρώθη.<sup>10</sup>—Κύνος ὑπ' Ἀχιλλέως πληγῆς<sup>11</sup> λίθῳ,<sup>h</sup> οὐκ ἐτρώθη.<sup>f</sup> ὅθεν ἄτρωτος γεγονέναι<sup>12</sup> λέγεται.

### 5. The Predicate a Verb, &c.—Deponent.

Γερόναμεν<sup>13</sup> ἄπαξ, δις δ' οὐκ ἔσται γενέσθαι.—Οἱ Ἡρακλείδους ἔκγονοι κατεῆλθον<sup>14</sup> εἰς τὴν Πιλοπόννησον.

Ὁ Ἑλλήσποντος ἐκλήθη<sup>15</sup> ἀπὸ τῆς<sup>1</sup> Ἑλλης ἐν αὐτῷ θαλάσσης.<sup>16</sup>—Ἐαυτοῦ τοι κήδεται ὁ προνοῶν<sup>k</sup> ἀδελφοῦ.

Βούλομαι γράφειν. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους.—Καθέζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ· στέφανος δὲ ἐπικάιται<sup>1</sup> οἱ<sup>1</sup> τῇ κεφαλῇ.<sup>16</sup>

<sup>a</sup> § 131, Obs. 4.

<sup>b</sup> § 129, R.

<sup>c</sup> § 131, Obs. 2.

<sup>d</sup> § Sup. τέχνην.

<sup>e</sup> § 157, Obs. 1.

<sup>f</sup> § 142, Obs. 1.

<sup>g</sup> § 169, R.

<sup>h</sup> § 158, R.

<sup>i</sup> 30, 1.

<sup>k</sup> 32, 2.

<sup>l</sup> § 148, Obs. 1

## 6. The Accusative after Transitive Verbs.

Ὁ Ἄρης μουτὶ τοὺς κακοὺς. — Ὁ ἑλέφας τὸν δράκοντα ἔρρωδα. — Ξίφος τιρώσκει σῶμα, τὸν δὲ τοῦ λόγος.

Τὸν μὲν θεὸν φοβοῦ, τοὺς δὲ γονεῖς<sup>1</sup> τίμα.<sup>2</sup> — Ἀλέξανδρος Ἀκρεῖον ἐνίκησεν.<sup>3</sup> — Ὁ αὐτὸς<sup>4</sup> ἀπέστειλε<sup>5</sup> τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι.<sup>6</sup>

Ἔθιζε σκαυτὸν εἶναι μὴ σκνθρωπὸν, ἀλλὰ σύννον. — Μᾶλλον εἰλαβοῦ<sup>7</sup> φόγον, ἢ κίνδυνον. — Εὐσέβει τὰ<sup>8</sup> πρὸς τοὺς θεοὺς.

## 7. Cases after Prepositions (§ 168).

Ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταὺς ἦν. — Ἐκ νεφέλης φέρεται χιόνος μένος. — Ἡρακλῆς ἔλαβε<sup>9</sup> παρὰ Ἑρμοῦ μὲν<sup>10</sup> ξίφος παρ' Ἀπόλλωνος δὲ τόξα.

Κακῆς ἀπ' ἀρχῆς γίνεται τέλος κακόν. — Γλαῦκος ὑφ' ἱππων κατεβρώθη. — Ἀπόλλων ἐθήτευσεν ἐν Θεσσαλίᾳ παρ' Ἀθμῆται. — Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία καῖται.

Ὁ Τίγρης ἐσβάλλει ἐς τὸν πόντον τὸν<sup>11</sup> Περσικόν. — Ἀκρίσιος ἐτήριαντοῦ θυματέρου Δανάην μετὰ τοῦ παιδὸς Περσείως ἐν λάρνακι εἰς θάλασσαν ἔρριπεν.<sup>12</sup>

Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν<sup>13</sup> ἐσπούδασι. — Ὁ κόραξ λέγεται ὑπὲρ τὰ διακύσια ἐτη ζῆν.<sup>14</sup> — Τὸ διὰ αἰσχροῦν αἰτίαν πένεσθαι<sup>15</sup> ὄνειδος.<sup>16</sup>

Αἱ καμηλοπαρδάλεις κατὰ τὴν ῥάχιν κύρωμα ἔχουσι. — Μίλων ὁ ἐκ Κρότωνος ἀθλητὴς ταῦρον ἔφερε<sup>17</sup> διὰ τοῦ σταδίου μίσον.<sup>18</sup> — Ζήνων δοῦλον ἑμαστίγου<sup>19</sup> ἐπὶ κλοπῇ.

Οἱ Ἀθηναῖοι ἀντηγωνίζοντο τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας. — Ἡφαιστος ἐρρίφη<sup>20</sup> ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χωλὸς ἐγένετο.

<sup>1</sup> 17.<sup>2</sup> 25, 4.<sup>3</sup> § 134, 18.<sup>4</sup> § 134, 7.<sup>5</sup> Sup. τίγρη.<sup>6</sup> § 76, Obs. 6.<sup>7</sup> § 98, Obs. 2.<sup>8</sup> 88, 1.<sup>9</sup> 13, 6.

## THE GENITIVE.

The genitive is in extensive use in the Greek language. Its general use is to limit or restrict words with which it is connected, in respect of *separation, procession, origin, possession, cause, &c.*, as stated (§ 141).

It is governed,

1. By substantives (§ 142).
2. By adjectives (§ 143).
3. By verbs (§ 144).
4. By prepositions (§ 168, 169)
5. By adverbs (§ 165).

6 Without a governing word, it expresses certain circumstances of cause (§ 156), limitation (§ 157), place (159), time (§ 160), measure (§ 161), price (§ 162), and exclamation (§ 163).

## 8. The Genitive governed by Nouns (§ 142, Rule V).

The noun, in the genitive, limits the signification of the noun that governs it.

Πασῶν τῶν ἀρετῶν ἡγεμών ἐστὶν ἡ εὐσέβεια.—Ὁ λόγος τῆς ψυχῆς εὐδωλὸν ἐστίν.—Ἡ Αἴγυπτος δωρὸν ἐστὶν τοῦ Νείλου.—Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.

Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν.—Πόλεως φυγὴ οἱ νόμοι.—Αἰακὸς τὰς κλεῖς τοῦ ἔδου φυλάττει.—Πόντος ἐκ κλείας πατήρ.<sup>b</sup>

Ἀπόλλων ὁ Διὸς<sup>a</sup> καὶ Ἀθητοῦς<sup>c</sup> παῖς ἦν.—Ὀκεανὸς καὶ Τηθύος παῖς ἦν Ἰναχος.

Ὅνος, δορὰν λέοντος ἐπεδυθεὶς,<sup>d</sup> λέων ἐτομίζετο πᾶσι,<sup>e</sup> καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων.—Τοῖς<sup>f</sup> ὀλίγα λέγουσιν<sup>g</sup> ὀλίγων καὶ νόμων ἐστὶ χρεία.

## 9. The Genitive governed by Adjectives (§ 143).

Σωκράτης μεγάλης ἄξιος ἦν τιμῆς<sup>h</sup> τῇ πόλει.<sup>i</sup>—Τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης.<sup>j</sup>

Ἐν Ἑλλάδι πολλὰ θαύματος<sup>k</sup> ἄξιά εἰσιν.—Πλείη<sup>l</sup> μὲν γαῖα<sup>m</sup> κακῶν,<sup>n</sup> πλείη δὲ θάλασσα.—Πολλῶν μεστόν<sup>o</sup> ἐστὶ τὸ

<sup>a</sup> 50, 9.

<sup>b</sup> 50, 8.

<sup>c</sup> § 139, R. 6.

<sup>d</sup> § 154, R. XXX.

<sup>e</sup> § 148, R. XXI, &

<sup>f</sup> § 134, 8.

<sup>g</sup> § 143, R. IX, 1.

<sup>h</sup> § 157, R. XXXIII. II.

<sup>i</sup> 1.

ζῆν· φροντίδων.<sup>1</sup>—Θέλω δ' ἄλλως<sup>2</sup> μᾶλλον ἢ σοφὸς κα-  
κῶν· εἶναι.

Πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς<sup>3</sup> ἀρετῆς<sup>4</sup> οὐκ ἀτά-  
ξιος.<sup>5</sup>—Νομίζετε τῆς αὐτῆς<sup>6</sup> εἶναι ζημίας<sup>7</sup> ἀξίους τοὺς<sup>8</sup>  
συγκρίπτοντας τοῖς<sup>9</sup> ἐξαμαρτάνουσιν.<sup>10</sup>

Μὴ ἄπειρος εἶναι τῶν ἐταίρων· θίλει.—Ἀλβανοὶ ἄπειροί  
εἰσι καὶ μέτρων, καὶ σταθμῶν, καὶ πολέμων.

Πρεσβύτατον τῶν ὄντων<sup>11</sup> θεός· ἀγέννητος γάρ.—Διδύμων  
ἀδελφῶν<sup>12</sup> εἰς ἐτελεύτησα.<sup>13</sup>—Πλάτων πρὸς τινα τῶν παί-  
δων,<sup>14</sup> ἔμπασιτίμασσι<sup>15</sup> ἂν, ἔφη, εἰ μὴ ᾠργιζόμεν.<sup>16</sup>

Οὐδείς ἀνθρώπων<sup>17</sup> ἤξιώθη τοῖς θεοῖς<sup>18</sup> ὁμιλεῖν.—Θαύ-  
ματος ἄξια τὰ<sup>19</sup> τῶν Κρητικῶν μελισσῶν, καὶ τὰ<sup>20</sup> τῶν ἐν  
Κιλικίᾳ χηνῶν.

Ἡ Σικελία πασῶν τῶν νήσων κρατίστη ἐστί.—Μάτρης δ'  
Ἀθηναῖος οὐδὲν ἐσιτεύτο<sup>21</sup> ἢ μυρόφινης<sup>22</sup> ὀλίγον.

10. *The Genitive governed by the Comparative Degree (§ 143,  
Rule XI).*

Οὐδὲν ὀργῆς<sup>23</sup> ἀδικιώτερον.—Πόλεμος ἰνδοξος εἰρήνης<sup>24</sup>  
αἰσχρᾶς αἰρετώτερος.—Οὐδὲν κτῆμα σοφίας<sup>25</sup> τιμωτέρον  
ἔστιν.

Σοφία πλούτου κτῆμα τιμωτέρον.—Ἀρετῆς<sup>26</sup> οὐδὲν  
χρῆμα σεμνότερόν ἐστιν.—Οὐδὲν γλύκιον τῆς<sup>27</sup> πατρίδος.—  
Κρείσσων οἰκτιρμοῦ<sup>28</sup> φθόνος.<sup>29</sup>

Οἱ ἐλέφαντες ζῶσι<sup>30</sup> ἔτη<sup>31</sup> πλείων τῶν διακοσίων.—Τῶν δὲ  
Αἰβυκῶν οἱ Ἰνδοικοὶ<sup>32</sup> μεῖζους<sup>33</sup> τέ εἰσιν.

Συγγνώμη τιμωρίας ἀμείνων.—Ἀνὴρ σοφὸς τὰς ἐν βίῃ  
συμφορὰς ῥᾶν<sup>34</sup> οἶσει<sup>35</sup> τῶν ἄλλων.<sup>36</sup>

<sup>1</sup> 88, 1.

<sup>2</sup> § 143, R. IX. 1.

<sup>3</sup> § 143, R. VIII, or

<sup>4</sup> § 157, R. XXXIII.

<sup>5</sup> 25, 4.

<sup>6</sup> § 134, 8.

<sup>7</sup> § 147, 1st.

<sup>8</sup> § 143, R. X.

<sup>9</sup> 76. & § 90. Obs. 1.<sup>2</sup>

<sup>10</sup> § 148, R. XXIII.

<sup>11</sup> 2, 1st.

<sup>12</sup> § 124, 18, 2.

<sup>13</sup> § 143, R. IX.

<sup>14</sup> = § 143, R. XI.

<sup>15</sup> 31, 4.

<sup>16</sup> § 160, R. XXXVI.

<sup>17</sup> § 40, 5.

<sup>18</sup> 16, 1, & 2.

11. *The Genitive governed by Verbs* (§ 144).

Οἱ τέττιγες σιτοῦνται τῆς δροσίου. — Ἄρχε σεαυτοῦ. — Ἀνάγκη κρατῆ πάντων. — Ἐλευθείρου ἀνδρός· ἐστίν, ἀπὲ τῆς ἀληθείης λέγειν.

Ὁ ἐλευθερός σεαυτοῦ κρατῆ. — Ψυχῆς ἀσφαλεῖ τῆς σεαυτοῦ. — Ὁ μηδὲν ἀδικῶν οὐδενὸς δαίται νόμον. — Μᾶτρες ὁ Ἀθηναῖος οἶνον· δὲ καὶ τῶν ἄλλων πάντων ἀπέχετο, πλὴν ὕδατος.

Φίλων παρόντων καὶ ἀπόντων μέμνησο. — Ἀπέχου κακίας· χρόνον φείδου. — Ἀφροσύνης· ἐστὶ τὸ κρῖναι κακῶς τὰ πράγματα.

Οἱ ἐνεργεῖται τῶν ἀνθρώπων ἀθανάτων τιμῶν ἡμίωθσαν. — Αἰσχύλος ὁ τραγῳδὸς ἐκρίνετο ἀσεβείας ἐπὶ τῷ δράματι.

Συγγνώμη τιμορίας ἀμείνων, τὸ μὲν γὰρ ἡμέρου φύσεως· ἐστὶ, τὸ δὲ θηριώδους. — Ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ νοῦ. — Θυμοῦ κρατεῖ.

Ἡρακλῆς φάμνη σώματος πολὺ τῶν ἀπάντων διήνεγκε· διὰ τὰς ἐνεργείας ἀθανάτου τιμῆς· ἔνυχ· παρ' ἀνθρώποις.

Ὁ μὲν παρὼν καιρὸς πολλῆς φροντίδος· καὶ βουλῆς δαίται.

12. *The Genitive of Circumstances* (§ 156-163).

Πυθαγόρας τῆς αὐτῆς ἡμέρας, καὶ κατὰ τὴν αὐτὴν ὥραν, ὥφθη ἐν Μεταποντίῳ καὶ ἐν Κρότωνι. — Καλῶς ἔχω ποδῶν. — Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας· πρὸς ἀλλήλους.

Θαυμάζω Σωκράτους τῆς σοφίας. — Κύρος τὸν Εὐφράτην διέβαινον ἐπὶ σχεδίαις διηφθερόν. — Πολλοῦ ἀντοὺς εὐχέωρακα χρόνον.

- § 144, R. XV.
- § 144, R. XVII.
- § 144, R. XII.
- § 144, R. XIV.
- § 144, R. XVI.
- § 165, R.

- § 144, R. XVIII.
- § 154, R. XXXI.
- 26, 1.
- § 169, R. LIII.
- § 144, R. XV. 2.
- § 160, Obs. 2.

- 117, 43.
- § 157, R. & I.
- § 144, R. XIV.
- § 156, Obs. 3.

Πολύτακτος ἀνδριάντα δυνάμει πηχίων· ἐκείνου·—Οἱ  
Θηῆναιες ἀνιόνται τὰς γυναῖκας· παρὰ τῶν γυναικῶν χρημάτων  
μαγάλων·—Τῶν πόρων· πωλοῦσιν ἡμῖν πάντα τάγαθ' οἱ  
θεοί.

### 13. Genitive governed by Adverbs (§ 165).

Ἦ φύσις· ἄνευ μαθησεως· τυφλόν,· ἡ δὲ μάθησις ἄνευ  
φύσεως· ἑλλειπίς.—Εὐκλειαν ἔλαβον· οὐκ ἄνευ πολλῶν πό-  
ρων·.

Ἐγγὺς Ἰταλίας· κεῖται ἡ Σικελία.—Πάντων· μάλιστα  
σκιτῶν αἰσχύνει.—Τὰ Τίμπη χωρὸς ἐστὶ κείμενος μεταξὺ τοῦ  
Ὀλύμπου· καὶ τῆς Ὀσσης·.

Κολασθήτωσαν· ἀξίως· οἱ κακοὶ τῆς ἀδικίας·.—Ἔστι δ'  
ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως·.—Ἀλβανοὶ οἰκοῦσι·  
μεταξὺ τῶν Ἰβήρων,· καὶ τῆς Κασπίας θαλάττης.

### 14. DATIVE.

The dative denotes the remote object to which any thing is done or  
given, or that to which any quality, action, or state, tends or refers,  
without directly acting upon it. It is governed chiefly,

1. By substantives (§ 146).
2. By adjectives (§ 147).
3. By verbs (§ 148, 149).
4. By prepositions (§ 168).
5. By adverbs (§ 165).
6. Without a governing word, to express certain circumstances of  
limitation (§ 157, II); of cause, manner, &c. (§ 158); of place  
(§ 159); of time (§ 160); of measure (§ 161).

### 15. Dative governed by Adjectives (§ 147).

Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις· καὶ τοῖς βελ-  
τίστοις.—Κορῶναι ἀλλήλαις· εἰσὶ πιστόταται, καὶ πάν-  
σφοδρα ἀγαπῶσι σφᾶς.

· § 161, R. XXXVII.    · § 165, R. XLIII.    · § 147, R. XX.  
· § 162, R. XL.        · § 164, R. XLII.

Ἄνδρὶς φυλαττομένην οὐδέν ἐστι φοβερόν.—Οἱ ὀνομαζόμενοι<sup>α</sup> κυνοκέφαλοι ἄνθρωποις<sup>α</sup> δυσειδέσι παρεμφερεῖς εἰσίν.

Ῥυόνεργως ζῶόν ἐστι ἀλκῇ<sup>β</sup> δὲ καὶ βίᾳ<sup>β</sup> παραπλήσιον ἐλπίφαντι.—Ἡ Τουρδιτανία καὶ ἡ προσεχὴς αὐτῇ<sup>γ</sup> γῆ εὐκαρπὸς ἐστίν.

#### 16. Dative governed by Verbs (§§ 143, 149, 152, 154).

Οἱ Πυγμαῖοι τοῖς γεράνοις<sup>α</sup> πολεμοῦσιν.—Θεὸς ἐκέστωφ<sup>α</sup> ὄπλον τι ἐναιμε,<sup>β</sup> λίσουσιν<sup>α</sup> ἀλκῇ καὶ ταχυτήτα, ταύροις<sup>α</sup> κέρατα, μελίσσαις κέντρα, ἄνδρὶ λόγον καὶ σοφίαν.

Βούλου<sup>α</sup> ἀρέσκειν πᾶσι,<sup>α</sup> μὴ σπαντῷ<sup>γ</sup> μόνον.—Πᾶσα δύναμις ὑπείκει<sup>β</sup> τῇ ἀρετῇ.<sup>γ</sup>—Δημήτριός τις εἶπε τῷ Νέρωνι.<sup>α</sup> σὺ μὲν ἀπειλεῖς ἐμοὶ<sup>α</sup> τὸν θάνατον, σοὶ δὲ ἡ φύσις.<sup>β</sup>

Ἔοικεν<sup>α</sup> ὁ βίος θεάτρῳ.<sup>α</sup>—Ὅμιλες ἀγαθοῖσιν.<sup>β</sup>—Μηδενί<sup>α</sup> φθόνει.—Σχολαστικὸς, ἰατρῷ<sup>β</sup> συναντήσας, συγχώρησόν μοι,<sup>γ</sup> εἶπε, καὶ μή μοι<sup>α</sup> μέμνη, ὅτι οὐκ ἐνόησα.<sup>β</sup>

Ταῖς Μούσαις<sup>α</sup> λέγονσι παρὰ Διὸς τὴν γραμμάτων εὐρεσιν δοθῆναι.<sup>β</sup>—Ὁ οἶκος πολλάκις τοῖς ποτοῖς<sup>α</sup> φαρμάκοις κεράννυται.—Τοὺς δὲ φίλους αἰσχύνον, τοῖς δὲ νόμοις<sup>α</sup> πείθον.

#### 17. Dative of Circumstances (§ 157-161).

Αἰροῦνται οἱ λαοὶ ὑπὸ ἀλωπέκων, τοτὲ μὲν<sup>α</sup> δρόμφ,<sup>α</sup> τοτὲ δὲ τέχνη.—Οἱ Νομάδες τῶν Λιβύων οὐ ταῖς ἡμέραις,<sup>α</sup> ἀλλὰ ταῖς νυξίν<sup>α</sup> ἀριθμοῦσι.

Δεῖ<sup>α</sup> τὰς πόλεις κοσμεῖν οὐκ ἀναθήμασιν,<sup>α</sup> ἀλλὰ ταῖς τῶν οἰκόντων<sup>α</sup> ἀρεταῖς.<sup>β</sup>—Αἱ καμηλοπαρδάλεις τῷ χρώματι<sup>α</sup> καὶ τῇ τριχώσει<sup>α</sup> παρδάλυσιν<sup>α</sup> εἰκόασιν.

<sup>α</sup> § 147, R. XX.

<sup>β</sup> § 157, II. 1.

<sup>γ</sup> § 148, R. XXIII.

<sup>δ</sup> 2, (2).

<sup>ε</sup> § 152, R. XXVIII.

<sup>ς</sup> § 148, R. XXII. II. 1.

<sup>ζ</sup> § 148, R. XXII. 4.

<sup>η</sup> 148, R. XXIII.

<sup>θ</sup> 148, R. XXIII. 1.

<sup>ι</sup> 148, R. XXII. 6.

<sup>κ</sup> § 154, R. XXXI.

<sup>λ</sup> § 148, R. XXII. 4.

<sup>μ</sup> § 148, R. XXIII.

<sup>ν</sup> 2, (1).

<sup>ξ</sup> 148, R. XXII. 3.

<sup>ο</sup> § 158, R. XXXIV.

<sup>π</sup> § 157, R. XXXIII

II, 1.

Θάμνους κάλλει· διανεγνών<sup>1</sup> καὶ κιθαρωδίᾳ,<sup>2</sup> περὶ  
μουσικῆς ἤρως<sup>3</sup> Μούσας·.—Ὁ βοῦς ἐπίσταται<sup>4</sup> κέρατι·  
παίειν· ὁ ἵππος, ὁ πλῦ· ὁ κύων, στόματι· ὁ κᾶπρος,  
ὁ δόοντι.<sup>5</sup>

Ὡςπερ ἄλλος τις ἢ ἱππῶ· ἀγαθῶ ἢ κυνὶ· ἢ ὄρειθι  
ἡδεταί, οὕτως ἐγὼ καὶ εἶμι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς.—  
Τάστωλος πλούτῳ· καὶ δόξῃ· διέφερε.

Τῇ δ' ὑστεραίᾳ· πρῶτ' Κῦρος ἐθέτετο.—Ὁ στρατὸς ἐξ-  
πλίξτετο πολλοῖς μὲν καὶ καλοῖς· χιτῶσι,<sup>α</sup> πολλοῖς δὲ καὶ  
καλοῖς θώραξι καὶ κράνεσιν· ὠπλιζον δὲ καὶ ἵππους  
<sup>γ</sup>προματωπιδίοις,<sup>β</sup> καὶ προστεργνιδίοις.—Οἱ ἄνθρω-  
ποι κάλλει<sup>δ</sup> καὶ μεγέθει διαφέρουσι.

Ἵμεῖς δὲ, ὅσῳ χεῖρον ἢ προσῆκε κέχρησθε πράγμασι,  
τοσούτῳ πλείονα αἰσχύνθη ὠφλήκατε.

## THE ACCUSATIVE.

**The accusative is used chiefly to express the immediate object of a transitive verb, and is never governed by nouns or adjectives; and but seldom by adverbs, except those of swearing (§ 165, R. XLV). It is governed,**

1. By verbs (§§ 150-154).
2. By prepositions (§ 168, 169).
3. It is used without a governing word, to express certain circumstances of relation (§ 157, *Obs.* 1); of time (§ 160); of measure (§ 161); of exclamation (§ 163).

### 18. *The Accusative governed by Verbs (§§ 150–154).*

Σταγόνες ὕδατος<sup>10</sup> πέτραις<sup>11</sup> κοιλαίνουσι.—Τῆς Ἰτα-  
λίας<sup>12</sup> ᾤκησαν<sup>13</sup> πρῶτοι Ἀῦσones ἀντόχθονες.—Κέρδη πονηρὰ  
ζημία<sup>14</sup>ν αἰεὶ φέρει.<sup>15</sup>—Ὁ Νεῖλος ἔχει παντοῖα γένη<sup>16</sup> ἰχθύων.  
Στέργε μὲν τὰ παρόντα,<sup>17</sup> ζήτηι δὲ τὰ βελτίω.<sup>18</sup>—Θησαυροὺς

• § 158, R.

§ 148, R. XXIII,  
2 (2).

• § 160, R. XXXVI.

d § 157, Rom.

• 162, R. XXXIX.

§ 150, R. XXV.

16, 3.

§ 139, R. I.



τὴν Ἀριάδην· ἐν Νάξῳ κατέλιπε.<sup>1</sup>—Ἡ γλῶσσα πολλοὺς<sup>2</sup> εἰς ὄλεθρον ἤγαγεν.<sup>3</sup>

Κάδμος ἀποκτείνει τὸν δράκοντα.<sup>4</sup>—Πυθαγόρας πρῶτον δ' αὐτὸν<sup>5</sup> φιλόσοφον<sup>6</sup> ὠνόμασεν.<sup>7</sup>—Πλάτων τὴν φιλοσοφίαν<sup>8</sup> θανάτου μελέτην ἐκάλεσεν.—Πόλλ' ἔχει σιγὴ καλὰ.<sup>9</sup>

Θεοὺς τίμα· τὰ σπουδαῖα μελέτα.—Λυκούργος ὁ Λακεδαιμονίος ἐπηρώθη<sup>10</sup> ἐπὶ τινος τῶν πολιτῶν ὀφθαλμῶν· τὸν δ' εἰς τὸν θάνατον ἔστειλεν.<sup>11</sup>

### 19. Accusative of Circumstances (§ 157, 160, 161).

Μὴ κατόικει<sup>12</sup> μακρὰν ὁδὸν<sup>13</sup> πορεύεσθαι.—Ἡφαιστος τὸ πόδι<sup>14</sup> χαλὸς ἦν.—Πυρρὸς ἐν Ἰταλίᾳ ἐπολέμησεν ἔτη<sup>15</sup> δύο καὶ μῆνας τέσσαρας.

Ἀταλάντη ἦν ὠκίστη τοὺς πόδας.<sup>16</sup>—Πειρῶ<sup>17</sup> τὸ μὲν<sup>18</sup> σῶμα<sup>19</sup> εἶναι φιλόπορος, τὴν δὲ ψυχὴν<sup>20</sup> φιλόσοφος.—Οἱ ἑλίκωντες ζῶσιν<sup>21</sup> ἔτη<sup>22</sup> πλείω<sup>23</sup> τῶν διακοσίων.<sup>24</sup>

Σοφοκλῆς ὁ τραγωδοποιὸς<sup>25</sup> ἐπεδείκνυε διὰ τοῦ δράματος, ὅπως τὸν νοῦν<sup>26</sup> ὑψαίνειν.

Καὶ ὄντων αὐτῶν<sup>27</sup> οὐ πολλὰς ποιεῖ ἡμέρας<sup>28</sup> ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο.<sup>29</sup>

Κῦρος μείνας ἡμέραν<sup>30</sup> ἐν τῷ πεδίῳ ἐντεῦθεν ἐξαλάττει σταθμοὺς<sup>31</sup> τρεῖς.

### 20. The Article (§ 134).

Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες<sup>32</sup> μακροβιότατοι εἶναι λέγονται.—Φιλεῖ τῷ κάμνοντι<sup>33</sup> συγκαμνεῖν θεός.—Οἱ πρὸς τὴν δόξαν<sup>34</sup> κεληνότες<sup>35</sup> σπανίως ἐνδοξοὶ γίνονται.

Ὁ χρήσιμος<sup>36</sup> εἰδὼς,<sup>37</sup> οὐχ ὁ πόλλ' εἰδὼς,<sup>38</sup> σοφός ἐστιν.—Τὸν δορυζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν.

<sup>1</sup> § 150, R. XXV.

<sup>2</sup> 16, 2.

<sup>3</sup> § 168, R. L.

<sup>4</sup> § 153, Obs. 5.

<sup>5</sup> § 143, R. X.

<sup>6</sup> § 154, R. XXXI.

<sup>7</sup> § 161, R. XXXVIII.

<sup>8</sup> § 157, Obs. 1.

<sup>9</sup> § 160, R. XXXVI.

<sup>10</sup> § 143, R. XI.

<sup>11</sup> § 129, R. I.

<sup>12</sup> § 178, R. LXII

<sup>13</sup> 32, 3.

<sup>14</sup> 16, 3.

Ἄλγεα καὶ τὸ μὴ δύνασθαι φέρειν κακόν.—Τοῖς ὀλίγοις λείπονται, ὀλίγων τόμων ἔστι χρεία.

Οἱ μὲν κικῶντες σωζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσιν.—Θεοὶ αἰεὶ ὄντες ἅπαντα ἴσασιν, τὰ γαγενήμενα, καὶ τὰ ὄντα, καὶ ὃ τι ἐξ ἑκάστου αὐτῶν ἀποβήσεται.

Συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν γὰρ ἡμέρου φύσεως ἔστι, τὸ δὲ θηριώδους.—Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἢ φύσει ἀπέναιμεν.

Ἀφροσύνης ἔστι τὸ κρίναι κακῶς τὰ πράγματα.—Οὐκ ἄμισθον τὸ εὖ ποιεῖν.

## 21. Nouns in Apposition (§ 129).

Ἡ ὑδραυλὶς ἐστὶν εὐρημα Κτησιβίου, Ἀλεξανδρείας, κουρείως τὴν τέχνην.—Χεῖρων ὁ Κίνταυρος τὸν Ἀχιλλεῖα ἔτρεφε.

Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς ἐπὶ Γαλατῶν ἐσφάγη.—Γλαῦκος ὁ Σισύφου υἱός, ἐφ' ἵππων κατεβρώθη.

Μίνως, ὁ Κρήτης βασιλεὺς, Αἰδάλλον καὶ Ἰνακον καθεῖρε.

## 22. Numerals (§ 57, 58).

Φιλήμων ὁ κωμικὸς ἔγραψε δράματα ἑπτὰ καὶ ἐννεήκοντα, βιώσας ἑτὶ ἐννέα καὶ ἐννεήκοντα.

Ἄντων, ὁ πρεσβύτερος, ἐκ τῆς Λιβύης ἐπέρασε εἰς Σικελίαν, πεζῶν μυριάδας πέντε, ἵπποις δὲ ἑξακισχιλίους, ἐλέφαντας δὲ ἐξήκοντα.

Ἀργαυθώσιος, ὁ Ταρτησσίων βασιλεὺς πεντήκοντα καὶ ἑκατὸν ἑτὶ βιώσαι λέγεται.

α 88, 1.

β 16, 3.

γ 32, 3.

δ § 142, R. V.

ε § 143, R. X.

ς § 143, R. XI.

ζ 26, 1.

η 89, 4.

θ 152, R. XXVIII.

ι 144, R. XII.

κ 131, Obs. 4.

λ 139, R. 6.

μ § 129, R. I.

ν § 157, Obs. 1.

ξ 57, Obs. 4.

ο § 160, R. XXXVI.

Ὁ Πλάτων ἐταλάνησε ἑαυτὸν πρῶτον ἕως τῆς ὀγδόης<sup>β</sup> καὶ ἑκατοστῆς Ὀλυμπιάδος, βιὸν ἕτος ἐν πρὸς τοῖς ὀγδοήκοντα.<sup>α</sup>

Σιλονίου<sup>δ</sup> ἐνὸς<sup>ε</sup> δόντα τριάκοντα ἔτη βασιλεύσαντος, Αἰνείας, υἱὸς αὐτοῦ, ἐνὶ<sup>ζ</sup> πλείω<sup>ς</sup> τριάκοντα ἔτων τὴν δυναστείαν εἶχεν.

Οἱ Λακεδαιμόνιοι τοῖς Ἀθηναίοις<sup>ε</sup> βοηθήσαντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια καὶ χίλια στάδια<sup>η</sup> διεῖλθον.<sup>ι</sup>

### 23. Infinitive Mood, as a Verbal Noun (§ 173).

Χαλεπὸν τὸ ποιεῖν,<sup>ι</sup> τὸ δὲ κελεῦσαι<sup>ι</sup> ῥᾷδιον.—Τὸ καλῶς ἀποθανεῖν<sup>κ</sup> ἴδιον τοῖς ἀγαθοῖς ἢ φύσις ἀπένεμειν.

Οὐκ ἄμισθον τὸ εὖ ποιεῖν.<sup>ι</sup>—Οὐ τὸ πένεσθαι<sup>ι</sup> αἰσχρὸν,<sup>ι</sup> ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὄνειδος.—Ὁ Βάκχος καὶ Ἀθηναῖος<sup>κ</sup> καλεῖται ἀπὸ τοῦ παθεῖν<sup>ι</sup> τὰς σταφυλάς ἐν ληνῶ.

Λύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις<sup>ο</sup> δέδονται<sup>ο</sup> κάλλιστα, τό τε ἀληθεύειν<sup>ι</sup> καὶ τὸ εὖεργετεῖν.<sup>ι</sup>

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι<sup>ο</sup> ῥᾷδιον,<sup>ν</sup> τὸ δὲ, ὅπως τὰ παρόντα βελτίω<sup>ν</sup> γένηται, συμβουλευσαι, τοῦτ' ἄμφορος συμβούλου ἔργον.<sup>ν</sup>

### 24. The Infinitive Mood without a Subject, as the Subject or Object of a Verb (§ 174).

Χρὴ σιγαῖν,<sup>α</sup> ἢ κρείσσονα<sup>α</sup> σιγῆς λέγειν.—Ἀδύνατον<sup>β</sup> ἄντι τῆς τῶν οὐρανίων θεωρίας<sup>β</sup> γεωγραφῆσαι.<sup>β</sup>—Οὐκ ἂν δύναται<sup>ο</sup> μὴ<sup>ι</sup> καμῶν<sup>ι</sup> εὐδαιμονεῖν.<sup>α</sup>—Βούλου ἀρέσκειν<sup>α</sup> πᾶσι.

<sup>α</sup> § 160, R. XXXVI.

<sup>β</sup> § 57, Obs. 4.

<sup>γ</sup> 16, Sup. ἔτσι.

<sup>δ</sup> § 178, R. LXII.

<sup>ε</sup> § 57, Obs. 5.

<sup>ζ</sup> § 161, R. XXXIX.

<sup>η</sup> § 148, R. XXII. II.

2.

<sup>θ</sup> § 161, R. XXXVIII.

<sup>ι</sup> 88, 1.

<sup>κ</sup> 88, 5.

<sup>λ</sup> § 131, Obs. 4.

<sup>μ</sup> § 139, R. 6. & Obs. 6.

<sup>ν</sup> 88, 2.

<sup>ξ</sup> § 154, R. XXXI.

<sup>ο</sup> 50, Obs. 2, 8.

<sup>π</sup> § 174, R. LVI.

<sup>ρ</sup> 16, 3.

<sup>σ</sup> § 174, R. LV

<sup>τ</sup> 105, 4.

<sup>υ</sup> 85, 2.

Δημίοναξ ἐρωτηθεὶς, πότε ἤρξατο φιλοσοφεῖν, ὅτε, ἔφη, καταγιγνώσκεις ἑμυτοῦ ἡρξάμην.—Πυθαγόρας λέγεται παραγγυᾶν τοῖς μαθηταῖς, τοὺς πρεσβυτέρους τιμᾶν, μὴ ὁμνῦναι θεοὺς, ἐν ὁργῇ μήτε τι λέγειν μήτε πράσσειν.

Οἱ Ταράντιοι ἐβουλευόντο ποιῆσαι Πύρρον ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον.—Ἐδιδάχθη Ἡρακλῆς ἀρματοηλατεῖν μὲν ὑπὸ Ἀμφικτύωνος, παλαίειν δὲ ὑπὸ τοῦ Ἀυτολύκου, τοξεύειν δὲ ὑπὸ Εὐρύτου.

Θεὸν μὲν νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον.—Οἱ πλεονεκτοῦντες πολυμοῦσιν αἰετὸ ἐπιβουλεύειν καὶ φθορεῖν ἑμυτον ἔχοντας.

## COMPOUND SENTENCES.

A compound sentence consists of two or more simple sentences connected together by *conjunctions*, *relatives*, and *adverbial connectives* (§§ 179, 185, 170, 172).

### 25. Of Conjunctions (§ 179).

Ἡ ὁργὴ καὶ ἡ ἀσυνεσία πολλοὺς ἀπώλεσαν.—Διеспάσαντο τὸν Πενθέα αἱ Μαινάδες, καὶ αἱ Θρᾷται τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνεις.

Κάδμος ἀποκτείνει δράκοντα, τῆς Ἀρείας φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ σπείρει.—Ἄρτι μοι τὴν ἄλω' διακαθήραντι ὁ δεσπότης ἐπέστη, καὶ ἐπῆγει τὴν φιλεργίαν.

Οὐ μόνος ὁ Πλοῦτος τυφλὸς, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη.—Δίκη μὲν νόμου τέλος ἐστὶ, νόμος δὲ ἀρχοντος ἔργον, ἀρχων δὲ εἰκὼν θεοῦ τοῦ πάντα κοσμοῦντος.

<sup>a</sup> § 174, R. LVI.

<sup>b</sup> § 144, R. XIV.

<sup>c</sup> 55, 1.

<sup>d</sup> 65, 6.

<sup>e</sup> § 152, R. XXVIII.

<sup>f</sup> § 152, Obs. 5.

<sup>g</sup> 85, 1.

<sup>h</sup> § 131, Obs. 4.

<sup>i</sup> 33, 2.

<sup>k</sup> 88, 5.

<sup>l</sup> § 179, R. LXIII.

<sup>m</sup> § 130, R. 2.

<sup>n</sup> 50, Obs. 1, 6.

<sup>o</sup> § 129, R. I.

<sup>p</sup> § 22, Obs. 2, *obs.*

<sup>q</sup> 31, 1.

<sup>r</sup> § 76, Obs. 2.

<sup>s</sup> 32, 1.

## 26. Comparison with a Conjunction (§ 143, Obs. 9-14.)

Οὐκ ἔστιν οὐδὲν<sup>α</sup> κρείσσον ἢ νόμοι<sup>β</sup> πόλιν.—Οὐ κρείττον<sup>γ</sup>,  
περιχρὸν μὲν, ἀσφαλῆ<sup>δ</sup> δὲ καὶ ἄδεᾶ βίον ἀσπιάσασθαι,<sup>ε</sup> ἢ πλού-  
σιον<sup>ς</sup> καὶ ἐπικίνδυνον;

Ἀναχάρσις κρείττον<sup>α</sup> ἔλεγεν, ἵνα φίλον ἔχων<sup>β</sup> πολλοῦ ἄξιον,<sup>γ</sup>  
ἢ πολλούς μηδεὶς ἄξιους.

Μᾶλλον εὐλαβοῦ<sup>α</sup> φόγον ἢ κίνδυνον.<sup>β</sup>—Οὐκ ἔστιν οὐδὲν<sup>γ</sup> κρείσ-  
σον ἢ φίλος σαφής.<sup>δ</sup>

## 27. The Relative (§ 135).

Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ<sup>α</sup> ἐφόρει, ἀντὶς<sup>β</sup> ἔτεμεν<sup>γ</sup> ἐκ Να-  
μίας.—Ἐν Ἀάτμῳ τῆς Καρίας<sup>δ</sup> σκόρπιοι εἶναι λέγονται, οἱ<sup>ε</sup>  
τοὺς πολίτας σφίσι<sup>ς</sup> παίουσιν εἰς θάνατον.

Σόλων ἀτήρ Ἀθηναῖος ἦν, ὃς<sup>α</sup>, Ἀθηναίοισι νόμους ποιή-  
σας,<sup>β</sup> ἀπεδήμησε<sup>γ</sup> ἔτεα δέκα.—Πρᾶγμα ὃ<sup>δ</sup> ἂν σοι πρὸςΘῷ<sup>ε</sup> μη-  
δαμῇ παραχρήσῃ.<sup>ς</sup>—Πᾶν ὃ<sup>α</sup> τι<sup>β</sup> ἂν μέλλης λέγειν, πρότερον ἐπι-  
σκόπει τῇ<sup>γ</sup> γνώμῃ.

Οὗς<sup>α</sup> δ' ἐν τῷ πολέμῳ συμμαχούς ἐκτησάμεθα, εἰρήνης<sup>β</sup>  
οὔσης ἀπολωλέκασιν οὗτοι.<sup>γ</sup>—Τμᾶς<sup>δ</sup> αὐτούς<sup>ε</sup> ὑπὲρ ὑμῶν αὐ-  
τῶν<sup>ς</sup> ἄξιω<sup>δ</sup> πράττειν ταῦτα, ἐφ' οἷς<sup>ε</sup> ἑτέρους τιμᾶτε.

Πάντες εἰόκασιν<sup>α</sup> ἁμαρτάνειν, ὅσοι<sup>β</sup> τὰ τοιαῦτα ποιήματα  
πεποιήκασιν.—Ὅστις<sup>γ</sup> περὶ τραγωδίας οἶδε,<sup>δ</sup> οἶδε καὶ περὶ  
ἐπῶν.

Ὅσοι<sup>α</sup> γὰρ τοῦ βίου ταύτην τὴν ὁδὸν<sup>β</sup> ἐπορεύθησαν, οὗτοι  
μόνοι τῆς ἀρετῆς<sup>γ</sup> ἐφικέσθαι<sup>δ</sup> γησιῶς ἠδυνήθησαν<sup>ε</sup> ἢς<sup>ς</sup> οὐδὲν  
κτῆμα σεμνότερον, οὐδὲ βεβαιότερόν ἐστιν.

Ὅσοι<sup>α</sup> μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς προτρεπτι-  
κοὺς λόγους συγγράφουσι, καλὸν μὲν ἔργον ἐπιχειροῦσι.

<sup>α</sup> § 167, R. XLVI.

<sup>β</sup> § 143, Obs. 9.

<sup>γ</sup> § 131, Obs. 4.

<sup>δ</sup> 85, 1.

<sup>ε</sup> 85, 7.

<sup>ς</sup> § 135, R. III. & 35.

<sup>τ</sup> 25, 1.

<sup>θ</sup> § 142, Obs. 1, Sup.

ἀρα.

<sup>ι</sup> § 148, Obs. 1.

<sup>κ</sup> 102, 10.

<sup>λ</sup> § 172, Obs. 6, I.

<sup>μ</sup> 2d.

<sup>ν</sup> 37, 1.

<sup>ξ</sup> 31, 2.

<sup>ο</sup> 112, 3.

<sup>π</sup> § 135, 1 & 35.

<sup>ρ</sup> § 175, R. LVIII.

<sup>σ</sup> & 97, 1.

<sup>τ</sup> 37, 3.

<sup>υ</sup> 37, 5.

<sup>φ</sup> 38, 3.

<sup>χ</sup> § 150, Obs. 8, R.

<sup>ψ</sup> 169, R. LIII.

<sup>ω</sup> § 142, R. XI.

Νεῖλος φέρεται σταδιά<sup>α</sup> πῶς<sup>ι</sup> μύρια καὶ διςχίλια σὺν αἷς ποιεῖται καμπαῖς.<sup>β</sup>—Ὁ Κῦρος ἠναγκάζετο ὑπὸ τοῦ διδασκάλου δίδοναι λόγον αὐτῷ<sup>γ</sup> ἵποισι.

## 28. Relative Adjectives (§ 136).

Λοδοίκαιον<sup>α</sup> αἱ μέλισσαι οὗ τοσοῦτον τὸ κρῆς, ὅσον<sup>δ</sup> τὸν ὄμβρον.—Τοιοῦτος γίγνου παρὶ τοὺς γοναῖς<sup>β</sup> οἶους<sup>γ</sup> ἀν εὐξαι<sup>δ</sup> παρὶ σικαντὸν γενέσθαι τοὺς σικαντοῦ παιδας.<sup>ε</sup>

Ὅσον<sup>α</sup> ἐν πολέμῳ αἰδηρὸς δύναται, τοσοῦτον ἐν πολιταίᾳς ἰσχύει λόγος.

Τίς λοιμὸς ἢ σαιμὸς τοσαύτας πόλεις ἐκένωσεν,<sup>β</sup> ἢ τοσαῦτα γένη ἀνθρώπων ἠφάνισεν<sup>γ</sup> ἢ κατέδυσεν, ὅσα<sup>δ</sup> ἢ τῶν βασιλείων φιλοτιμία;

Ὁ Τάρταρος τοσοῦτον ἀπὸ γῆς διάστημα, ὅσον<sup>α</sup> ἀπ' οὐρανοῦ γῆ.

## 29. The Indicative denoting a Subject or an Object after ὅτι, ὥς, THAT (§ 170, 3).

Ἀρίστιππος ἔφη<sup>α</sup> πρὸς τὸν ἀδελφόν, Μίμνησος,<sup>β</sup> ὅτι<sup>γ</sup> τῆς μὲν δικαστέως<sup>δ</sup> σὺν ἡρξω,<sup>ε</sup> τῆς δὲ διαλύσεως<sup>ς</sup> ἔργω.<sup>ζ</sup>

Μηδέποτε ἐπὶ μηδεὸς εἴπης,<sup>α</sup> ὅτι<sup>β</sup> ἀπώλεσα<sup>γ</sup> αὐτὸ, ἀλλ' ὅτι<sup>δ</sup> ἀπείδωκα.—Ὁ Διογένης ἔλεγεν, ὅτι<sup>ε</sup> οἱ μὲν<sup>ς</sup> ἄλλοι πάντες τοὺς ἐχθροὺς δάκνουσι, ἐγὼ δὲ<sup>ζ</sup> τοὺς φίλους, ἵνα σώσω.<sup>η</sup>

Ἀριστοφάνης λέγει περὶ τοῦ Παρκλίου, ὅτι<sup>α</sup> ἡστραπτεν, ἰβρόντα, ξυνεκύκα<sup>β</sup> τὴν Ἑλλάδα.—Ἀῆλον δ' ὅτι<sup>γ</sup> ταῦτ' ἐστὶν ἀληθῆ.

Φανερὸν ἐστὶν ὅτι<sup>α</sup> ταῦτα οὐ δυνατόν ἐστιν<sup>β</sup> ἀνθρώποις εὐρεῖν.<sup>γ</sup>—Κεραντὸς<sup>δ</sup> ὅτι<sup>ε</sup> ἀνωθεν ἀφίεται<sup>ς</sup> δῆλον.

<sup>α</sup> § 161, R. XXXVIII.

<sup>β</sup> 42, 1.

<sup>γ</sup> 44, Obs. 3.

<sup>δ</sup> 46, 3.

<sup>ε</sup> 46, 6.

<sup>ς</sup> § 175, R. LVIII.

<sup>ζ</sup> 78, 2.

<sup>η</sup> § 144, R. XVII. 7.

<sup>θ</sup> 50, Obs. 1-6.

<sup>ι</sup> 80, 2.

<sup>κ</sup> § 125, μέν—δέ.

<sup>λ</sup> § 172, R. LIV.

<sup>μ</sup> 78, 1.

<sup>ν</sup> 52, 1.

30. *The Subjunctive and Optative denoting an Object after*  
*ὅτι, ὥς.*

Κῦρος σχεδὸν ἐδόκει εἰδέναι<sup>1</sup> ὅτι<sup>2</sup> τοῦ βίου ἡ τελευταία πα-  
 ρείη.<sup>3</sup>—Εὐ<sup>4</sup> ἴσθι, ἔφη Ἀριστόδημος, ὅτι, εἰ τομίζοιμι<sup>5</sup> θεοὺς  
 ἀνθρώπων<sup>6</sup>· τι<sup>7</sup> φροντίζειν, οὐκ ἂν ἀμελοίην αὐτῶν.<sup>8</sup>

Σωκράτης ἐν πολλῶν<sup>9</sup>· ἔφη ἀκούειν,<sup>1</sup> ὥς<sup>2</sup> πάντων κτημάτων<sup>3</sup>  
 κρατίστερον ἂν εἴη φίλος σαφῆς καὶ ἀγαθός.

Οὗτος ἔλεγεν, ὅτι<sup>4</sup> Μηδοκος μὲν εἶη δώδεκα ἡμερῶν ἀπὸ  
 θαλάττης ὁδόν<sup>5</sup>· Σεύθης δὲ, ἄρχων ἔσοιτο<sup>6</sup> ἐπὶ θαλάττῃ.

Λέγεται<sup>1</sup> Ἐμπεδοκλῆς εἰς τοὺς κρατήρας τῆς Αἴτνης ἐνά-  
 λασθαι,<sup>2</sup> καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην  
 βαβαιῶσαι ὅτι<sup>3</sup> γεγόνοισι<sup>4</sup> θεός.

31. *The Subjunctive and Optative denoting the end, intention,*  
*or design, after ἵνα, ὥς, ὅπως, &c.*

Διὰ τοῦτο δύο ὥτα<sup>1</sup> ἔχομεν, στόμα δὲ ἓν, ἵνα<sup>2</sup> πλείω<sup>3</sup> μὲν  
 ἀκούωμεν, ἥτινα δὲ λέγωμεν.<sup>4</sup>—Αἰ τιθῆναι ἐμπνέουσι  
 τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν.<sup>5</sup>

Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.<sup>1</sup> Σωκράτης  
 λέγει τῶν ἄλλων ἀνθρώπων<sup>2</sup> διαφέρειν<sup>3</sup> καθόσον οἱ μὲν ζῶσιν,  
 ἵνα ἐσθίωσιν,<sup>4</sup> αὐτὸς δὲ ἐσθίει, ἵνα ζῇ.<sup>5</sup>

Σωκράτης ἔλεγε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθί-  
 οῖεν,<sup>6</sup> αὐτὸν<sup>7</sup> δὲ ἐσθίειν ἵνα ζῇ.

Ὁ αὐτὸς<sup>8</sup> ἡξίου<sup>9</sup> τοὺς νέους συνεχῶς κατοπτρίζεσθαι,<sup>10</sup> ἵνα  
 εἰ μὲν καλοὶ ᾖεν,<sup>11</sup> ἀξιοὶ γίγνοιεντο,<sup>12</sup> εἰ δὲ αἰσχροὶ, παιδείᾳ  
 τὴν δυσειδεῖαν ἐπικαλύπτοιεν.<sup>13</sup>

Θεώρει<sup>14</sup> ὥσπερ ἐν κατόπτρῳ τὰς<sup>15</sup> σαντοῦ πράξεις, ἵνα τὰς<sup>16</sup>  
 μὲν καλὰς ἐπικοσμήσῃ,<sup>17</sup> τὰς δὲ αἰσχροὺς καλύπτῃς.<sup>18</sup>

<sup>1</sup> 81, Obs. 1-4.

<sup>2</sup> 81, Obs. 3, 6.

<sup>3</sup> § 144, R. XIV.

<sup>4</sup> § 133, 13 & 117, 6.

<sup>5</sup> 16, 2.

<sup>6</sup> 96, 2.

<sup>7</sup> § 143, R. X.

<sup>8</sup> § 161, R. XXXVIII.

<sup>9</sup> 55, 1.

<sup>10</sup> § 31, 4, &c.

<sup>11</sup> 79, 1.

<sup>12</sup> § 144, R. XVI. 6.

<sup>13</sup> 96, 1.

<sup>14</sup> 81, 1.

<sup>15</sup> § 175, Obs. 1.

<sup>16</sup> 25, 4.

<sup>17</sup> 97, 3.

<sup>18</sup> § 179, R. LXV.

<sup>19</sup> 31, 2.

**32. Subjunctive and Optative in independent Propositions**  
(§ 172, II).

Φαῦλον μήτε λέξις, ἢ μήτε ἐργάση· μηδέν.—Μηδενὶ συμφορὰν ὀνειδίσης.—Μηδέποτε φρονήσης· ἐπὶ σιαν-  
τῷ μέγα.

Οὐκ ἂν δύναιο· μὴ καμῶν· εὐδαιμονεῖν.—Εὐ θνή-  
σκοις, ὅταν σοι τὸ χρεὼν ἔλθῃ.—Πολλὰ μὲν ἴδοις· τις  
ἂν ἐν Ἑλλάδι, καὶ ἀκούσαι θαύματος ἄξια.

**33. Subjunctive and Optative in conditional Clauses** (§ 172, III).

Ἐὰν ᾗς· φιλομαθής, ἴσῃ· πυλνμαθής.—Γελᾷ ὁ μῶρος κἄν  
τι μὴ γελοῖον ᾖ.—Ἀρετὴ, κἄν ᾖ ἄνθρωπος, οὐκ ἀπόλλυται.

Εἰ ἅπαντες μιμησαίμεθα τὴν Λακεδαιμονίων ἀργίαν  
καὶ πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα· εἰ δὲ τοῖς τῶν  
Αἰγυπτίων χρῆσθαι· νομίμοις βουλήθειμεν, εὐδαιμόνως  
ἂν τὸν βίον διατελοῖμεν.

Εὐκλείδης ὁ Σωκρατικός, ἀκούσας τοῦ ἀδελφοῦ· λέγοντος·  
ἀπολοίμην, εἰ μὴ σε τιμωρησαίμην, ἐγὼ δὲ, εἶπεν, εἰ  
μή σε φιλεῖν ἡμᾶς πείσαιμι.

Εἴ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλῃ· ἐκ τοῦ βίου, τί ἂν  
ἀγαθὸν ἡμῖν γένοιτο, ἢ τίς ἂν τι λαμπρὸν ἐπιθυμήσειεν.

Οἱ δραπεταί, κἄν μὴ διώκωνται, φοβοῦνται, οἱ δὲ  
ἄφρονες, κἄν μὴ κακῶς πράττωσι, ταράττονται.

**34. Infinitive with a Subject** (§ 175).

Οἱ Αἰγύπτιοι τὸν ἥλιον· καὶ τὴν σελήνην θεοὺς· εἶναι  
λέγουσιν.—Ἡ παροιμία λέγει, παλίμπαιδας· τοὺς γέροντας·  
γίγνεσθαι.

α 80, 2.

β 63, 2.

γ 117, 45.

δ 105, 4.

ε § 172, Obs. 6, II.  
1st.

ς § 172, Obs. 4.

τ § 172, Obs. 6, II.

6th.

θ § 172, Obs. 7, 1st.

ι § 172, Obs. 7, 2d.

κ § 172, Obs. 7, 3d.

λ § 144, R. XIII.

μ 50, Obs. 6.

ν § 179, R. LXV.

ξ § 172, Obs. 6, II.

6th.

ο § 175, R. & 91, 1.

π § 139, R. 6, Notes.



Παλαιὸς μῦθος λέγει, τοὺς Μυρμιδόνας,· ἐν μυρμήκων ἀνδρὺς γεγονέναι.<sup>1</sup>—Ἀριστοτέλης ἔφη, τῇ παιδείᾳ τὰς μὲν· ῥίζας· εἶναι πικράς, γλυκῆς<sup>2</sup> δὲ· τοὺς καρπούς.

Διωνὸν ἐστὶ τοὺς<sup>3</sup> χεῖρους· τῶν βελτιότων ἀρχεῖν.<sup>4</sup>—Εἰρήκασί<sup>5</sup> τις, τὸν ἥλιον· λίθον εἶναι,<sup>6</sup> καὶ μύδρον διάπυρον.

Οἱ Νάξιοι μυθολογοῦσι τὸν Διόνυσον· παρ' αὐτοῖς· τραφῆναι.<sup>7</sup>—Λόγος ἐστὶ Δῆλον τὸν νῆσον, πρὶν μὲν ἀνθρώποις· φανῆναι· τὸν Ἀπόλλωνα,· τῷ πελάγῳ· κρύπτεσθαι.<sup>8</sup>

Ξέρξης ὡς ἐπύθετο<sup>9</sup> τὸν Ἑλλήσποντον ἐξεῦχθαι,<sup>10</sup> καὶ τὸν Ἄθω<sup>11</sup> διεσκάφθαι,<sup>12</sup> προῆγεν ἐκ τῶν Σάρδεων.

Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις<sup>13</sup> ἐπερχομένοις, σὺν ἔφῃ, φεύγειν,<sup>14</sup> ἀλλὰ διώκειν<sup>15</sup> τὸ συμφέρον ὀπίσω κείμενον.—Σωκράτης ἡγεῖτο πάντα μὲν θεοὺς· εἰδέναι.<sup>16</sup>

### 35. Participle expressing an Intermediate Circumstance (§ 177).

Γλαῦκος, ἔτι νήπιος ὑπάρχων,<sup>1</sup> μὲν διώκων,<sup>2</sup> εἰς μέλτος πίθον<sup>3</sup> πεισὼν<sup>4</sup> ἀπείθανεν.—Διογένης λόχρον μεθ' ἡμέραν ᾤψας,<sup>5</sup> ἀνθρώπον, ἔφη, ζητῶ.

Οἱ Λάκωνες, τὴν τῆς παλαιᾶς διαίτης σκληρότητα κατελύσαντες,<sup>6</sup> ἐξώκειλαν<sup>7</sup> εἰς τροφήν.—Δαίδαλος, ἀρχιτέκτων ὢν,<sup>8</sup> ἐν Κρήτῃ κατεσκεύασεν Λαβύρινθον.

Μίλων, ταῦρον<sup>9</sup> ἁράμενος,<sup>10</sup> ἔφερε διὰ τοῦ σταδίου μέσου.—Αἰσχύλος, ὡς λέγουσι, τὰς τραγωδίας μεθ' ὧν<sup>11</sup> ἐποίει.

Σχολαστικὸς οἰκίαν πριάμενος,<sup>12</sup> τῆς θυρίδος προεφύψας,<sup>13</sup> ἠρώτα<sup>14</sup> τοὺς παριόντας,<sup>15</sup> εἰ πρέπει αὐτῷ ἡ οἰκία.

<sup>1</sup> § 175, R. & 91, 1.

<sup>2</sup> § 139, R. 6, Note.

<sup>3</sup> 117, 46.

<sup>4</sup> 90, 1.

<sup>5</sup> 90, 2.

<sup>6</sup> § 176, R. LIX.

<sup>7</sup> § 158, R. XXXIV.

<sup>8</sup> § 148, Obs. 7, 1.

<sup>9</sup> 96, 4.

<sup>10</sup> 102, 1.

<sup>11</sup> 102, 9.

<sup>12</sup> 101, 1.

<sup>13</sup> 102, 10.

<sup>14</sup> 100, 1.

36. *Participle expressing an accompanying action, as the Cause, Manner, or Means of accomplishing the leading action (§ 177 1, 2d).*

Θάπτονται οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες,<sup>a</sup>  
'Ρωμαῖοι δὲ καίοντες.<sup>b</sup>—'Ανθρωποι τὸν θάνατον θεύγον-  
τες<sup>c</sup> διάκουσιν.—'Ορφεὺς ἔδωκε<sup>d</sup> ἐκίει<sup>e</sup> λίθους καὶ καὶ  
δένδρα.

Γοργίας ὁ Λεοντῖνος ἐρωτηθεὶς, ποία διαίτη χρώμενος<sup>f</sup>  
εἰς μακρὸν γῆρας ἦλθεν,<sup>g</sup> οὐδὲν οὐδέποτε, ἔφη, πρὸς ἰδίαν  
φαγὼν,<sup>h</sup> οὔτε δράσας.<sup>i</sup>

Ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς<sup>j</sup> μεγάλους ποιῶν,<sup>k</sup>  
τοὺς δὲ μεγάλους μικροὺς.

Σωκράτης<sup>l</sup> δαιμονῶν ἔφη τοὺς μαρτυνομένους, ἃ τοῖς ἀνθρώ-  
ποις ἔδωκαν οἱ θεοὶ<sup>m</sup> μαθοῦσι<sup>n</sup> διακρίνειν<sup>o</sup> ἢ ἃ ἔξωτον  
ἀριθμήσαντας,<sup>p</sup> ἢ μετρήσαντας,<sup>q</sup> ἢ στήσαντας<sup>r</sup>  
εἰδέναι.

Τοιαῦτα μέντοι λέγων<sup>s</sup> τε, καὶ αὐτὸς ποιῶν,<sup>t</sup> εὐσεβε-  
στέρους τε καὶ σωφρονεστέρους<sup>u</sup> τοὺς συνόντας παρασκευ-  
άζειν.

37. *Participle as an attribute of a Noun.*

Ἐλπίς ἰγρηγορότος<sup>v</sup> ἐνύπνιον ἴσθι.—Τὴν Ἀχιλλέως  
ἀσπίδα Ὀμηρος ἐποίησε φέρουσαν<sup>w</sup> ὅλον τὸν οὐρανὸν καὶ  
(ἀνθρώπους) γεωργοῦντας,<sup>x</sup> καὶ γαμοῦντας, καὶ  
δικαζομένους, καὶ πολεμοῦντας.—Ὀδυσσεὺς τὸν Κῦ-  
κλωπα μεθύσαντα<sup>y</sup> ἐξετύφλωσεν.<sup>z</sup>

Γυνὴ τις ὄρην εἶχε καθ' ἐκάστην ἡμέραν ὡς αὐτῇ<sup>aa</sup> τίς-  
τεουσιν.<sup>ab</sup>—Ἦκουσά ποτε Σωκράτους<sup>ac</sup> περὶ φίλων διαλε-  
γομένου.<sup>ad</sup>

<sup>a</sup> 104, 3.

<sup>b</sup> 104, 4.

<sup>c</sup> 104, 6.

<sup>d</sup> 104, 5.

<sup>e</sup> 99, 3.

<sup>f</sup> 100, 3.

<sup>g</sup> 100, 4.

<sup>h</sup> § 152, R. XXVIII

<sup>i</sup> § 144, R. XIII.

38. *The Case Absolute* (§ 178).

Πόνου<sup>α</sup> μεταλλαχθέντος<sup>ι</sup> οἱ πόνοι γλνκίς.—Κυβερνήτου νοσοῦντος,<sup>β</sup> ὅλον συμπάσχει τὸ σκάφος.

Πομπηίου καὶ Καίσαρος<sup>γ</sup> διαστάντων,<sup>γ</sup> ὁ Καίρων ἔφη, γινώσκω ὃν φύγω,<sup>δ</sup> μὴ γινώσκων<sup>δ</sup> πρὸς ὃν φέγω.<sup>δ</sup>—Τῶν ὀρεσίθων βουλομένων<sup>ε</sup> ποιῆσαι βασιλεία, ταῦς ἱαντὸν ἡξιόν<sup>ε</sup> διὰ τὸ κάλλος χειροτονεῖν.<sup>ε</sup>

Νεανίσκου πολλὰ λαλοῦντος,<sup>β</sup> Ζήνων ἔφη, τὰ ὧτά σου εἰς τὴν<sup>ι</sup> γλῶσσαν συνερέυηκεν.<sup>ε</sup>—Οἱ Γαλλικοὶ, τῶν δὲ<sup>δ</sup> πεσόντων<sup>δ</sup> πολεμίων, τὰς<sup>ι</sup> κεφαλὰς ἀφαιροῦντες περι-άπτουσι τοῖς ἀνέσι<sup>ι</sup> τῶν ἱππων.

Τοῦ δὲ θύρου εὐθὺς ἀρχομένου<sup>ε</sup> Πελοποννήσιοι ἐξέβαλον<sup>β</sup> ἐς τὴν<sup>ι</sup> Ἀττικὴν.—Καὶ ὄντων<sup>δ</sup> αὐτῶν οὐ πολὺς πω ἡμέρας<sup>β</sup> ἐν τῇ<sup>ι</sup> Ἀττικῇ, ἢ τόσος πρῶτον ἤρξατο.

Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφου, λείοντος στρατηγοῦντος,<sup>β</sup> ἢ λείοντος, ἐλάφου στρατηγοῦντος.<sup>β</sup>

Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος,<sup>β</sup> ὡς ἂν ὡὰ τοῦ ζώου τίκτοντος<sup>ι</sup> τοῖς χηνείοις παραπλήσια,<sup>β</sup> τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηγῶν ἐκκαίδευα. Πλῆθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον, ὡς ἂν πολυγόνων τε ὄντων<sup>ι</sup> καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρεομένων.<sup>ι</sup>

<sup>α</sup> 112, 6.<sup>β</sup> 112, 1.<sup>γ</sup> 112, 4.<sup>δ</sup> § 172, R. LIV.<sup>ε</sup> 105, 2.<sup>ι</sup> 31, 2.<sup>ι</sup> 112, 3.<sup>β</sup> § 160, R. XXXVI.<sup>ι</sup> § 178, Obs. 6, &

113, 2.

## EXERCISES IN READING.

### FABLES AND ANECDOTES.

#### I. ÆSOPIC FABLES.

##### 1. *The Wolf.*

Λύκος ἰδὼν ποιμένας ἐσθίοντας ἐν σπητῇ πρόβατον, ἐγγὺς  
προσελθὼν, <sup>1</sup> ἡλίκος, ἔφη, ἅν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

##### 2. *The Lioness.*

Λίαινα, ἐντειδιζομένη ὑπὸ ἀλώπεκος, <sup>2</sup> ἐπὶ τὸ διὰ πατιὸς ἔνα  
εἵκειν, ἔσα, ἔφη, ἀλλὰ λίοντα.

##### 3. *The Gnat and the Ox.*

Κάτῳ ἐπὶ κέρατος βοὸς <sup>3</sup> ἐκαθίσθη καὶ ἡΐλει· εἴπει δὲ πρὸς  
τὸν βόυν, <sup>4</sup> εἰ βαρὺ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη,  
<sup>5</sup> οὔτε ὅτε ἤλθες ἔγνωσ, οὔτε ἔαν μέρης, <sup>6</sup> μελήσει μοι.<sup>4</sup>

##### 4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὥρα, <sup>7</sup> ὄφιν <sup>8</sup> εὐρὼν ὑπὸ κρύους πεπηγότα,  
<sup>9</sup> τοῦτον λαβὼν ὑπὸ κόλπον κατέθετο. Ὁ θερμανθεὶς δὲ ἐκεῖνος,  
καὶ ἀναλαβὼν τῆς ἰδίας φύσιν, <sup>10</sup> ἐπληξε τὸν εὐεργέτην.

##### 5. *The Fox and the Grapes.*

<sup>11</sup> Βότρυας πεπειρώς ἀλώπηξ κρεμαμένους ἰδοῦσα τούτους  
<sup>12</sup> ἐπειρώτο καταφαγεῖν. <sup>13</sup> Πολλὰ δὲ καμουῖσα καὶ μὴ δυνηθεῖσα  
φαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν, ὁμφακας ἔτι εἰσίν.

<sup>1</sup> 88, 4.

<sup>2</sup> § 24, R. 1.

<sup>3</sup> § 172, Obs. 7, 1st.

<sup>4</sup> 54, 1.

<sup>5</sup> § 160, R.

<sup>6</sup> 102, 9.

<sup>7</sup> § 120, I. 1.

✓ 6. *The Kid and the Wolf.*

"Εριφος ἐπὶ τινος δώματος ἑστὼς, ἐπειδὴ λύκον παριόντα εἶδεν, ἰλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη, "ὦ οὔτεος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς, λουσάμενος<sup>δ</sup> ἐν ποταμῷ, "ἐκινδύνευε πνιγῆναι· καὶ ἰδὼν<sup>ε</sup> τινα παροδίτην, ἐπεφώνει, βοήθησον. Ὁ δὲ "ἐμέμψετο τῷ παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον<sup>δ</sup> εἶπεν, "ἀλλὰ τῶν μοι<sup>ε</sup> βοήθησον, ὕστερον δὲ σωθέντι μέμφον.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς, λίσσεται ἰδὼν<sup>ε</sup> τοῦτον ἐδίωκεν· ὡς δὲ "ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς "εἰς τὰ ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη, "ὦ κακὴ κεφαλὴ, σὺ λίσσεται ἐδίωκες,<sup>ε</sup> "οὔτινος οὐδὲ τὸν βρυχηθμόν· ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ<sup>ε</sup> εἰς τὰς κατὰ ἔφευγε. Προκαλουμένου δὲ τοῦ λύκου<sup>δ</sup> τὸν ἄμνον, καὶ λέγοντος, ὅτι θυσιάσας αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος<sup>ε</sup> ἔφη πρὸς αὐτόν· "ἀλλ' αἰρετώτερόν μοι<sup>ε</sup> ἔστι θεῷ<sup>ε</sup> θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

"Όνος, δορὰν λέοντος<sup>ε</sup> "ἐπενδυθεὶς, λέων ἐνομιζέτο πᾶσι,<sup>ε</sup> καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος, βιαίτερόν<sup>ε</sup> πνέυσας, ἐγύμνου αὐτὸν τοῦ προκαλύμματος,<sup>ε</sup> τότε πάντες<sup>ε</sup> "ἐπιδραμόντες ξύλοις<sup>ε</sup> καὶ ῥοπάλοις αὐτὸν ἔπαιον.

<sup>α</sup> § 112, II.

<sup>β</sup> 102, 9.

<sup>γ</sup> 74, 23.

<sup>δ</sup> § 10, 2, 3d.

<sup>ε</sup> § 148, R. XXII.  
II. 2.

<sup>ς</sup> 61, 2.

<sup>ζ</sup> § 133, 3, "the latter."

<sup>η</sup> 112, 1.

<sup>θ</sup> § 133, 3, "the former."

<sup>κ</sup> § 147, R. XX.

<sup>λ</sup> § 146, R.

<sup>μ</sup> § 154, R. XXX

<sup>ν</sup> § 121, Note 1.

<sup>ξ</sup> § 153, Obs. 7.

<sup>ο</sup> § 158, R.

11. *The Woman and the Hen.*

Γυνή τις χίρα ὄρνιν<sup>α</sup> εἶχε, καθ' ἑκάστην ἡμέραν ὥν αὐτῇ<sup>β</sup> τίκτουσαν. Νομίσασα δέ, ὡς εἰ πλείους<sup>γ</sup> τῇ ὄρνιδι<sup>δ</sup> κριθὰς παραβάλοι, δις τίξεται τῆς ἡμέρας,<sup>ε</sup> τοῦτο πεποιήκεν. Ἡ δὲ ὄρνις σιμυλῆς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας<sup>ς</sup> τεκεῖν ἠδύνατο.

12. *The Birds and the Peacock.*

Τῶν ὀρνίθων<sup>α</sup> βουλομένων ποιῆσαι βασιλίαν, ταῦς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν.<sup>β</sup> Αἰρουμένων δὲ τοῦτον τῶν ἄλλων,<sup>γ</sup> ὁ κολοῖς<sup>δ</sup> ὑπολαβὼν ἔφη ἄλλ' εἰ, σοῦ<sup>ε</sup> βασιλεύοντος, ὁ αὐτὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει,<sup>ς</sup> πῶς ἡμῖν<sup>ι</sup> ἐπαρκέσεις;

13. *The Horse and the Groom.*

Κριθὴν τὴν τοῦ ἵππου ὁ ἵπποκόμος κλέπτων καὶ πωλῶν, τὸν ἵππον<sup>α</sup> ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας.<sup>β</sup> Ἐφη δὲ ὁ ἵππος, εἰ θάμις ἀληθῶς καλὸν εἶναί με,<sup>γ</sup> τὴν κριθὴν<sup>δ</sup> τὴν τρέφουσαν μὴ<sup>ε</sup> πώλει.

14. *The Dog and the piece of Flesh.*

Κύων κρέας φέρων ποταμὸν<sup>α</sup> διέβαινε· θιασάμενος δὲ τὴν ἑαυτοῦ σκιάν<sup>β</sup> εἰαί τοῦ ὕδατος, ὑπέλαβεν ἕτερον κύνα εἶναι κρέας κατέχοντα· καὶ ἀφείς τὸ ἴδιον, ὥρμησε τὸ<sup>γ</sup> ἐκείνου<sup>δ</sup> λαβεῖν, ἀπώλεσε δὲ ἀμφότερα.<sup>ε</sup> τὸ μὲν<sup>ς</sup> οὖν οὐκ ἦν· ὁ δὲ<sup>ι</sup> καταῖχον ὑπὸ τοῦ ρεύματος κατεσύρετο.

15. *The Foxes.*

Ἀλώπηξ ἐν παγίδι<sup>α</sup> ληφθεῖσα, καὶ ἀποκοπίσεως τῆς οὐρᾶς<sup>β</sup> διαδραῖσα, ἀβίωτον, ὑπ' αἰσχύνης, ἤγειτο τὸν βίον.<sup>γ</sup> Ἐγὼ οὖν καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νοουθετῆσαι,<sup>δ</sup> ὡς ἂν τῇ

<sup>α</sup> § 24, R. 3.<sup>β</sup> 6, 3, 1st & 2d.<sup>γ</sup> 40, 5.<sup>δ</sup> 152, R.<sup>ε</sup> 160, Obs. 1.<sup>ς</sup> 112, 1, & § 17B,<sup>ι</sup> 87, 2.<sup>ι</sup> § 172, Obs. 3.<sup>ι</sup> § 148, Obs. 7, 2.<sup>ι</sup> § 160, R.<sup>ι</sup> § 175, R.<sup>ι</sup> § 166, 2, 2d<sup>ι</sup> § 134, 18, κρέας.<sup>ο</sup> § 142, R. V.<sup>ο</sup> 16, κρέας.<sup>ο</sup> § 133, 3.<sup>ο</sup> § 178, R.<sup>ο</sup> § 153, R.

κοινῷ πάθει· τὸ ἴδιον συγκαλέσκειν<sup>δ</sup> αἰσχος. Καὶ δὴ πάσας ἀθροίσασα, ἡ παρῆναι τὰς· οὐράς ἀποκόπτειν, ὥς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μῆλος ὄν, ἀλλὰ καὶ περιττὸν βάρος προσηρημένον. Ἐπολαβοῦσα δέ τις αὐτῶν<sup>α</sup> εἶπεν, ὦ αὐτῇ, ἄλλ' εἰ σοὶ τοῦτο συνέφερον,<sup>ε</sup> οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.<sup>ε</sup>

### 16. The Stag.

Ἐλαφος διψήσας· ἐπὶ πηγὴν ἦλθεν· ἰδὼν δὲ τὴν ἑαυτοῦ σκιά, τοὺς μὲν πόδας ἐμέμφετο ὥς λεπτοὺς· δὲ ἀσθενεῖς ὄντας· τὰ δὲ κέρατα αὐτοῦ ἐπῆναι, ὥς μέγιστα καὶ εὐμήκη. Μηδέπω πιὼν, κυνηγοῦ καταλαβόντος, ἔφηνεν. Ἐπὶ πολὺν δὲ τόπον δραμὼν· καὶ εἰς ὕλην ἐμβὰς, τοῖς κέρασιν· ἐμπλακεῖς ἐθηρεύθη, ἔφη δέ, ὦ μάταιος ἐγὼ! ὅς<sup>α</sup> ἐκ μὲν τῶν ποδῶν ἐσώθην, οἷς<sup>α</sup> ἐμεμφόμην, ἐκ δὲ τῶν κεράτων προεδόθην, οἷς<sup>α</sup> ἐκανχώμην.

### 17. The Grasshopper and the Ants.

Χειμῶνος ὥρα,<sup>α</sup> τῶν σίτων βραχύντων,<sup>β</sup> οἱ μύρμηκες ἔψυχον· τέτειξ δὲ λιμώτιων<sup>γ</sup> ἦναι αὐτοὺς τροφήν· οἱ δὲ μύρμηκες εἶπον αὐτῷ, διατί<sup>δ</sup> τὸ θέρος οὐ συνῆγες τροφήν; Ὁ δὲ εἶπεν, οὐκ ἐσχόλαζον, ἀλλ' ἔλθον μουσικῶς· οἱ δὲ γελάσαντες εἶπον, ἀλλ' εἰ θέρους ὥραις<sup>ε</sup> ἤνελαι, χειμῶνος ὀρχοῦ.

### 18. The Lion and the Ass.

Λέων καὶ ὄνος, κοινωσίαν θέμενοι,<sup>α</sup> ἐξῆλθον ἐπὶ θήραν. Γετομένων δὲ αὐτῶν· κατὰ τι σπήλαιον, ἐν ᾧ αἶγες ἄγριαι, ὁ μὲν λέων πρὸ τοῦ στομίου<sup>β</sup> στάς, ἐξιούσας<sup>γ</sup> τὰς αἶγας συνελάμβανεν· ὁ δὲ ὄνος ἐτθὼν εἰσελθὼν<sup>δ</sup> ἐνήλατο αὐταῖς,<sup>ε</sup> καὶ

<sup>α</sup> § 158, R.

<sup>β</sup> 81.

<sup>γ</sup> 31.

<sup>δ</sup> § 143, R. X.

<sup>ε</sup> § 148, R. XXII, II,

1.

<sup>ε</sup> § 170, Obs. 1.

<sup>ε</sup> 99.

<sup>β</sup> 113, 2.

<sup>γ</sup> 112, 4.

<sup>δ</sup> 102, 9.

<sup>ε</sup> 117, 46.

<sup>α</sup> § 135, R.

<sup>β</sup> § 148, Obs. 7, 6.

<sup>γ</sup> § 160, R.

<sup>δ</sup> 112, 6.

<sup>α</sup> 117, 46.

<sup>β</sup> § 153, R.

<sup>γ</sup> 71, 5.

<sup>δ</sup> 102, 1.

<sup>ε</sup> § 131, Obs. 1.

<sup>ε</sup> 112, 5.

<sup>ε</sup> § 169, R.

ὠγκᾶτο ἐφοβεῖν βουλόμενος. Τοῦ δὲ λέοντος τὰς πλειστας συλλαβόντος, ἐξελθὼν ἐκεῖνος ἐπενθάνετο αὐτοῦ εἰ γενναίως ἠγωνίσαστο, καὶ τὰς αἰγας ἐξεδίωξεν. Ὁ δὲ εἶπεν, ἀλλ' ἐν ἴσθι ὅτι καὶ γὰρ αἶν σε ἐφοβήθην,<sup>a</sup> εἰ μὴ ᾔδειν σε ὄνον ὄντα.<sup>b</sup>

### 19. The Hungry Dogs.

Κύνες λιμώττουσαι<sup>c</sup> ὡς ἐθεάσαντο ἐν τινι ποταμῷ βύρσας βρεχομένας,<sup>d</sup> μὴ δυνάμεναι αὐτῶν<sup>e</sup> ἐφικέσθαι,<sup>f</sup> συνέθεντο ἀλλήλαις<sup>g</sup> ὅπως πρῶτον τὸ ὕδωρ ἐκπίωσιν,<sup>h</sup> καὶ εἰθ' οὕτως ἐπὶ τὰς βύρσας παραγέωνται. <sup>i</sup> Συνέβη δὲ αὐταῖς<sup>j</sup> πιούσαις <sup>k</sup> πρὶν διαρφαγῆναι, ἢ τῶν βυρσῶν<sup>l</sup> ἐφικέσθαι.

### 20. The Old Man and Death.

Γέρον ποτὲ ξύλα ταμῶν ἐξ ὅρους,<sup>m</sup> καπὶ τῶν ὁμῶν ἀράμενος, ἐπειδὴ πολλὴν ὁδὸν<sup>n</sup> ἀπηχθισμένος ἐβιάδισεν, ἀπειρηκώς, ἀπέθετό τε τὰ ξύλα, καὶ τὸν θάνατον ἐλθεῖν<sup>o</sup> ἐπεκαλεῖτο. Τοῦ δὲ θανάτου εὐθὺς ἐπιστάντος,<sup>p</sup> καὶ τὴν αἰτίαν πυνθανομένου<sup>q</sup> δι' ἣν αὐτὸν καλοίη,<sup>r</sup> ὁ γέρον εἶφη, ἵνα τὸν φόρτον τοῦτον ἄρας, ἐπιθῇς<sup>s</sup> μοι.

### 21. Mercury and the Statuary.

Ἐρμῆς, <sup>t</sup> ἰσχνῶναι βουλόμενος ἐν τίνι τιμῇ παρ' ἀνθρώποις ᾔσιν, ἤκεν <sup>u</sup> εἰς ἀγαλματοποιοῦν, <sup>v</sup> ἑαυτὸν εἰκάσας ἀνθρώπων. Καὶ θεασάμενος ἄγαλμα τοῦ Διὸς, ἡρώτα, πόσον<sup>w</sup> τις αὐτὸ πρίασθαι δύναται; <sup>x</sup> Τοῦ δὲ εἰπόντος, <sup>y</sup> δραχμῆς, <sup>z</sup> γελάσας, πόσον τὸ<sup>aa</sup> τῆς Ἥρας; <sup>ab</sup> εἶφη. Εἰπόντος<sup>ac</sup> δὲ, πλείονος<sup>ad</sup>· ἰδὼν καὶ τὸ ἑαυτοῦ ἄγαλμα, καὶ νομίσας, ὡς ἐπειδὴ ἄγγελός<sup>ae</sup> ἐστι θεῶν,

<sup>a</sup> 112, 4.

<sup>b</sup> § 133, 3.

<sup>c</sup> § 153, Obs. 7.

<sup>d</sup> § 170, Obs. 1.

<sup>e</sup> 111, 1.

<sup>f</sup> 99.

<sup>g</sup> 100, 2.

<sup>h</sup> § 144, R. XV. 3.

<sup>i</sup> § 148, R. XXIII. 1.

<sup>j</sup> 79.

<sup>k</sup> § 149, R.

<sup>l</sup> § 40, 2.

<sup>m</sup> § 161, R. XXXVIII.

<sup>n</sup> 97, 2.

<sup>p</sup> 112, 4.

<sup>q</sup> § 172, R. LIV.

<sup>r</sup> § 142, Obs. 1.

<sup>s</sup> § 152, R.

<sup>t</sup> 162, R.

<sup>u</sup> § 134, 18, ἄγαλμα.

<sup>v</sup> § 139, R. 6.



καὶ ἡερδοῖες, πειλὸν αὐτοῦ παρὰ τοῖς ἀνθρώποις εἶναι τὸν λόγον, ἤρετο περὶ αὐτοῦ. Ὁ δ' ἀγαλματοποιὸς ἔφη, ἔάν τούτους ὠνήσῃ,<sup>1</sup> καὶ τοῦτον πρὸςθῇκῃ· σοὶ δίδωμι.

22. *The Ass and the Lap-dog.*

Ὅσον τις ἔτρεφε καὶ κυνίδιον ὠραῖον.  
 Ὁ δ' ὄνος ἐν αὐλῇ παρὰ φάτναισι δεσμώτης  
 Ἐτρωγε κριθὰς, χόρτον, ὥσπερ εἰώθει.  
 Ἦν δὲ χαρίεν κυνίδιον, ἐνρύνθμως παῖζον,  
 Τὸν δεσπότην τε ποικίλως περισκαῖρον·  
 Ἐκεῖνος δ' αὐτὸ κατέχων ἐν τοῖς κόλποις.  
 Ὁ δ' ὄνος μὲν αἰεὶ τύνκτα<sup>4</sup> πᾶσαν ἤλθεν  
 Πυρὸν φίλης Δήμητρος, ἡμέρας<sup>4</sup> δ' ἦγεν  
 Τλην ἀφ' ὕψους, ἔξ ἀγροῦ θ' ὅσον<sup>4</sup> χρεια.  
 Διηθείς δὲ θυμῷ<sup>1</sup> καὶ περισσὸν<sup>1</sup> οἰμώξας,  
 Πάσῃ θεωρῶν ἐν ἀβρότῃ τὸν σκύμνον,  
 Φάτνης ὀνειῖς δεσμὰ καὶ κάλους ῥήξας  
 Ἐς μέσον αὐλῆς ἤλθεν, ἄματρα<sup>5</sup> λακτίζων.  
 Ἦ Σαίνων δ' ὅποια<sup>5</sup> καὶ θελων περισκαίρειν  
 Τὴν μὲν τράπεζαν ἐς μέσον βαλὼν<sup>5</sup> θλάσσειν,  
 Ἀπαντα δ' εὐθὺς ἡλοίησε τὰ σκεύη.  
 Δειπνοῦντα δ' εὐθὺς ἠλθε δεσπότην κρούσων.<sup>1</sup>  
 Νώτοις<sup>1</sup> ἐπεμβάς. Ἐσχάτου δὲ κινδύνου<sup>1</sup>  
 Ἦ Θεράποντες ἐν μέσοι· ἔσωσαν, ὡς εἶδον,  
 Κρανεῖαις δὲ κορένταις ἄλλος ἄλλοθεν κρούων<sup>5</sup>  
 Ἐκτεινον. Ὡς δὲ καὐτὸς ὕστατ' ἐξέπνει,  
 Ἦ Ἐτλην, ἔλεξεν, οἶα<sup>10</sup> χρεῖ με, δυσδαίμων.  
 Τί γὰρ παρ' ἰούρεσιν οὐκ ἐπολενόμην,  
 Ἦ Βαιῶ δ' ὁ μέλεος κυνιδίῳ<sup>5</sup> παρισούμην ;

<sup>1</sup> § 134, 4 & § 175,  
R. LVIII.

<sup>2</sup> § 172, Obs. 7, 1st.

<sup>3</sup> 129, R. & 9, 4.

<sup>4</sup> § 160, R.

<sup>5</sup> 46, 1.

<sup>6</sup> § 157, R. XXXIII.

<sup>7</sup> § 120, I. 1.

<sup>8</sup> 104, 3.

<sup>9</sup> § 177, Obs. 5.

<sup>10</sup> § 169, R.

<sup>11</sup> § 144, R. XVI, 3

& Obs. 5.

<sup>12</sup> 48, 1.

<sup>13</sup> § 148, Obs. 7, 4.

## II. ANECDOTES OF PHILOSOPHERS.

## Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἐμαστίγου.<sup>a</sup> Τοῦ δὲ<sup>b</sup> εἰπόντος, <sup>c</sup>εἴμαρτό μοι κλέψαι, καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μειράκιον, διὰ τοῦτο, εἶπε, δύο <sup>d</sup>ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω<sup>e</sup> μὲν ἀκούωμεν,<sup>d</sup> ἥτις δὲ λέγωμεν.<sup>d</sup>—3. Νεανίσκου<sup>e</sup> πολλὰ λαλοῦντος, Ζήνων ἔφη, τὰ ὦτά σου εἰς τὴν<sup>f</sup> γλῶσσαν συνερέφθηκεν.—4. Ζήνων, Ἀντιγόγου πρέσβει<sup>g</sup>ς Ἀθήναζε<sup>h</sup> πέμψαντος, <sup>i</sup>κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, <sup>k</sup>κάκειναι<sup>l</sup> παρὰ πότον σπειδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγέλῃσι<sup>m</sup> περὶ αὐτοῦ πρὸς Ἀντίγονον; <sup>n</sup>τοῦτ' αὐτὸ, ἔφη, <sup>o</sup>ὃ βλέπετε, φιλόσοφον<sup>p</sup> εἶναι ἐν Ἀθήναις σιγᾶν ἐπιστάμενον.

## Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενός ποτε, ὅτι πονηρῶ<sup>q</sup> ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν,<sup>r</sup> <sup>s</sup>οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἄνθρωπον ἡλέησα.—6. Τοῦς<sup>t</sup> Ἀθηναίους<sup>u</sup> ἔφασκεν<sup>v</sup> εὐρηκεῖναι πυροὺς καὶ νόμους<sup>w</sup>· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις<sup>x</sup> δὲ μή.—7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἴη,<sup>y</sup> <sup>z</sup>οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν<sup>aa</sup> οἱ μαθηταί, ἔφη, ἔαν, <sup>ab</sup>τοὺς προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμίνωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφερνίμεθα,<sup>ac</sup> ἔφη, ὡς ἂν εὐξαίμεθα αὐτοὺς ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης<sup>ad</sup> ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτόμενος<sup>ae</sup> <sup>af</sup>ἀτόποις τισὶ διηγήμασι,<sup>ag</sup> <sup>ah</sup>πολλάκις αὐτοῦ λέγοντος, οὐ θαυμαστὸν<sup>ai</sup> <sup>aj</sup>ὃ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν,<sup>ak</sup> <sup>al</sup>ἀλλ' εἴ τις πόδας ἔχων<sup>am</sup> σὲ ὑπομένει.

<sup>a</sup> § 76, II.<sup>b</sup> 133, 3 & 26.<sup>c</sup> 40, 5.<sup>d</sup> 79, 1.<sup>e</sup> 112, 1.<sup>f</sup> 31, 2.<sup>g</sup> § 119, 1, 3d.<sup>h</sup> § 172, R. LIV.<sup>i</sup> § 175, R. LVIII.<sup>j</sup> § 110, 2.<sup>k</sup> § 116, I. 7.<sup>m</sup> § 148, Obs. 7, 4.<sup>n</sup> 81, Obs. 1.<sup>o</sup> § 158, R.<sup>p</sup> Sup. *ἐπὶ τὴν*.<sup>q</sup> 100, 3.

## Plato.

11. Πλάτων ἰθρασυνόμενον ἰδὼν τινα πρὸς τὸν ἱαντοῦ πατέρα, οὐ παύσει, μειράκιον, εἶπε, τούτον καταφροσῶν, ὃν μέγα φρονεῖν ἀξιοῖς;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκίῳ, ἐπιστάντος Ξενοκράτους, λαβὼν, εἶφη, τοῦτον, ἡμασίγῳσον· ἐγὼ γὰρ ὀργίζομαι.

## Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππῃ λοδοροῦσα, οὐ καὶ σὺν, εἶπε, χηνῶν βοώντων ἀνέχει;—14. Ἡ Ξανθίππῃ εἶφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐπατιότος.

## Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σιτωπεύς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρίᾳ ἐπηρείστατο ἀσθενήσας· ἐπειτα μέντοι καὶ διαπαντός ἐφ' ἔρει ἀντήν. Καὶ πῆραν ἐκομίστατο, ἐνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστευίλας δέ τινα, οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντο, πίθον εἰς ἐσχεν οἰκίαν.—17. Διογένης ἡνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῶν τῶν οἰκετῶν ἠκολούθει, ὄνομα Μάνης· ὃς οὐ φέρων τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Πυοτρεπόντων δέ τινων ζητεῖν αὐτὸν, εἶφη, οὐκ αἰσχρόν ἐστι, Μάνην μὲν μὴ δεῖσθαι Διογένους, Διογένην δὲ Μάνους;—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξέρχεται τῆς πῆρας· τὴν κοτύλην, εἰπὼν, ἡ παιδίον με νενίκηκεν ἐντελείᾳ. Ἐξέβαλε δὲ καὶ τὸ τρεβλίον, ὁμοίως

α § 144, R. XIV.

β 117, 45.

γ § 148, R. XXII. & Rem.

δ 101, 3.

ε 100, 1, or 2.

ς 112, 4.

ζ § 131, Obs. 4.

η § 148, R. XXII. II.

θ 4.

ι § 158, R.

κ 102, 9.

λ § 148, R. XXI. Obs.

μ 1.

ν 71, 5.

ξ § 152, R. XXVIII.

ο 9, 4. (Obs.)

π § 143, R. X.

ρ 61, 1.

σ § 144, R. XVI.

τ § 169, R. LIII.

υ § 157, R. XXXIII.

παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτον τὴν φακὴν ὑποδεχόμενον.—19. *Λύχρον* μεθ' ἡμέραν ἄψας, ἄνθρωπον, ἔφη, ζητῶ.—20. Ὃτε ἀλοὺς καὶ πωλούμενος ἤρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, κήρυσσε, ἔφη, εἴ τι, ἐθέλει δεσπότην αὐτῷ<sup>1</sup> πρίασθαι.—21. Ἐλεγε τῷ Ξετιάδῃ, τῷ<sup>2</sup> πριαμένῳ αὐτὸν, δεῖν πείθεσθαι αὐτῷ,<sup>3</sup> εἰ καὶ δοῦλος εἴη· καὶ γὰρ ἱατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.<sup>4</sup>—22. *Μοχθηροῦ* τινος ἀνθρώπου ἐπιγράφαντος ἐπὶ τὴν οἰκίαν, μὴδὲν εἰσίστω κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσελθοὶ ἂν;—23. Ἐκ τοῦ βαλανείου ἐξιὼν, τῷ<sup>5</sup> μὲν πυθόμενῳ, εἰ πολλοὶ ἄνθρωποι λούνται, ἤρνησατο· τῷ<sup>6</sup> δὲ, εἰ πολλὸς ὄχλος, ὡμολόγησεν.—24. Πρὸς τοὺς ἐρπύσαντας<sup>7</sup> ἐπὶ τὴν τράπεζαν μῦς, ἰδοὺ, φησί, καὶ *Διογένης* παρασίτους τρέφει.—25. Πρὸς τὸν<sup>8</sup> πυθόμενον, ποία ὥρα<sup>9</sup> δεῖ ἀριστᾶν, εἰ μὲν πλούσιος, ἔφη, ὅταν θείῃ,<sup>10</sup> εἰ δὲ πένης, ὅταν ἔχη.—26. *Πλάτωνος* ὀρισσαμένου, ἀνθρωπὸς ἐστὶ ζῶον δίπουν,<sup>11</sup> ἄπερσον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρονότα εἰσῆγαγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, οὗτός ἐστιν ὁ *Πλάτωνος* ἄνθρωπος.—27. *Διογένης* ἄσωτον ἦται<sup>12</sup> μὲν<sup>13</sup> τοῦ δὲ εἰκέντος, διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μὲν αἰτεῖς;<sup>14</sup> ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. Ἀττικοῦ τινος ἐγκαλοῦντος αὐτῷ,<sup>15</sup> διότι *Λακεδαιμονίους* μᾶλλον ὀπαιτῶν, παρ' ἐκείνοις οὐ διατρίβει· οὐδὲ γὰρ ἱατρὸς, εἶπεν, ὑγιάας ὦν ποιητικὸς, ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιῆται.—29. *Διογένης* τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν ἡμετάβασιν<sup>16</sup> αὐτοῦ παρῆβαλε ταῖς τοῦ<sup>17</sup> βασιλείας, ἡμερος<sup>18</sup> μὲν ἐν Σούσις, καὶ χειμῶνος<sup>19</sup> ἐν Βαβυλῶνι, θέρους<sup>20</sup> δ' ἐν Μηδίᾳ διατριβαῖς.<sup>21</sup>

• § 144, R. XVII. 1.

• § 152, R.

• 32.

• § 148, Obs. 7, 3.

• 134, 18, ἀρῶπι.

• 100, 2.

• § 160, R.

• § 172, R. LIV.

• § 48, 3.

• § 153, R.

• § 148, Obs. 7, 6.

• § 24, R. 1.

• § 134, 5.

• § 142, Obs. 1, ὥρα.

## Antisthenes.

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, ἄγωνιῶ, ἔφη, μή τι κακὸν εἰργασμαι.—31. Ἐρωτηθεὶς, ἂν αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν.—32. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀνυγκαιότατον, ἔφη, τὸ κακὰ ἀπομαθεῖν.—33. Συνεβούλευεν Ἀθηναίοις, τοὺς ὄνους ἵππους<sup>α</sup> ψηφίσασθαι. Ἄλογον δὲ ἡγουμένων, ἀλλὰ μὴν καὶ στρατηγοὶ, φησὶ, γίγονται παρ' ὑμῶν μηδὲν μαθόντες,<sup>β</sup> μόνον δὲ χειροτονηθέντες.<sup>γ</sup>—34. Αἰρετωτέρων<sup>δ</sup> εἶπεν εἶναι, εἰς κόρακας ἔμπεισεῖν ἢ εἰς κόλακας· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

## Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι<sup>α</sup> θαρρόντως ὁμιλεῖν.—36. Ἐρωτηθεὶς ποτε, ἂν πλέον ἔχουσιν οἱ φιλόσοφοι, ἔφη, ἢ πάντες οἱ νόμοι ἄναιρεθῶσιν,<sup>β</sup> ὁμοίως βιώσομαν.—37. Ἐρωτηθεὶς ποτε, τί<sup>γ</sup> διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ,<sup>δ</sup> ἔφη, ἢ εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόσπειλον, καὶ εἴσει.—38. Ἐρωτηθεὶς, τί<sup>ε</sup> διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν,<sup>ς</sup> ἔφη, ὅτι<sup>ζ</sup> οἱ δεδασμασμένοι ἵπποι τῶν ἀδαμάστων.—39. Ἐρωτηθεὶς, τί<sup>η</sup> ἐστίν,<sup>θ</sup> ἃ δεῖ τοὺς παῖδας μαθάνειν,<sup>ι</sup> ἔφη, οἷς<sup>κ</sup> ἂνδρες γενόμενοι χρήσονται.—40. Ἐρωτηθεὶς ὑπὸ τίνος, ἂν αὐτοῦ ὁ νῆος ἀμείνων ἔσται παιδευθεὶς,<sup>λ</sup> καὶ εἰ μηδὲν ἄλλο,<sup>μ</sup> εἶπεν, ἐν γούν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. <sup>ν</sup>Συνίσταντός τινος<sup>ξ</sup> αὐτῷ νῆον, ἤτῃσι πεντακοσίας δραχμάς· τοῦ δὲ εἰπόντος, τοσούτον<sup>ο</sup> δύνamai ἀνδράποdon ὠνήσασθαι, πρίω, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος<sup>π</sup> ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ

<sup>α</sup> § 148, Obs. 7, 1.<sup>β</sup> 88, 8.<sup>γ</sup> § 148, R. XXIII.<sup>δ</sup> § 143, R. X.<sup>ε</sup> § 153, Obs. 5.<sup>ς</sup> 105, 2.<sup>ζ</sup> 104, 5.<sup>η</sup> § 131, Obs. 4.<sup>θ</sup> § 148, R. XXII. II. 1.<sup>ι</sup> § 148, R. XXIII.<sup>κ</sup> § 172, Obs. 7, 1st.<sup>λ</sup> § 157, R. XXXIII.<sup>μ</sup> § 144, R. XVI. 6.<sup>ν</sup> § 139, R. 1.<sup>ξ</sup> § 149, Exc. II.<sup>ο</sup> 39, 1, and<sup>π</sup> § 148, Obs. 7, 4.<sup>ρ</sup> § 157, Obs. 1.<sup>ς</sup> § 178, R. & 112, 1.<sup>τ</sup> § 144, R. XVIII.

βαρυνομένου. ἀπόχε, ἔφη, 'τὸ πλεόν, καὶ ὅσον δύνασαι βάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκ ἐτι, ἔφη, ὅτι 'οἱ μὲν ἴσασιν ὧν<sup>α</sup> δέονται, οἱ δὲ οὐκ ἴσασι.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον παριόντα ἑσκάψε καὶ ἔφη, 'εἰ ταῦτα ἔμαθες προσφέρεσθαι, οὐκ ἂν τυράντων ἀνδράς ἐθεράπευες· ὁ δὲ, καὶ σὺ, εἶπεν, εἴπερ ἦδεις ἀνθρώπους· ὁμολεῖν, οὐκ ἂν λάχανα ἐπλυνες.—45. Εἰς Κόρινθον αὐτῷ<sup>β</sup> πλεοντί ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι· πρὸς οὖν τὸν εἰπόντα, 'ἡμεῖς μὲν οἱ ἰδιῶται<sup>γ</sup> οὐ δεδοίκαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιάτε· 'οὐ γὰρ περὶ ὁμοίας, ἔφη, ψυχῆς ἀγωνιῶμεν ἕκαστοι.

*Solon. Gorgias.*

46. Σόλων ἀποβαλὼν νιὸν ἔκλυνσεν. Εἰπόντος δὲ τινος πρὸς αὐτὸν, ὡς οὐδὲν προὔργου<sup>δ</sup> ποιεῖ κλαίων,<sup>ε</sup> 'δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντίνος ἐρωτηθεὶς, ποίᾳ διαίτῃ<sup>ς</sup> χρωμένος<sup>ζ</sup> εἰς μακρὸν γῆρας ἦλθεν, 'οὐδὲν οὐδέ ποτε,<sup>η</sup> ἔφη, πρὸς ἡδονὴν οὔτε φαγῶν,<sup>θ</sup> οὔτε δράσας.<sup>ι</sup>—48. Γοργίας, ἥδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, 'εἰ ἡδέως ἀποθνήσκει, μάλιστα, εἶπεν· 'ὥς περ γὰρ ἐκ σαπρῶ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—49. 'Ὁ αὐτὸς<sup>κ</sup> ἐπὶ τέρματι ὧν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον<sup>λ</sup> εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δὲ τις αὐτὸν τῶν ἐπιτηδείων<sup>μ</sup> ἤρετο, 'τί πράττοι; ὁ Γοργίας ἀπεκρίνατο·<sup>ν</sup> ἥδη μὲ ὁ ὕπνος ἄρχεται παρκατατίθεσθαι τῷ ἀδελφῷ.<sup>ξ</sup>

*Pittacus. Xenophon.*

50. Πιττακὸς, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν

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|--------------------------------------|--|---------------------------------------|
| <sup>α</sup> 48 & 46, 3.             | <sup>ι</sup> § 125, <i>ib.</i> , 3, and  | <sup>λ</sup> § 148, <i>Obs.</i> 7, 4. |
| <sup>β</sup> § 134, 18, <i>Obs.</i>  | <sup>κ</sup> § 170, <i>Obs.</i> 1, & 76, | <sup>μ</sup> 63, 1.                   |
| <sup>γ</sup> § 133, 3, & 26, 1.      | 1.                                       | <sup>ν</sup> 25, 4,                   |
| <sup>δ</sup> 39, 1, and              | <sup>σ</sup> § 149, <i>R.</i>            | <sup>ξ</sup> 117, 48.                 |
| <sup>ε</sup> § 144, <i>R.</i> XVI.   | <sup>θ</sup> § 129, <i>R.</i>            | <sup>ζ</sup> § 143, <i>R.</i> X.      |
| <sup>ς</sup> § 141, I. 4.            | <sup>ι</sup> § 142, <i>R.</i> VI.        | <sup>η</sup> 65 & 78, <i>Obs.</i>     |
| <sup>ζ</sup> § 148, <i>R.</i> XXIII. | <sup>κ</sup> 104, 3.                     | <sup>ι</sup> § 152, <i>R.</i> XXVIII. |

κολάσαι, ἁφῆκεν, εἰπὼν, συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν γὰρ ἡμέρου φίσεως· ἐστὶ, τὸ δὲ θηριώδους.—51. Γρύλλος, ὁ Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαντινείαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἑπαμεινώνδας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξενοφῶντα<sup>α</sup> φασὶ θύειν ἔστιμμενον· ἀπαγγεληέντος δὲ αὐτῷ· τοῦ θανάτου τοῦ παιδός, ἁποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι· γενναίως, πάλιν ἐπέθίσθαι τὸν στέφανον. Ἔνιοι δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν,<sup>β</sup> ἀλλὰ γὰρ, εἰπεῖν, ἦδειν θνητὸν γεγεννηκώς.<sup>γ</sup>

### III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν<sup>α</sup> παρὰ Πολυκράτους λαβὼν ἅπεντα τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν τυκτοῖν,<sup>β</sup> ἀπέδωκεν<sup>γ</sup> αὐτὰ, εἰπὼν· μισῶ δωρεὰν<sup>δ</sup> ἣτις ἀναγκάζει ἀγροπνεῖν.—53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας<sup>ε</sup> μὲν πολλάκις μετενόησε, σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγῳδὸς ἔκρινετο ἀσεβείας· ἐπὶ τινι δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων<sup>ς</sup> βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφός, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν ἔρημον τῆς χειρός.<sup>ς</sup> <sup>10</sup>Ἐτυχε δὲ ἀριστεύων<sup>η</sup> ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκὼς τὴν χεῖρα, καὶ πρῶτος Ἀθηναίων<sup>θ</sup> τῶν ἀριστείων<sup>ι</sup> ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ <sup>11</sup>τοῦ ἀνδρός τὸ πάθος, ὑπεμνήσθησαν τῶν ἔργων<sup>κ</sup> αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλόξενος, παραδοθεὶς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας, <sup>12</sup>διὰ τὸ φανυλίζειν<sup>λ</sup> τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόα-  
σιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος<sup>μ</sup> ὑπομείνας, ἀνέστη. Πυθο-

<sup>α</sup> § 143, R. XI.

<sup>β</sup> § 133, 3.

<sup>γ</sup> § 144, R. XII. &  
5, 2.

<sup>δ</sup> § 175, R. LVIII.

<sup>ε</sup> § 154, R. XXXI.

<sup>ς</sup> 78, 1, Sup. ἔπε-  
σε.

<sup>ζ</sup> 110, 1.

<sup>η</sup> 9, 4, Obs.

<sup>ι</sup> § 160, R.

<sup>κ</sup> § 110, 2.

<sup>λ</sup> 38, 1, πᾶσαν, ὅτι τινά.

<sup>μ</sup> 102, 9.

<sup>ν</sup> 31, 3.

<sup>ξ</sup> § 143, R. IX.

<sup>π</sup> 107, 4.

<sup>ρ</sup> § 143, R. X.

<sup>ς</sup> § 144, R. XV. 2.

<sup>τ</sup> § 144, R. XIV. 2.

<sup>θ</sup> 89, 5.

<sup>ι</sup> § 165, R. XLIII.

μένου δὲ τοῦ Διονυσίου, ποῖ δὴ σύ; εἰς τὰς λατομίας, εἶπεν.—  
 56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπὸ τοῦ Ἰοφῶντος τοῦ εἰός<sup>α</sup>  
 ἐπὶ τέλει τοῦ βίου<sup>β</sup> πικρανοίας<sup>γ</sup> κρινόμενος, ἀνέγνω τοῖς δικασ-  
 ταῖς· Οὐδῖπρον τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος, διὰ τοῦ δρά-  
 ματος, ὅπως τὸν τοῦτον<sup>δ</sup> ἰγναίεν· ὥς<sup>ε</sup> τοὺς δικαστὰς τὸν μὲν  
 ὑπερθανμάσαι, καταψηφίσασθαι δὲ τοῦ νιοῦ αὐτοῦ ματίαν.<sup>1</sup>—57.  
 Φιλήμων, ὁ κωμικὸς, ἔπτα πρὸς τοῖς ἐννεήκοντα ἔτη<sup>2</sup> βίους, κατ-  
 ἔκειτο μὲν ἐπὶ κλίνῃς ἡρεμῶν· θεασάμενος δὲ ὄνον τὰ παρεσκευ-  
 ασμένα αὐτῷ<sup>3</sup> σῦκα κατεσθίοντα, ὥρμησε μὲν εἰς γέλωτα,  
 καλίσμα; δὲ τὸν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλῳτι εἰπὼν,  
 προσδυσῆναι τῷ ὄνῳ<sup>4</sup> ἀκράτου<sup>5</sup> ῥοφεῖν,<sup>1</sup> ἀποπνιγείς ὑπὸ τοῦ  
 γέλῳτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶον λεπτότατον  
 γενέσθαι τὸ σῶμα.<sup>2</sup> Ἐπεὶ τοίνυν ἀνατραπήῃ<sup>3</sup> ῥάδιος ἦν ἐκ  
 πάσης προφάσεως, μολίβδον,<sup>4</sup> φασὶ, πεποιημένα εἶχεν ἐν τοῖς  
 ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ  
 ποτε σκληροὶ<sup>5</sup> κατέπνεον.—59. Φιλιππίδης ὁ κωμικοδοποιὸς,  
 φιλοφρονημένου τοῦ βασιλέως αὐτὸν Λυσιμάχου,<sup>6</sup> καὶ λόγον-  
 τος, τίνο<sup>7</sup> σοὶ μεταδῶ<sup>8</sup> τῶν ἐμῶν; οὐ<sup>9</sup> βούλει, φησὶν, ὃ βασι-  
 λεῦ, πλὴν τῶν ἀπορήτων.—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου  
 τινός<sup>10</sup> λάλου σχολάζειν αὐτῷ<sup>11</sup> βουλομένου, διττοὺς ᾗτησε μι-  
 σθοὺς. Τοῦ δὲ τὴν αἰτίαν πνυθόμενον, ἔνα, ἔφη, μὲν, ἵνα λαλεῖν  
 μάθῃς,<sup>12</sup> τὸν δ' ἕτερον, ἵνα σιγᾷ.—61. Λυσίας τιτὶ<sup>13</sup> δίκην  
 ἔχοντι λόγον συγγράψας ἔδωκεν.<sup>14</sup> ὁ δὲ πολλάκις ἀναγνόνς, ἤκε  
 πρὸς τὸν Λυσίαν ἀθυμῶν καὶ λέγων, τὸ μὲν πρῶτον<sup>15</sup> αὐτῷ  
 διεξιόντι θαυμαστὸν φανῆναι τὸν λόγον,<sup>16</sup> αὐτίς δὲ καὶ τρίτον<sup>17</sup>  
 ἀναλαμβάνοντι παντελῶς ἀμβλὺν καὶ ἀπρακτον· ὁ δὲ Λυσίας  
 γαλάσας,<sup>18</sup> τί οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν  
 δικαστῶν;

<sup>α</sup> § 173, R.<sup>β</sup> 31, 3.<sup>γ</sup> § 129, R.<sup>δ</sup> § 154, R. XXXI.<sup>ε</sup> § 152, R.<sup>ς</sup> 32, 4 (ἴντα).<sup>ζ</sup> § 157, Obs. 1.<sup>η</sup> § 176, Obs. 1 (so  
elat).<sup>ι</sup> § 151, Obs. 2.<sup>κ</sup> § 144, R. XV. 1.<sup>λ</sup> 86, 1.<sup>μ</sup> 87, 2.<sup>ν</sup> § 156, Obs. 3.<sup>ξ</sup> § 131, Obs. 7.<sup>π</sup> 80, Obs. 5.<sup>ο</sup> § 143, R. X.<sup>ρ</sup> § 165, R. XLIII.<sup>σ</sup> § 148, R. XXII.<sup>τ</sup> 79, 1.<sup>υ</sup> § 110, 2.<sup>φ</sup> § 120, I. 1.<sup>χ</sup> § 175, R. LVIII.<sup>ψ</sup> 102, 1.



## IV. ANECDOTES OF KINGS AND STATESMEN.

62. Πύρρον τὸν Ἑπειρώτην οἱ υἱοὶ, παῖδες ὄντες, ἤρῳτων, τίνα καταλείψει τὴν βασιλείαν; καὶ ὁ Πύρρος εἶπεν· ὅς ἂν ὑμῶν δευτέραν ἔχη τὴν μάχαιραν.—63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχον· κουρέως περιβαλόντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένου, πῶς σε κείρω, βασιλεῦ; Σιωπῶν,<sup>a</sup> ἔφη.—64. Ὁ νεώτερος Λιονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαναμάζων· ἐκείτους, ἀλλὰ δι' ἐκείτων θαυμάζεσθαι βουλόμενος.<sup>b</sup>

*Philip, King of Macedonia.*

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον· ἐλάφον, λέοντος· στρατηγούντος, ἢ λέοντος, ἐλάφου στρατηγούντος.—66. Φίλιππος, ὁ Ἀλεξάνδρου πατὴρ,<sup>c</sup> Ἀθηναίους μακαρίζειν ἔλεγε, εἰ καθ' ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς· εὐρίσκουσιν· αὐτὸς<sup>d</sup> γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα.<sup>e</sup>—67. Φίλιππος ἐρωτώμετος, οὐς τινας μάλιστα φιλεῖ, καὶ οὐς τινας μάλιστα μισεῖ, τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον,<sup>f</sup> τὸν τῆς τραγωδίας ὑποκριτὴν,<sup>g</sup> ἤρετό τις, τί θαυμάζοις τῶν ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὃ δ' αὐτὸς ἐθεάσατο ἐπὶ μεζήτορος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα,<sup>h</sup> καὶ τριςκαδέκατον θεόν<sup>i</sup> ἐπικληθέντα, ἐτῇ ἐξῆς ἐπισφάγντα ἐν τῇ θεάτρῳ, καὶ ἐρῶμμένον.—69. Τριῶν Φιλίππου<sup>j</sup> προσαγγελθέντων ἰοὺνυχμάτων<sup>k</sup> ὑφ' ἓνα καιρὸν, πρῶτον<sup>l</sup> μὲν, ὅτι τεθρίππου<sup>m</sup> νενίκηκεν ἡ Ὀλύμπια· δευτέρου<sup>n</sup> δέ, ὅτι Παρμενίων ὁ στρατηγὸς μάχη<sup>o</sup> Λαρδανεῖς ἐνίκησε· τρίτον δ', ὅτι ἄρρεν

<sup>a</sup> 31, 3.<sup>b</sup> § 172, Obs. 5.<sup>c</sup> 112, 1.<sup>d</sup> 102, 2.<sup>e</sup> 104, 1.<sup>f</sup> § 175, R. LVIII.<sup>g</sup> § 129, R.<sup>h</sup> § 175, R. Exc. & 3.<sup>i</sup> § 153, R. &<sup>j</sup> § 150, Obs. 3.<sup>k</sup> § 172, R. LIV.<sup>l</sup> § 143, R. X & 39.<sup>m</sup> 100, 2.<sup>n</sup> § 153, Obs. 5, &<sup>o</sup> 154, R. XXXI.<sup>p</sup> 154, R. XXXI.<sup>q</sup> 112, 6<sup>r</sup> 129, R.<sup>s</sup> 158, R. XXXIV.<sup>t</sup> § 158, Obs. 4.

αὐτῷ παιδίον ἀπακόντην Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς χεῖρας, ὃ δαῖμον, εἶπε, μέτριόν τι τούτοις· ἀντίθεος ἐλάττωμα! εἰδὼς δὲ τοῖς μεγάλους εὐτυχήμασι· ὁφθονεῖν πέφυκεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη· ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, ὤφειτο δεῖν αὐτὸν ὑπομνήσασθαι, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξέ τινα παιδί· τοῦτο ἔργον ἔχειν. Τρεῖς δὲ ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε, ἄνθρωπος εἰ.

*Alexander.*

71. Ὁ Ἀλέξανδρος Διογένην εἰς λόγους ἐλθὼν, οὕτω καταπλάγῃ τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις αὐτοῦ μνημονεύων λέγειν, εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος κατεμήνυε τῷ χαλκῷ τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν ἀποστροφὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μιμῆσθαι θέλοντες, οὐ διαφυλάττον αὐτοῦ τὸ ἀρρενωπὸν καὶ λειοντώδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων ἀπειρίας ἀκούων· ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τί δακρύει, οὐκ ἄξιον, ἔφη, δακρύειν, εἰ, κόσμων ὄντων ἀπειρώων, ἐνδὸς οὐδέπω κύριοι γεγόταμεν;

*Successors of Alexander.*

74. Πτολεμαῖόν φασι τὸν Λάγον, καταπλουτίζοντα τοὺς φίλους αὐτοῦ· ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν γραῖν, εἰ ἦδεις, ἔφη, ὡ μῆτερ, ὅσων κακῶν μεστόν ἐστι· τουτί·

- |                          |                       |                  |
|--------------------------|-----------------------|------------------|
| α § 152, R. XXVIII.      | β § 148, R. XXIII. 2. | γ § 174, Obs. 4. |
| β § 148, R. XXII. II. 1. | δ § 144, R. XIV. 2.   | δ § 112, 5.      |
| γ § 158, R. XXXIV.       | ε § 176, R.           | ε § 104, 8.      |
| δ § 139, R. 6.           | ζ § 170, Obs. 1.      | ζ § 142, R. V.   |
| ε § 78, 2.               | η § 148, R. XXIII. 1. | η § 143, R. IX.  |
| θ § 175, Obs. 2.         | θ § 144, R. XIII.     | θ § 65, 2.       |
| ι § 160, Obs. 2.         | ι § 102, 10.          |                  |

τὸ χάκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ νιού, πηνίκα μέλλουσιν ἁναξευγνύνειν, τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;

*Alexander of Pheræ.*

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγῶδον, ἑμπαθέστερον διετίθη πρὸς τὸν οἶκτον· ἀναπηδήσας οὖν ἐκ τοῦ θεάτρον ἅπιων ᾗχετο, δεινὸν εἶναι λέγων, εἰ τοσούτους ἀποσφάζας πολίτας ὀφθήσεται τοῖς Ἑκάβης καὶ Πολυξένης πάθισιν ἐπιδακρύων.

*Cæsar.*

78. Ὅτε Κροῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα.<sup>1</sup> Προςελθὼν δέ τις τῶν Λυδῶν, ὃ βασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις<sup>2</sup> αἰτιός ἐστι, καὶ οὐδὲν ἂν εἴη τῶν<sup>3</sup> ἐπὶ γῆς, μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος πάντα<sup>4</sup> συμφλεχθέντα διαφθαρεῖναι. Οὕτως ἔνα μὲν βασιλεία δέχονται Λυδοὶ, καὶ σωτήρα<sup>5</sup> πιστεύουσιν εἶναι, δύο δὲ ἅμα<sup>6</sup> οὐκ ἂν ἀνάσχοιντο.

*Themistocles.*

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν ἐν πότοις ἐκυλινδεῖτο· ἐπαι δὲ Μιλτιάδης στρατηγῶν<sup>7</sup> ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ.<sup>8</sup> Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολήν<sup>9</sup> ἔλεγεν, οὐκ ἐγὼ με καθεύδειν, οὐδὲ ῥαθυμεῖν, τὸ Μιλτιάδου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλετ' ἂν εἶναι ἢ Ὅμηρος; σὺ δὲ αὐτὸς, ᾗρη, πότερον ἦθελες ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσων τοὺς

<sup>1</sup> See <sup>1</sup> p. 104.

<sup>2</sup> § 144, R. XIII.

<sup>3</sup> § 120, I. 1.

<sup>4</sup> § 131, Obs. 4.

<sup>5</sup> 102, 10.

<sup>6</sup> § 172, Obs. 3.

<sup>7</sup> § 169, R. LIII.

<sup>8</sup> § 144, R. XVII. 1.

<sup>9</sup> 9, 4, Obs.

<sup>10</sup> § 143, R. X.

<sup>11</sup> § 148, R. XXI.

<sup>12</sup> and § 134, 18.

<sup>13</sup> § 175, R. LVIII.

<sup>14</sup> § 175, Obs. 5 & Obs.

<sup>15</sup> 100, 1.

<sup>16</sup> § 148, R. XXII. II. 5

<sup>17</sup> § 177, R. LXI.

<sup>18</sup> § 125, L., 3.

παῖντας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγε τι ὑπενατίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, ἄταξον μὲν, ἔφη, ἄκουσον δέ. Ἦιδει δὲ, ὅτι ἂν μῖλλει λέγειν, τῷ κοινῷ λυσitteλει.—82. Σευφίον τιπὸς πρὸς αὐτὸν εἰπόντος, ὡς οὐ ὄνι αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἐνδοξός ἐστιν, ἀληθῆ λέγει, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σευφίος ὦν ἐγενόμην ἐνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σικαννίδην ἐξαيتούμετόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκείνους γενέσθαι ποιητὴν ἀγαθόν, ἔδοντα παρὰ μίλος, μήτ' αὐτὸν ἄρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον.—84. Ἀπεικάζειν αὐτὸν ταῖς πλατάνοισι, αἷς ὑποτρέχουσι χειμαζόμενοι, γετομένης δὲ εὐδίας ἐλλοῦσιν οἱ παρρηχόμενοι καὶ κολοῦνσιν.

*Eraclimondas.*

85. Ἐρακλινώνας ἔνα εἶχε τρίβωνα· εἰ δὲ ποτε αὐτὸν ἴδωκεν εἰς γραφεῖον, αὐτὸς ὑπέμενε οἶκοι δι' ἀπορίαν ἐτέρου.—86. Ἐρακλινώνας, ὁ Θηβικῶς, ἰδὼν στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον, ἡλίκον, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει!—87. Ἐλεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρα, πρὶν ἢ φίλον τοῖς ἀρχαίοις τιπὸς προσπορίσαι νεώτερον.—88. Τὸν Ἐρακλινώναν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, μήτε πλείονα γιγνώσκοντι, μήτε ἐλάττονα φθαγεμένην φρόνως ἐντυχεῖν ἐτέρῳ.

*Pelopidas and other Commanders.*

89. Πελοπίδας, ἀνδρείου στρατιώτου, διαβλήθέντος αὐτῷ, ὡς βλασφημήσαντος αὐτὸν, ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω,

- a 39, 1.
- b 78, 2 & 3.
- c § 148, R. XXII. II. 1.
- d 17, the truth.
- e 105, 2.
- f § 125, R. 3.
- g § 175, R. LVIII.

- h § 125, R. 3 inf.
- i 105, 1.
- k § 169, R.
- l 112, 3.
- m 32, 3.
- n 117, 49.

- o § 62, 1.
- p 97.
- q § 144, R. XVI. 8.
- r 117, 47.
- s § 176, R. LIX.
- t 112, 6.

τῶν δὲ λόγων<sup>α</sup> οὐκ ἤκουσα.—90. Ἰφικράτης<sup>β</sup> τὸ στρατόνμα<sup>γ</sup> οὕτως ἔφασκε δεῖν συντετάχθαι, ὥς ἐν σώμα· θώρακα<sup>δ</sup> μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλοὺς, πόδας δὲ τοὺς ἰππείας, κεφαλὴν<sup>ε</sup> δὲ τὸν στρατηγόν.<sup>ς</sup>—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρειότατα<sup>ζ</sup> τὸν θάνατον αὐτῶν ἤνεγκε, καὶ πάντας Ἀθηναίους ἔπεισε τοὺς τῶν φιλέων θανάτους εὐθυμότερον<sup>η</sup> φέρειν.<sup>θ</sup>—92. Ὀδυρομένων<sup>ι</sup> τῶν μετὰ Φωκίωτος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, εἴτα οὐκ ἀγαπᾷς, Θεόδιππε, μετὰ Φωκίωτος ἀποθνήσκων ;

## V. ANECDOTES OF SPARTANS.

93. Ἄγρις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους<sup>α</sup> ἢ ἐρωτᾷν, πόσοι εἰσὶν, ἀλλὰ ποῦ εἰσιν οἱ πολέμιοι ; καὶ ἐρωτῶντός τιτος, πόσοι εἰσὶ Λακεδαιμόνιοι ; ὅσοι,<sup>β</sup> ἔφη, ἱκανοὶ τοὺς κακοὺς ἀπερῶκειν.<sup>γ</sup>—94. Δημέρατος, ἀνθρώπου<sup>δ</sup> τινὸς πονηροῦ<sup>ε</sup> κόπιτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλὰκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατιῶν,<sup>ς</sup> ἔφη, ὁ<sup>ζ</sup> σοὶ<sup>η</sup> ἀνομιότατος.—95. Πλειστονάξ, ὁ Πανσανίου,<sup>θ</sup> Ἀιτικῷ<sup>ι</sup> τιτος ῥήτορος<sup>κ</sup> τοὺς Λακεδαιμονίους<sup>λ</sup> ἀμαθεῖς ἀποκαλοῦντος, ὀρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων<sup>μ</sup> ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ἑμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου,<sup>ν</sup> εἰπόντος<sup>ξ</sup> τινὸς,<sup>ο</sup> ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυμπον κατέσκαψε,<sup>π</sup> ἢ τοὺς θεοὺς,<sup>ρ</sup> εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκοῦργος οὕτως ὀλίγους ἔθηκεν, ὅτι, ἔφη, τοῖς<sup>σ</sup> ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἑστὶ<sup>τ</sup> χρεῖα.

<sup>α</sup> § 144, R. XIII.

<sup>β</sup> § 175, R. LVIII.

<sup>γ</sup> 76, Obs. 8.

<sup>δ</sup> § 134, 4.

<sup>ε</sup> § 120, I. 1.

<sup>ς</sup> 97, 3.

<sup>ζ</sup> 46, 1, τόσῳ.

<sup>η</sup> § 174, R. LVII.

<sup>θ</sup> § 178, R. LXII.

<sup>ι</sup> § 143, R. X.

<sup>κ</sup> 32, Obs. 1, 4.

<sup>λ</sup> § 147, R. XX.

<sup>μ</sup> § 142, Obs. 1.

<sup>ν</sup> 112, 1.

<sup>ξ</sup> 78, 2.

<sup>ο</sup> § 165, R. XLV. &

Obs. 3.

<sup>π</sup> § 148, R. XXI.

98. Ἀθηναῖον τινὸς πρὸς Ἀνταλκίδα ἐπόντος, ἄλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἰδωῖσθαι, ἡμεῖς δὲ οὐ δόκοιτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτὸς, σοφιστεῦ τιος· μᾶλλοντος ἀναγιγνώσκων ἐγκώμιον Ἡρακλέους, ἔφη, τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν ἰπαινοῦντα κισθαρχδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν· ἔσται, ὅταν κισθαρχδὸν οὕτως ἰπαινοῖς.—101. Ταῖς θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελῆ Διονυσίου· τοῦ τυράντου Σικελίας πέμψαντες, οὐκ ἐδέξατο, εἰπὼν, φοβοῦμαι μὴ περιθίμεναι αἱ κόραι φανῶσί μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγησιλάου, καταπελιτικὸν βίβλος ἰδὼν, τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὦ Ἡρακλεῖς, ἀπόλωλιν ἀνδρὸς ἀρετά.

103. Ἀγησιλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀρδύνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς ἁκήκοα πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησιλάου τοῦ βασιλέως, ὡς ταῖς συνεχέσι καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Διὸ καὶ τετραωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους αὐτοὺς, μὴδ' εἰδότες μάχεσθαι διδάξας.—105. Ἀθῆναις Λακεδαιμόνα ἀφίκετο Κεῖτος, γέρον ἦδη ὢν, τὰ μὲν ἄλλα ἀλαζὼν, ἠδεῖτο δὲ ἐπὶ τῷ γήρῳ, καὶ διὰ ταῦτα, τὴν τρίχα, πολιὰν οὔσαν, ἐπειρᾶτο βαφῇ ἀφανίζειν· παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, τί δ' ἄν, ἔφη, οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὀμηρον Λακεδαιμονίων εἶναι

a § 16, Obs. 1.

b § 62, 3.

c § 178, R. LXII.

d § 32, 1.

e § 148, R. XXI.

f § 172, Obs. 4.

g § 152, R. XXVIII.

h § 166, 2, 5th.

i § 172, R. LIV.

k § 102, 9.

l § 144, R. XIII.

m § 151, Obs. 2.

n § 178, Obs. 6.

o § 158, R.

p § 147, R. XX.

q § 177, 2, and

105, 2.

r § 172, Obs. 6, II. 6th.

s § 175, R. LVIII.

ποιητὴν,<sup>a</sup> ὡς χρὴ πολεμεῖν λέγοντα,<sup>b</sup> τὸν δὲ Ἡσίοδος τῶν Εἰλω-  
των, λέγοντα,<sup>c</sup> ὡς χρὴ γεωργεῖν.—107. *Λυκούργος*, ὁ *Λακεδαι-  
μόνιος*, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν<sup>d</sup> ὀφθαλμῶν τὸν  
ἕτερον,<sup>e</sup> καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα  
τιμωρήσαιο,<sup>f</sup> ὅπως αὐτὸς βούληται,<sup>g</sup> 'τούτους μὲν ἀπέσχετο,  
παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἄνδρα ἀγαθόν, παρήγαγεν  
εἰς τὸ θέατρον. Θαυμαζόντων δὲ τῶν *Λακεδαιμονίων*,<sup>h</sup> 'τοῦ-  
τον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδί-  
δωμι ὑμῖν<sup>i</sup> ἐπιεικὴ καὶ δημοτικόν.—108. *Περσῶν*<sup>j</sup> τὴν Ἑλλάδα  
ληλατούντων, *Παυσανίας*, ὁ τῶν *Λακεδαιμονίων* στρατηγός,  
ἀπὸ *Ξέρξου* πεντακόσια τάλαντα χρυσοῦ λαβὼν,<sup>k</sup> 'ἔμελλε  
προδιδόναι τὴν *Σπάρτην*. Τῶν δὲ ἐπιστολῶν<sup>l</sup> μεσολαβηθεῖσων,  
'*Ηγησilaος*, ὁ πατὴρ τοῦ προειρημένου, 'περὶ τῶν συμβεβηκότων  
ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ<sup>m</sup> 'τῆς χαλκιοίκου συνιδίωξεν  
'*Ἀθηνᾶς*, καὶ τὰς θύρας τοῦ τεμένους κλίνθους<sup>n</sup> ἐμφράξας,  
μετὰ τῆς γυναικὸς τὴν εἰσοδὸν ἐφρούρησε, καὶ λιμῇ<sup>o</sup> τὸν προ-  
δότην ἀνείλεν, ὃν ἡ μήτηρ αἰείρασα ὑπὲρ τοὺς ὄρους ἔρριπεν.

109. Ὁ *Βρασίδας* 'μὺν τινα' συλλαβὼν ἐν ἰσχάσι, καὶ διη-  
θεὶς, ἀρῆκεν· εἶτα πρὸς ἑαυτὸν, ὦ Ἡράκλεις, ἔφη, ὡς οὐδέν  
ἐστιν οὕτω μικρόν, οὐδ' ἀσθενές, ὃ μὴ ζήσεται, τολμῶν<sup>p</sup> ἀμύ-  
ρασθαι!—110. Ὁ *Λεωνίδα*, ὁ *Λακεδαιμόνιος*, καὶ οἱ σὺν αὐτῷ  
τριακόσιοι, τὸν<sup>q</sup> μαρτυρόμενον αὐτοῖς<sup>r</sup> θάνατον εἴλοντο 'ἐν  
*Πύλαις*, καὶ ὑπὲρ τῆς Ἑλλάδος εὐ καὶ καλῶς ἀγωνισάμενοι  
τέλους<sup>s</sup> ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον,  
καὶ φήμην ἀγαθὴν δι' αἰῶνος.—111. *Λέγοντός* τινος, ἀπὸ τῶν  
οἰστευμάτων τῶν βαρβάρων<sup>t</sup> οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν· οὐκοῦν,  
ἔφη, χαρίεν, εἰ ὑπὸ σκιᾶν αὐτοῖς<sup>u</sup> μαχεσόμεθα.—112. *Βουλό-  
μενος* ἤδη τοῖς πολεμίοις<sup>v</sup> ἐπιτίθεσθαι, τοῖς στρατιώταις παρ-  
ήγγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ἔδρῳ<sup>w</sup> δειπνοποιησομένους.<sup>x</sup>

<sup>a</sup> § 175, Obs. 5.<sup>b</sup> § 177, 2.<sup>c</sup> § 143, R. X.<sup>d</sup> § 153, R. and

§ 154, R. XXXI.

<sup>e</sup> 81, 2.<sup>f</sup> § 172, Obs. 6, I. 3d.<sup>g</sup> § 169, R. LIII.<sup>h</sup> § 178, R. LXII.<sup>i</sup> § 152, R. XXVIII.<sup>j</sup> 101, 1.<sup>k</sup> § 78, 2.<sup>l</sup> § 165, R. XLIII.<sup>m</sup> § 156, R.<sup>n</sup> § 133, 10.<sup>o</sup> 105, 1.<sup>p</sup> § 134, 8.<sup>q</sup> § 144, R. XV. 2.<sup>r</sup> § 142, Obs. 1.<sup>s</sup> 113, 1.

*Spartan Women.*

113. *Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπνυθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κείσθαι, αὐταὶ ἀφικόμεναι, τὰ τραύματα αὐτῶν ἐπισκόπουσιν, τὰ τε ἔμπροσθεν, καὶ τὰ ὀπίσθεν. Καί, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γανρούμεναι τοὺς παῖδας εἰς τὰς πατρῆας· ἔφερον ταφάς·<sup>2</sup> εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηγοῦσαι, καὶ, ὥς ἐτι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι,<sup>4</sup> ἢ λάθρα εἰς τὰ οἰκεία ἡρία ἐκόμιζον αὐτούς.—114. *Λάκαινα γυνή, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χαλωθέντος, καὶ δυσφοροῦντος ἐπὶ τούτῳ, μὴ λυποῦν, τέκνον, εἶπε· καθ' ἕκαστον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσει.—115. Γοργῷ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ στρατείαν πορευομένου, τὴν ἀσπίδα ἐπιδιδούσα, εἶπεν· ἡ ταύτα, ἡ ἐπὶ ταύτα.—116. Εἰπόνους τινός, ὥς ἔοικε, ξένης πρὸς Γοργῷ, τὴν Λεωνίδου γυναῖκα, ὡς μόναι τῶν ἀνδρῶν ἄρχετε ὅμει; αἱ Λάκαιναι, μόναι γὰρ, ἔφη, τίκτομεν ἄνδρας.**

117. *Ἡ Βρασιδὸν μήτηρ, Ἀργιλεωνίς, ὡς ἀφικόμενοί ἴτινες εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασιδᾶς ἀπέθανε, καὶ τῆς Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη, μὴ λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασιδᾶς, πολλοὺς δ' ἄνδρας ἡ Λακεδαίμων ἔχει κείνου κρείττονας.—118. Λάκαινά τις, ἐκπέμψασα τοὺς υἱοὺς αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰστήκει, καραδοκοῦσα, τί ἐκ τῆς μάχης ἀποβήσοιτο· ὡς δὲ παραγετόμενός τις πνυθόμενης ἀπήγγειλε, τοὺς παῖδας ἅπαντας τεταλευτηκέναι, ἄλλ' οὐ τοῦτο ἐπνυθόμην, εἶπε, κακὸν ἀνδράποdon, ἀλλὰ τί πρᾶσσει ἡ πατρίς. Φήσαντος δὲ,*

<sup>a</sup> 38, 2.

<sup>b</sup> 25, 1.

<sup>c</sup> § 40, 5.

<sup>d</sup> 87, 4.

<sup>e</sup> 83.

<sup>f</sup> § 154, R. XXXI.

<sup>g</sup> § 40, 2.

<sup>h</sup> § 144, R. XVII. 1.

<sup>i</sup> § 143, R. X. and

32, 4

<sup>k</sup> § 164, R. and

§ 143, R. IX. 1.

<sup>l</sup> 31.

<sup>m</sup> § 143, R. XI.

<sup>n</sup> 172, R. LIV.

<sup>o</sup> § 157, Obs. 1.

<sup>p</sup> 112, 4 (αὐτῶν).



ὅτι νικᾷ, ἀσμένῃ,\* τοῖσιν, εἶπε, δέχομαι καὶ τὸν τῶν παιδῶν θάνατον.

119. Λακῶν ἑτρωθεὶς ἐν πολέμῳ καὶ βαδίζων οὐ δυνάμενος, τετραποδιστὶ ὤδευεν· αἰσχυνομένῳ δ' αὐτῷ<sup>b</sup> ἐπὶ τῷ γελοίῳ, ἢ μῆτηρ, καὶ πόσῳ<sup>c</sup> βέλτιον,<sup>d</sup> ὃ τέκνον, εἶπε, ἢ μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλωτι ἀνοήτῳ!—120. Ἡ Συμυνομένης γυναικὸς τιος Ἰωνικῆς ἐπὶ τινι τῶν ἑαυτῆς ὑφασμάτων<sup>e</sup> ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμωτάτους, ἄτοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι<sup>f</sup> καὶ μεγαλυνεῖν.—121. Γοργῶ, ἡ βασιλείᾳς Κλεομένους θυγάτηρ, Ἀρισταγόρου<sup>g</sup> τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλείᾳ πόλεμον ὑπὲρ Ἰώνων, ὑπισχυνομένου χρημάτων πλῆθος, ἢ καὶ ὅσῳ<sup>h</sup> ἀντέλεγε, πλείονα προστιθέντος, καταφθερεῖ σε, ὃ πάτερ, ἔφη, τὸ ξενύλλιον, εἰ μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς.<sup>i</sup>—122. Τὸν δὲ Ἀρισταγόραν ὑπὸ τιος τῶν οἰκετῶν<sup>j</sup> ἐποδούμενον θεασαμένη, πάτερ, ἔφη, ὁ ξένος χεῖρας οὐκ ἔχει.

## VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τιτῶν, ὅτι ζωγραφεῖ βραδέως, ὁμολογῶν, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν,<sup>k</sup> καὶ γὰρ εἰς πολύν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν Πολυβιάδου<sup>l</sup>, ὑπερσαρκοῦντα τῷ σώματι,<sup>m</sup> καὶ ὑπέρπαχυν διὰ τριγῆν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπειλῆσαν αὐτῷ<sup>n</sup> φυγῆς προσημίῃσιν, εἰ μὴ τὸν βίον, ὅν ἐβίου τότε, τοῦ λοιποῦ<sup>o</sup> μεθαρμόσῃται· φέρειν γὰρ αὐτοῦ τὸ εἶδος,<sup>p</sup> καὶ τὴν τοῦ σώματος διάθεσιν,<sup>q</sup> αἰσχύνην καὶ τῇ Λακεδαιμόνι<sup>r</sup> καὶ τοῖς νόμοις.—125. Δη-

<sup>a</sup> § 131, Obs. 7.

<sup>b</sup> § 152, R. XXVIII.

<sup>c</sup> § 161, R. XXXIX.

<sup>d</sup> § 131, Obs. 4 (ττιν).

<sup>e</sup> § 143, R. X.

<sup>f</sup> § 175, R. LVIII.

<sup>g</sup> Sup. αὐτῆν.

<sup>h</sup> § 112, 1.

<sup>i</sup> § 172, Obs. 7, 1st.

<sup>j</sup> § 176, Exc. & 3.

<sup>k</sup> § 142, Obs. 1.

<sup>l</sup> § 157, II. Rem.

<sup>m</sup> § 117, 25.

<sup>n</sup> § 175, R. LVIII.

<sup>o</sup> Sup. ἱφάζων.

μάδης, ὁ ῥήτωρ, ἴληφθεις αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειας μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἐκείνου παρὰ πότον ἑσμευτομένου, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; ἔγνων· ἂν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης, ὁ τῶν μελῶν ποιητῆς, Πανσανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλυχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ σοφόν, μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μενεῖσθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσοῦσης τῆς οἰκίας, ἐν ᾗ μετὰ πλειόνων ἐδείπνει, μόνος σωθεὶς, καὶ πρὸς πάντων εὐδαιμονίζομενος, ἀναφωνήσας μεγάλη τῇ φωνῇ, ὦ Τύχη, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεις; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους τοῦ ἱατροῦ, ἐπεὶ κατατυγῶν ἐν τισιν ἀπεγνωσμέναις θεραπαίαις Ζεὺς ἐπεκλήθη, φορτικῶς ταύτην χρωμένου τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησίλαφ χαίρει· οὐκ ἀναγνὼς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει ὑγιαίνειν.—129. Μενεκράτης, ὁ ἱατρός, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θυματήριον παρθέθηκε, καὶ ἐθυμᾶτο αὐτῷ· οἱ δὲ λοιποὶ εἰστιῶντο, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτόν, καὶ ἠλέγητο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα εὐήθης, ἐξαναστὰς ἀπὼν ᾤχετο,

α § 154, R. XXXI. &

§ 148, R. XXIII. 1.

β 112, 1.

γ § 170, Obs. 1.

δ § 144, Obs. 7.

ε § 152, R. XXVIII.

16, βββα.

ς § 159, R. XXXV.

ζ 112, 4.

η § 158, R. XXXIV.

θ § 139, R. 6.

ι § 148, II. 4

κ § 153, Obs. 5.

λ § 131, Obs. 6.

μ § 168, Obs. 7, β.

ν 117, 48.

ξ § 160, R. LIII.

ο 103

καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάντῳ τοῦ Φιλίππου τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἑνόσησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα ἅτὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ πάλιν ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰσιούσιν εἰς τὸν λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς ὀννοικῶν τῇ ἀρρώσθηματι<sup>α</sup> τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι,<sup>β</sup> καὶ ἐπαύσατο τῆς νόσου<sup>γ</sup> οὕτως. Ἐμέμνητο<sup>δ</sup> δὲ πολλάκις τῆς ἐν μανίᾳ διατριβῆς,<sup>ε</sup> καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον,<sup>ς</sup> ὅσον τότε ἦδετο ἐπὶ ταῖς μηδέν<sup>ζ</sup> αὐτῷ<sup>η</sup> προσηκούσαις ναυὸν ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐήμερόησαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς ἐκκλησίας ἐπιφανῶς, ὅν<sup>θ</sup> παρῆλθεν, οὐδ' ἐξέκλινεν, ὥς περ εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, εὖ γ', ἔφη, ποιεῖς αὐξόμενος,<sup>ι</sup> ὦ παῖ· μέγα γὰρ αὖξει κακὸν ἅπασι τούτοις.

132. Σώστρατος, ὁ αὐλητὴς, ὀνειδιζόμενος ὑπὸ τινος ἑπὶ τῷ γονέων ἀσέμῳ εἶται,<sup>κ</sup> εἶπε, καὶ μὴν διὰ τοῦτο ὄφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται.—133. Ψάλτης Ἀντιγόνῳ<sup>λ</sup> ἐπεδείκνυτο τοῦ δὲ βασιλέως πολλάκις λέγοντος, τὴν νῆτην ἐπίσφιγξον, εἶτα πάλιν, τὴν μέσην, ὁδὲ ἀγατακτῆσας, ἔφη· μὴ γένοιτό<sup>μ</sup> σοι οὕτω κακῶς, ὦ βασιλεῦ, ὥς ἐμοῦ<sup>ν</sup> ταῦτα ἀκριβοῦν<sup>ξ</sup> μᾶλλον.

134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων<sup>ο</sup> ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι αὐτάρκης κόσμος μοι<sup>π</sup> ἐστὶν ἡ τοῦ ἀνδρὸς ἀρετή.—135. Θεανῶ, ἡ Πυθαγορικῇ

<sup>α</sup> 112, 4.

<sup>β</sup> § 144, R. XII.

<sup>γ</sup> § 168, Obs. 7, *inf.*

<sup>δ</sup> § 143, R. XXIII. 1.

<sup>ε</sup> 87, 4.

<sup>ς</sup> § 144, R. XVI. 10.

<sup>ζ</sup> § 74, Obs. 5.

<sup>η</sup> § 144, R. XIV. 2.

<sup>θ</sup> § 131, Obs. 6.

<sup>ι</sup> § 157, Obs. 1.

<sup>κ</sup> § 148, R. XXII, I.

<sup>λ</sup> 104, 6.

<sup>μ</sup> § 173, Obs. 2 &

<sup>ν</sup> 142, Obs. 1 *inf.*

<sup>ο</sup> § 148, R. XXII.

<sup>π</sup> § 172, 2, II. 1st.

<sup>ξ</sup> § 143, R. XI.

<sup>ο</sup> 176, R.

<sup>ρ</sup> 143, R. X.

<sup>σ</sup> § 148, R. XXI.

φιλόσοφος, ἐρωτηθεῖσα, τί πρέπειν εἶη γυνακί,· τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.·—136. Στρατοσίκη, ἡ Σιλσύκου γυνή, φαλακρὰ οὖσα, τοῖς ποιηταῖς ἀγῶνα προϋθίμη περὶ ταλάントν, ὅστις· ἂν ἄμεινον ἐπαινεῖσαι αὐτῆς τὴν κόμην.

## NATURAL HISTORY.

*Syrian Sheep.*

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐράς ἔχει· τὸ πλάτος· πῆχους,· τὰ δὲ ὅτα αἱ αἰγες σπιθαμῆς· καὶ παλαιστῆς· καὶ ἐνταῦθα συμβάλλουσι τὰ ὅτα κάτω ἀλλήλοις.

*The Elephant.*

2. Ὁρῶμεν δὲ ὁ ἐλέφας κεράστιν κριὸν καὶ χοῖρον βοήν. Οὕτω τοίνυν,· φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι· ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρῆται αὐτῷ· ὥσπερ χειρί· λαμβάνει γὰρ τούτῳ,· καὶ εἰς τὸ στόμα· προσφέρεται τὴν τροφήν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι· σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς· δουλοῦται, καὶ σὺχ' ὑπομένει τὴν τοῦ νικήσαντος· φωνήν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ· οἱ ἐλέφαντες· θαυμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν· ἔτη· πλείω τῶν διακοσίων.· Τῶν δὲ Λιβυκῶν οἱ Ἰνδικοὶ μείζους τέ εἰσιν καὶ ῥωμαλεώτεροι.· Ταῖς γοῦν προβοσκίσιν· ἐπ' αἰξίς καθαιροῦσι, καὶ δένδρα ἀτασπῶσι· πρόρριζα, διαρυστάμενοι εἰς τοὺς ὀπισθίους πόδας.· Τοσοῦτον δὲ εἰσιν· ἐντιθάσσεντο καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ

· § 147, R. XX.

· § 148, II. 1.

· 38, 1.

· § 139, R. 1.

· § 157, Obs. 1.

· § 161, R. XXXVII.

· § 146, Obs. 1.

· § 148, R. XXII. II. 4.

· 9, 4.

· § 158, R.

· § 143, R. X.

· 32.

· § 157, R.

· § 160, R. XXXVI.

· § 143, R. XI.

σκοπὸν μανθάνουσι, καὶ ὅπλοις<sup>α</sup> χρῆσθαι, καὶ τοῖς.—6. Ἐν Ῥώμῃ ποτὶ πολλῶν ἐλεφάντων προδιδασκομένων ἱστάσεις<sup>β</sup> τινὰς ἵστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἄναγκυλεῖν, <sup>γ</sup>εἰς ὃ<sup>γ</sup> δυσμαθέστατος αὐτῶν,<sup>δ</sup> ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη τυκτὸς<sup>ε</sup> αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων ἡροπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφεῖσι<sup>ς</sup> τὴν προβοσκίδα κεντούντων, ἕνα αὐτῶν συλλαβὼν καὶ μετώρον ἐξάρας, ἐπίδοξος ἦν ἀποτυμπανίσειν<sup>ς</sup> κραυγῆς<sup>ς</sup> δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρείσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῇ τηλικούτῃ<sup>ς</sup> φοβηθῆναι.<sup>ι</sup>—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτοτόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν ποταμῶν ἱστοροῦσι<sup>ς</sup> προδιαβαίνει γὰρ ἑπιδούς<sup>ς</sup> ἑαυτὸν ὁ νεώτατος καὶ μικρότατος<sup>ς</sup> οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, ὥς,<sup>κ</sup> ἂν ἐκεῖνος ὑπεραίρῃ τῇ μεγέθει<sup>ς</sup> τὸ ῥέυμα, πολλὴν τοῖς<sup>ι</sup> μείζοσι πρὸς τὸ θαρσύνειν<sup>ς</sup> περυσίαν<sup>ς</sup> τῆς ἀσφαλείας οὖσαν.

9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. <sup>ο</sup>Ἀναβάντες ἐπὶ τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι,<sup>ο</sup> τύπτειν προστάττουσι τοῦτοις,<sup>π</sup> ἕως ἂν ἐκλύσωσιν.<sup>ο</sup> Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατευθύνει τῷ δρεπάνῳ<sup>ς</sup> ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. <sup>ι</sup>Ἐπιβεβηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ<sup>ς</sup> ἅπαντες πραιεῖς εἰσιν<sup>ς</sup> ὅταν δ' ἀποβῇ,<sup>ο</sup> οἱ μὲν,<sup>ς</sup> οἱ δ' οὐ<sup>ς</sup> ἀλλὰ τῶν <sup>ι</sup>ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, <sup>ι</sup>ν<sup>ς</sup> ἡσυχάζουσιν.<sup>ς</sup>

### The Rhinoceros.

10. Ἔστι ζῷον, ὃ καλεῖται μὲν <sup>ι</sup>ἀπὸ τοῦ συμβεβηκότος ρινόκερος, ἀλκῇ<sup>ς</sup> δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι,<sup>ς</sup> τῷ δὲ ὄψει

<sup>α</sup> § 148, R. XXII. II. 4.

<sup>β</sup> § 150, Obs. 8. 1st.

<sup>γ</sup> 32, 4.

<sup>δ</sup> § 143, R. XI.

<sup>ε</sup> § 160, Obs. 1.

<sup>ς</sup> § 153, R.

<sup>ι</sup> 112, 4.

<sup>κ</sup> § 146, Obs. 2.

<sup>λ</sup> 85, 7, Sup. *αἰναι*.

<sup>μ</sup> 113, 2.

<sup>ν</sup> § 148, R. XXI.

<sup>ξ</sup> 83, 4.

<sup>ο</sup> § 173, Obs. 4.

<sup>π</sup> § 172, R. LIV.

<sup>ρ</sup> § 148, R. XXII. II.

<sup>σ</sup> § 178, R. [3.

<sup>τ</sup> § 134, 19.

<sup>θ</sup> 79.

<sup>ι</sup> § 157, R.

<sup>κ</sup> § 147, R. XX.

ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χροῶν πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτήρων φέρει κέρα, τῷ τύπῳ<sup>α</sup> σιμόν, τῇ δὲ στερεότητι σιδήρῳ<sup>β</sup> παρεμφερές. Ἐκ τούτου, περὶ τῆς τομῆς αἰεὶ διαφερόμενον ἔλεφαντι,<sup>γ</sup> τὸ μὲν κέρα πρὸς τινα τῶν μειζόνων πετρῶν θίγει, συμπεσόν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ,<sup>δ</sup> καὶ ὑποδύνον ὑπὸ τῇ<sup>ε</sup> κοιλίᾳ, ἀναρρήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἔλεφας, φθάσας τὴν ὑπὸ τῇ<sup>ε</sup> κοιλίᾳ ὑπόδυσιν, τῇ προβοσκίδι προκαταλάβηται τὸν φετόκερον,<sup>ς</sup> περιγίγνεται ραδίως, τύπτων<sup>ζ</sup> τοῖς ὁδοῦσι,<sup>η</sup> καὶ τῇ βίᾳ<sup>θ</sup> πλέον ἰσχύων.

### The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει<sup>α</sup> μὲν ἴσθιν οὐκ ἐλάττω πηχῶν<sup>β</sup> πέντε, τετράπους δ' ὢν καὶ δίχηλος παραπλησίως τοῖς βοσσί,<sup>γ</sup> τοὺς χανλιόδοντας ἔχει μείζονας<sup>δ</sup> τῶν<sup>ε</sup> ἀγρίων ὄντων, τρεῖς ἔξ ἀμφοτέρων τῶν μερῶν. ὧς δὲ καὶ κέρκον καὶ φωνὴν ἵππῳ<sup>ς</sup> παρεμφερῆ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἔλεφαντι,<sup>ζ</sup> καὶ δέγμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ὡς ποτάμιον ὑπάρχον καὶ χειρσαῖον, τὰς μὲν<sup>η</sup> ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χώρας κατανέμεται τὸν τε οἶτον καὶ τὸν χόρτον. ὥς τε εἰ<sup>θ</sup> πολύτεκνον ἦν<sup>ι</sup> τοῦτο τὸ ζῷον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἑλκυμαίνετο ἂν ὁλοσχερῶς τὰς γεωργίας τὰς<sup>κ</sup> κατ' Αἴγυπτον.

### The Camel.

12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον<sup>α</sup> ἐπὶ τῷ τώπῳ. διαφέρουσι δὲ αἱ Βάκτριαι τῶν Αραβίων<sup>β</sup> αἱ μὲν γὰρ δύο ἔχουσιν ὕβους, αἱ δ' ἑνα μόνον. Ἡ

<sup>α</sup> 117, 46.

<sup>β</sup> § 157, R.

<sup>γ</sup> § 147, R. XX.

<sup>δ</sup> § 148, R. XXIII.

<sup>ε</sup> 2, (2.)

<sup>ς</sup> § 148, R. XXIII.

<sup>ζ</sup> 31, his.

<sup>η</sup> § 19, Attic Dec.

<sup>θ</sup> 104, 3.

<sup>ι</sup> § 158, R.

<sup>κ</sup> § 143, R. XI.

<sup>λ</sup> § 164, R. XLII.

<sup>μ</sup> § 40, 5.

<sup>ν</sup> § 170, Obs. 1.

<sup>ξ</sup> 32, 4.

<sup>ο</sup> § 139, R. 6.

<sup>π</sup> § 144, R. XVI. 6

<sup>ρ</sup> § 133, 3.

κάμηλος κύει μὲν δέκα μῆνας,<sup>α</sup> τίκει δὲ αἰεὶ ἐν μόνον. Ζῇ δὲ χρόνον<sup>β</sup> πολὺ πλείω<sup>γ</sup> ἢ πεντήκοντα ἔτη.<sup>δ</sup>

*The Ape with a Dog's Head.*

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι<sup>α</sup> τοῖς μὲν σώμασιν<sup>β</sup> ἀνθρώποις<sup>γ</sup> δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμονὸς ἀνθρώπινους προίεται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσευτά ἐστιν.<sup>δ</sup>

*The Crocotas.*

14. Ὁ λεγόμενος παρὰ Αἰθίοψι<sup>α</sup> κροκόττας<sup>β</sup> μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκον, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων<sup>γ</sup> τοῖς δὲ ὀδοῦσι<sup>δ</sup> πάντων<sup>ε</sup> ὑπεράγει. Πᾶν γὰρ ὀστέων μέγεθος συντρίβεται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως.

*The Fox.*

15. Οἱ Θοῤῃες, ὅταν<sup>α</sup> παγέτια<sup>β</sup> ποταμὸν διαβαίνειν ἐπιχειρῶσιν,<sup>γ</sup> ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στενρότητος. Ὁσυχῇ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς<sup>δ</sup>· κἂν μὲν αἰσθῇται ψόφον τοῦ ρεύματος<sup>ε</sup> ἐγγὺς ὑποφερομένον,<sup>ς</sup> τεκμαιρομένη μὴ γεγονέναι διὰ βάθους τὴν πῆξιν,<sup>ζ</sup> ἀλλὰ λεπτήν καὶ ἀβέβαιον, ἵσταται, κἂν ἑᾷ τις, ἐπατέρχεται· τῷ<sup>η</sup> δὲ μὴ φοφείν<sup>θ</sup> θαρόυνσα, διήλθεν.

*The Deer.*

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδόν, ὅπου τὰ σαρκοβόρα θηρία μὴ<sup>α</sup> πρόσεισιν· οἱ δὲ ἄρρενες, ὅταν<sup>β</sup> αἰσθῶνται<sup>γ</sup> βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρκίας ὄντες, ἐκτο-

<sup>α</sup> § 160, R. XXXVI.

<sup>β</sup> § 40, 5.

<sup>γ</sup> § 143, Obs. 9.

<sup>δ</sup> § 139, R. 6.

<sup>ε</sup> § 157, R. XXXIII.

<sup>ς</sup> § 147, R. XX.

<sup>ζ</sup> § 139, R. 1.

<sup>η</sup> § 143, R. XI.

<sup>θ</sup> § 144, R. XVII. 6.

<sup>α</sup> 99, 1.

<sup>β</sup> § 172, R. LIV.

<sup>γ</sup> § 158, R. XXXIV.

<sup>δ</sup> § 144, R. XIV.

<sup>ε</sup> 100, 2

<sup>ς</sup> § 175, R. LVIII.

<sup>ζ</sup> 88 & § 166, 2,

<sup>η</sup> 4th.

<sup>θ</sup> § 166, 2.

πίζουσι, σπίζοντας αὐτοὺς 'εἴψ' λαθάνειν, ὅτι τῷ<sup>1</sup> φεύγειν οὐ παύσονται.

*The Hedgehog.*

17. Ἡ τῶν<sup>2</sup> χειρσαίων ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάντῃ γλαφυρά ἐστι. Μετοπώρον<sup>3</sup> γὰρ ὑπὸ τὰς ἀμπέλους ὑποθόμενος, καὶ τοῖς ποσὶ<sup>4</sup> τὰς ῥᾶγας ἀποσεισας τοῦ βότρυος χαμᾶζε,<sup>5</sup> καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάνθαις<sup>6</sup> εἰτα καταδὺν εἰς τὸν φωλεὸν, τοῖς σκύμνοις<sup>7</sup> χρῆσθαι,<sup>8</sup> καὶ λαμβάνειν ἀπ' αὐτοῦ ταμεινομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς τότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ αἵρος, ἐμφράσσουσι τὴν<sup>9</sup> κατ' ἄνεμον, τὴν δὲ εἰέρακ ἀνοίγουσιν.

*The Dog.*

18. Πύρρῳς, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὶ<sup>1</sup> φρουροῦντι σῶμα πεφορνευμένου, καὶ πυθόμενος τρίτην ἡμέραν<sup>2</sup> ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν<sup>3</sup> νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν. Ὀλίγαις δὲ ὕστερον ἡμέραις<sup>4</sup> ἐξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένον τοῦ βασιλέως,<sup>5</sup> καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων·<sup>6</sup> ἐπὶ δὲ τοὺς φορέας τοῦ δεσπότου παριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτοὺς, καὶ καθυλάκτει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρῳν· ὥστε μὴ μόνον ἐκείνῳ<sup>7</sup> δι' ὑποψίας, ἀλλὰ καὶ πῦσι τοῖς παροῦσι τοὺς ἀνθρώπους<sup>8</sup> γενέσθαι· διὸ συλληφθέντες εὐθὺς καὶ ἀτακρινόμενοι, μικρῶν τινων τεκμηρίων<sup>9</sup> ἐξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ἐρκανόν. Οὗτος νεκρῷ τε μόνος παρέμεινεν αὐτῷ,<sup>1</sup> καὶ καιομένου τοῦ σώματος<sup>2</sup> ἐνδραμὼν<sup>3</sup> αὐ-

<sup>a</sup> § 158, R. XXXIV. <sup>ε</sup> 87, 4.

<sup>b</sup> § 143, Obs. 7, 5.

<sup>c</sup> § 160, Obs. 1.

<sup>d</sup> § 119, 1, 3d.

<sup>e</sup> § 152, R. XXVIII.

<sup>ε</sup> § 134, 18 & 32, 4.

<sup>η</sup> 117, 46.

<sup>ι</sup> § 160, R. XXXVI.

<sup>κ</sup> 112, 1.

<sup>1</sup> 102, 1.

<sup>=</sup> § 148, R. XXI.

<sup>ν</sup> § 175, R. LVIII.

<sup>ο</sup> § 169, R. LIII



τὸς ἑαυτὸν ἐπέφραβε. Τὰ δ' αὐτὰ<sup>α</sup> καὶ τὸν Ἀστὸν δεῖσαι  
λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός τις ἰδιώτης,  
ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ,<sup>β</sup> περὶ τὸ σῶμα διατρίβων,  
'καὶ περὶ τὸ κλισίδιον αἰωρούμενος ἐκφερομένον, τέλος εἰς τὴν  
πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε.—Φασὶ<sup>γ</sup> τὸν πρωτεύ-  
οντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλεξάνδρον, εἰλᾶσαν  
ἀφιεμένον<sup>δ</sup> καὶ κἀπρου καὶ ἄρκτου, ἥσυχίαν ἔχοντα<sup>ε</sup> κείσθαι,  
καὶ περιορᾶν· ὁφθέντος δὲ λέοντος εὐθὺς ἐξαναστῆναι καὶ δια-  
κονίσσθαι, 'καὶ φανερόν εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστὴν,  
τῶν δὲ ἄλλων<sup>δ</sup> ὑπερφοροῦντα πάντων.

### The Raven.

20. Ὁ κόραξ<sup>α</sup> ὃ ἤδη γέρον, ὅταν μὴ δύνηται τρέφειν τοὺς  
νεοτεοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἐσθίουσι τὸν  
πατέρα. Καὶ τὴν παροιμίαν<sup>β</sup> ἐντεῦθεν φασὶ<sup>γ</sup> 'τὴν<sup>δ</sup> γένεσιν λα-  
βεῖν, τὴν<sup>δ</sup> λέγουσαν· κακοῦ κόρακος κακὸν ὦόν.

### The Pelican.

21. Φασὶ<sup>α</sup> τοὺς πελεκᾶνας<sup>β</sup> 'τάς<sup>γ</sup> ἐν τοῖς ποταμοῖς γενομένας  
κόγχας ὀρύττοντας κατεσθίειν· ἔπειτα ὅταν πληθὺς εἰσφορή-  
σωσιν αὐτῶν, ἐξεμῆν, εἰθ<sup>δ</sup> οὕτως τὰ μὲν κρία<sup>ε</sup> ἐσθίουσι τῶν  
κογχῶν, τῶν δὲ ὀστράκων<sup>δ</sup> μὴ ἄπεισθαι.

### The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι γεγενεῖ καμήλων<sup>α</sup>  
παραπλήσιον, τὰς δὲ κεφαλὰς<sup>β</sup> πεφρικνίας θριξί<sup>γ</sup> λεπταῖς, τοὺς  
δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροῶν μέλανας. Μακρο-  
τράχηλον δ' ὑπάρχον, ῥίγχος ἔχει βραχὺ παντελῶς, 'καὶ εἰς ὅξυν  
συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς<sup>δ</sup> μαλακοῖς καὶ τετριχωμέ-

<sup>α</sup> § 62, 3.

<sup>β</sup> 112, 4.

<sup>γ</sup> 102, 1.

<sup>δ</sup> § 144, R. XIV.

<sup>ε</sup> § 129, R.

<sup>α</sup> § 175, R. LVIII.

<sup>β</sup> 31, *its*.

<sup>γ</sup> 32, 1.

<sup>δ</sup> § 6, 3, 2d for *airs*.

<sup>α</sup> § 40, 2.

<sup>β</sup> § 144, R. XIII.

<sup>γ</sup> § 147, R. XX

<sup>δ</sup> § 158, R.

ναι, καὶ δυοὶ σκέλεισ' στριζόμενον, καὶ ποσὶ διήλως, χερσαῖον ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος· οὐ δύναμενον ἔξ-  
ἄραι καὶ πέτεσθαι, ἑκατὰ τῆς γῆς ὠκείως ἀκροβατεῖ, καὶ, διωκό-  
μενον ὑπὸ τῶν ἰππέων, τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους  
οὕτως ἐντόπως ἀποσφειδονᾷ πρὸς τοὺς διώκοντας, ὥστε πολ-  
λάκις καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.<sup>4</sup>

### The Magpie.

23. Κορεὺς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ τεμέ-  
νους, ὃ καλεῖται Ἑλλήνων ἀγορὰν, ἑθνασπτόν τι χρῆμα πολυ-  
φώνου κίττης ἔτρεφαν, ἣ ἀνθρώπου ῥήματα καὶ θηρείους φθόγ-  
γους ἀνταπεδίδου, καὶ ψόφους ὀργάνων, μηδενὸς ἀναγκάζον-  
τος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμονυμένη μηδὲν ἀρρήκτον ἀπολιπ-  
εῖν, μὴδὲ ἀμίμητον. Ἐτυχε δὲ τις ἐκεῖ τῶν πλουσίων ἐκκο-  
μιζόμενος ὑπὸ σάλπιγγι πολλὰς, καὶ γενομένης, ὥσπερ εἶωθε,  
κατὰ τὸν τόπον ἐπιστάσεως, εὐδοκιμοῦντες οἱ σάλπιγκται καὶ  
καλενόμενοι, πολλὴν χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν  
ἡμέραν ἐκείνην ἀφθογγος ἦν καὶ ἄταυδος. Τοῦ οὖν πρότερον  
αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα μείζον ἢ σιωπὴν παρ-  
εῖχεν. Ὑποψία δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους ἦσαν· οἱ δὲ  
πλεῖστοι τὰς σάλπιγγας εἰκαζον ἐκπληῆσαι τὴν ἀκοήν, τῇ δ'  
ἀκοῇ συγκατεσβέσθαι τὴν φωνήν. Ἦν δὲ οὐδέτερον τούτων,  
ἀλλ' ἄσκησις, ὡς δοικεν· ἄφρων γὰρ αὐτίς ἀφῆκεν, οὐδὲν τῶν  
συνηθῶν καὶ παλαιῶν μιμημάτων ἐκείνων, ἀλλὰ τὰ μέλη τῶν  
σάλπιγγων, αὐταῖς περιόδοις φθεγγομένη, καὶ μεταβολὰς πάσας  
διεξιούσα.

### The Crocodile.

24. Ὁ κροκόδειλος ἔξ ἑλαχίστου γίνεται μέγιστος, ὡς ἀν

158, R.  
158, Obs. 6.  
134, 11.  
176, R. LIX.  
133, 10

153, Obs. 5.  
112, 1.  
143, R. X & 17.  
160, R. XXXVI.  
152, R. XXVIII.

144, R. XIV.  
175, R. LVIII.  
169, R. LIII.  
40, 2.  
125, 2, 3.

ὡὰ μὲν τοῦ ζώου τίκτοτος<sup>α</sup> τοῖς χηρείοις<sup>β</sup> παραπλήσια, τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν<sup>γ</sup> ἑκαταίδεκα. Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχύρωται. Τὸ μὲν γὰρ δέρμα αὐτοῦ πᾶν φοσιδωτόν ἐστι καὶ τῇ σκληρότητι<sup>δ</sup> διαφέρον, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοί, δυο δὲ οἱ χανλιόδοντες, πολὺ τῷ μεγέθει<sup>ε</sup> τῶν ἄλλων<sup>ς</sup> διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν<sup>ς</sup> ἐπὶ τῆς γῆς ζώων<sup>β</sup> τὰ προσπελάζοντα τῷ ποταμῷ.<sup>ι</sup> Πλήθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένης λίμνας, ὥς ἂν πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν<sup>α</sup> γὰρ ἐγχωρίων τοῖς πλείστοις τόμιμόν ἐστιν ὥς θεὸν σέβεσθαι τὸν κροκόδειλον· τοῖς δ'<sup>β</sup> ἄλλοφύλοις ἀλυσιτελής ἐστιν ἡ θήρα παντελῶς, οὐκ οὔσης ἔσθιδίμου τῆς σαρκός.<sup>γ</sup> Ἄλλ' ὅμως τοῦ πλήθους τούτου φρομένου κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκεύασε μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχτεύμων<sup>δ</sup> παραπλήσιος ὢν μικρῷ κυνὶ,<sup>ε</sup> περιέρχεται τὰ τῶν κροκοδείλων ὡὰ συντριβὼν, τίκτοτος τοῦ ζώου<sup>ς</sup> παρὰ τὸν ποταμόν.—25. Ὁ κροκόδειλος ἔχει ὀφθαλμοὺς μὲν τὸς, ὀδόντας δὲ μεγάλους καὶ χανλιόδοντας κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον θηρίων οὐκ ἐφυσε· οὐδὲ τὴν κάτω<sup>α</sup> κινεῖ γνάθον, ἀλλὰ τὴν ἄνω<sup>β</sup> γνάθον προσάγει τῇ κάτω<sup>γ</sup>. ἔχει δὲ ὄνυχας καρτεροὺς, καὶ δέρμα λεπιδωτὸν ἀόρηκτον ἐπὶ τοῦ σώματος·<sup>δ</sup> τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

### The Ephemeron.

26. Περὶ τὸν Ὑπανν ποταμόν τὸς<sup>α</sup> περὶ Βόσπορον τὸς<sup>β</sup> Κιμμέριον, γίνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ δὲ τοῦτο καὶ πέτεται ἐξ ἰωθινοῦ μέχρι δειλῆς<sup>γ</sup> καταφερομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένη<sup>δ</sup> ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.<sup>ε</sup>

<sup>α</sup> 112, 1.

<sup>β</sup> 147, R. XX.

<sup>γ</sup> 134, 11, & 112, 4.

<sup>δ</sup> 165, R. XLIII.

<sup>ε</sup> 157, R. XXXIII.

<sup>ς</sup> 144, R. XVI. 6.

<sup>α</sup> 32, 4, Obs.

<sup>β</sup> § 143, R. X.

<sup>γ</sup> § 148, R. XXII. II.

<sup>δ</sup> 5.

<sup>ε</sup> § 134, 19, & <sup>β</sup>.

<sup>ς</sup> 112, 3.

<sup>α</sup> § 139, R. 6.

<sup>β</sup> § 130, Obs. 1, 2d.

<sup>γ</sup> 12, 2.

<sup>δ</sup> 165, R. XLIII.

<sup>ε</sup> § 165, R. XLIV

*Bee. Geese.*

27. Θάνατος<sup>a</sup> ἄξια ἵτ'α τῶν Κρητικῶν μελισσῶν, καὶ τὰ τῶν ἐν Κιλικίᾳ χητῶν. Ἐκείναι μὲν γὰρ ἀνεμῶδες τι μέλλουσαι κάμπτειν ἀκρωτήριον, ἐρματίζουσιν ἐαυτὰς, ὑπὲρ τοῦ<sup>b</sup> μὴ παραφέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες τοὺς ἀστὺς δεδιότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα λίθον εὐμεγέθη λαμβάνουσιν, ὅϊον ἐπιστομίζοντας αὐτῶν καὶ χαλινούντες τὸ φιλόφωρον καὶ λάλον, ὅπως λάθωσι σιωπῇ<sup>c</sup> παρελθόντες.

*Of some Marine Animals.*

28. Ἡ τῆς τάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐτῆς<sup>d</sup> ἐκπῆγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγήνης βαρύνεται ταρκίφθι ταῖς χερσὶ<sup>e</sup> τῶν ἀντιλαμβανομένων ἱμποιῶ. Ἐριοὶ δὲ ἰστοροῦσι, πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέσῃ<sup>f</sup> ζῶσα, κατασκαδανύντες ὕδωρ ἄνωθεν, αἰσθάνεσθαι τοῦ πάθους<sup>g</sup> ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν ἀμβλύνοντος, ὡς ἴοικε, διὰ τοῦ ὕδατος τρεπομένου καὶ προπεπονθότος.—29. Ὁ πιτυοτήρας ζῶον ἴσθι καρκινῶδες, καὶ τῇ πίνγῃ<sup>h</sup> σύνεστι, καὶ πνλωρεῖ τὴν κόγχην προκαθήμενος, ἑὼν ἀνεφγμένην καὶ διακεχητυῖαν, ἄχρι πρὸς πέρσῃ<sup>i</sup> τι τῶν ἀλωσίμων αὐτοῖς<sup>j</sup> ἰχθυδίων· τότε δὲ τὴν σάρκα τῆς πίνγης δακῶν<sup>k</sup> παρεισῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγρην ἐντὸς ἔρκους<sup>l</sup> γενομένην κατεσθίουσιν.

*The Pilot-fish and the Whale.*

30. Ὁ καλούμενος ἡγεμὼν αἰὲς σύνεστιν ἐνὶ<sup>m</sup> τῶν μεγάλων κητῶν, καὶ προηίχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐν-σχεθῇσεται<sup>n</sup> βράχεσιν, οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἔπεται γὰρ αὐτῷ<sup>o</sup> τὸ κῆτος, ὥσπερ οἶακι<sup>p</sup> ταῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων<sup>q</sup> ὅ τι αὖ

<sup>a</sup> § 143, R. IX.<sup>b</sup> 89, 2.<sup>c</sup> § 158, R. XXXIV.<sup>d</sup> § 144, R. XIII.<sup>e</sup> § 152, R. XXVIII.<sup>f</sup> § 172, R. LIV.<sup>g</sup> § 148, R. XXIII. 1.<sup>h</sup> § 148, R. XXII. II.<sup>i</sup> 5.<sup>j</sup> § 165, R. XLIII.<sup>k</sup> § 148, R. XXIII.<sup>l</sup> 1.<sup>m</sup> § 172, Obs. 3.<sup>n</sup> § 148, R. XXIII.<sup>o</sup> § 143, X.

παραλάβῃ τῷ χάσματι ἵζῶν ἢ σκάφος ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβεβυθισμένον· ἡκεῖνο δὲ γηγνώσκον, ἀναλαμβάνει τῷ στόματι· καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ,<sup>β</sup> καὶ τὸ κῆτος ἔστηκεν ἀναπανομένου καὶ ὀρμῇ· προελθόντος δὲ αὐθις ἐπακολουθεῖ, μήτε ἡμέρας,<sup>γ</sup> μήτε νυκτός· ἀπολειπόμενον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ διαφθάρη, καθάπερ ἀκυβερνητα πρὸς γῆν ἐξενεχθέντα.

*The Tortoise.*

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν<sup>δ</sup> γεννωμένων ἐπιμέλεια. Τίττει μὲν γὰρ ἐκβαίνουσα ἑτῆς θαλάττης· πλησίον· ἐπωάζειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν πολὺν χρόνον, ἐντίθῃσι τῇ ψάμμῳ<sup>ε</sup> τὰ ὠὰ, καὶ τὸ λειότατον ἐπαμᾶται τῆς θινός· αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ καταχώσῃ<sup>ς</sup> καὶ ἀποκρύνῃ βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύττειν καὶ καταστίζειν τὸν τόπον, εὐσημον ἑαυτῇ<sup>ς</sup> ποιούσαν, οἱ δὲ, τὴν θήλειαν ὑπὸ τοῦ ἀρρένος τρεπομένην, τύπους ἰδίους καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου<sup>ι</sup> θαυμασιώτερόν ἐστιν, ἡμέραν<sup>ς</sup> ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ ἐκπέττεται καὶ περιρρόγγνται τὰ ὠὰ) πρόξεισι, καὶ ἡγεώρισασα τὸν ἑαυτῆς ἐκάστη θησαυρὸν, ὡς οὐδεὶς χρυσίου θήκην ἄνθρωπος, ἀσμένως ἀνοίγει καὶ προθύμως.

*The Magnet. Nitre.*

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνητὴν ὠνόμασεν, οἱ δὲ πολλοὶ ἹΗρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροῦς ἀλλὰ καὶ δύναμιν ἐντίθῃσι τοῖς δακτυλίοις,<sup>ι</sup> ὥστε δύνασθαι<sup>ιι</sup> ταὐτὸν<sup>ιι</sup> τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐνίοτε ὀρμαθὸς μακρὸς πάντῃ σιδηρῶν δακτυλίων<sup>ιι</sup> ἐξ ἀλλήλων ἥρτηται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ

<sup>α</sup> § 158, R. XXXIV.

<sup>β</sup> 169, R. LIII.

<sup>γ</sup> 160, Obs. I.

<sup>δ</sup> 134, 11, "ita  
yong."

<sup>ε</sup> § 165, R. XLIII.

<sup>ς</sup> 142, R. VI.

<sup>ζ</sup> 172, R. LIV.

<sup>η</sup> § 147, R. XX.

<sup>ι</sup> § 143, R. XI.

<sup>ι</sup> § 160, R. XXXVI.

<sup>ι</sup> § 152, R. XXVIII.

<sup>ιι</sup> § 176, R. LIX.

<sup>ιι</sup> § 62, 3, & Obs.

δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανίᾳ λίμνῃ οὕτω Ἰντροῦδης ἐστὶ τὸ ὕδωρ, ὥς τε τὰ ἱμάτια οὐδενὸς ἐτέρου ῥύμματος<sup>α</sup> προσδεῖσθαι<sup>β</sup> καὶ πλείω<sup>γ</sup> χρόνον ἐν τῷ ὕδατι εἰσῆναι τις, διαπίπτει.

## MYTHOLOGY.

### *Mythological Notices.*

1. Ὁ οὐρανὸς χαλκοῦς<sup>α</sup> ἐστὶ τὰ ἔξω. Ὑπερβάντι<sup>β</sup> δὲ καὶ ἐπὶ τοῦ νώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διαυγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι<sup>γ</sup> δὲ, πρῶτον μὲν<sup>δ</sup> οἰκοῦσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, ὅντες ὑπηρεταὶ καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμαστον ἀπάσης τέχνης<sup>ε</sup> μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασιλεία, ταῦτα πάντως περικαλλῇ τοῦ Ἡφαίστου<sup>ς</sup> κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθηήμενοι εὐωχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐσθίουσιν. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνεισιτῶντο, καὶ συνέπινον αὐτοῖς,<sup>1</sup> ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὕβρισται καὶ λάλοι, ἐκεῖνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει<sup>2</sup> καὶ ἀπόρρητος ὁ οὐρανός.

2. Οἱ θεοὶ οὕτε σίτον ἔδουσιν, οὕτε πίνουσιν οἶνον, ἄλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος<sup>1</sup> μεθύσκονται, μάλιστα δὲ ἡδονται σιτούμενοι<sup>2</sup> τὸν ἐκ τῶν θυνῶν καπνὸν αὐτῇ κνίσσῃ<sup>3</sup> ἄνηνεγμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βομοῖς<sup>4</sup> οἱ θύοντες περιχέουσι.—3. Ὁ Θυσίας ἄλλοι<sup>5</sup> ἄλλας τοῖς θεοῖς<sup>6</sup> προσάγουσι· βοῦν μὲν ὁ γεωργός, ἄρνα δὲ ὁ ποιμῆν, καὶ αἶγα ὁ αἰπόλος· ὁ δὲ τις λιβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἰλάσκειται τὸν θεὸν φιλήσας<sup>7</sup> μόνον τὴν αὐτοῦ δεξιάν.

<sup>α</sup> § 144, R. XVI.

<sup>β</sup> 176, R. LIX.

<sup>γ</sup> 40, 5.

<sup>δ</sup> 156, Obs. 3

<sup>ε</sup> 148, R. XXII.

<sup>ς</sup> 117, 46.

<sup>1</sup> § 143, R. IX.

<sup>2</sup> 112, 4.

<sup>3</sup> § 148, R. XXIII. 1.

<sup>4</sup> § 147, Obs. 2, R. I.

<sup>5</sup> § 144, R. XV. 1.

<sup>6</sup> 104, 6.

<sup>7</sup> § 158, R. XXXIV.

<sup>8</sup> § 152, R. XXVIII.

<sup>9</sup> 19, 2.

<sup>10</sup> 104, 3.

4. Ὅι πλάσται τὸν μὲν Δία ἀναπλάττονσι γενεήτην<sup>a</sup> καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κναστοχαίτην,<sup>b</sup> τὴν Ἀθηνᾶν παρθένον καλὴν, γλανκῶπιν, αἰγίδα ἀνέζωσμένην, κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνου, Ἀπόλλωνα μειράκιον<sup>c</sup> γυνὸν ἐν χλαμυδίῳ, τοξότην,<sup>d</sup> διαβαθηκότα τοῖς ποσὶν<sup>e</sup> ὥς περ θεόντα.—Ἐκαστος τῶν θεῶν τέχνην τινα ἔχει ἢ θεοῖς<sup>f</sup> ἢ ἀνθρώποις χρησίμην. Ὁ Ἀπόλλων μαρτυρεῖται ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαιὴν διδάσκει· ἡ Ἀρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι<sup>g</sup> δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγότους<sup>h</sup> φασὶ γενέσθαι, θεᾶς μὲν, Ἀφροδιτήν<sup>i</sup> καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συναργὸν Ἀρτεμιν, καὶ τὰς προσαγορευομένας Ώρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοῦς δὲ, Ἡφαιστον<sup>j</sup> καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων δὲ ἐκάστη μυθολογοῦσι τὸν Δία τῶν εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, βουλόμενον αἰώνιον αὐτοῖς<sup>k</sup> περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδιτῇ<sup>l</sup> τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτὰς,<sup>m</sup> καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ.<sup>n</sup> Ταῖς δὲ Χάρισι<sup>o</sup> δοθῆναι τὴν τῆς ὀψεως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας,<sup>p</sup> καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι<sup>q</sup> τοὺς εὐποιήσαντας.

6. Εἰλείθυιαν<sup>r</sup> δὲ λαβεῖν τὴν περὶ τὰς<sup>s</sup> τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν<sup>t</sup> ἐν τῷ<sup>u</sup> τίκτειν κακοπαθουσῶν· διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνευούσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἀρτεμιν<sup>v</sup> δὲ φασιν εὐρεῖν τὴν τῶν

<sup>a</sup> § 153, Obs. 5.

<sup>b</sup> § 157, R. XXXIII.

<sup>c</sup> § 143, R. X.

<sup>d</sup> § 147, R. XX.

<sup>e</sup> 19, 2.

<sup>f</sup> § 175, R. LVIII.

<sup>g</sup> § 175, Obs. 5.

<sup>h</sup> § 129, R. I.

<sup>i</sup> § 152, R. XXVIII.

<sup>j</sup> § 154, R. XXXI.

<sup>k</sup> § 144, R. XVII. 7.

<sup>l</sup> § 158, R. XXXIV.

<sup>m</sup> 32, 3.

<sup>n</sup> 68, 3.

νηπίων παιδίων θεραπείαν, καὶ τροφὰς τινὰς ἀρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον<sup>α</sup> αὐτὴν<sup>β</sup> ὀνομαζέσθαι. Τῶν δὲ ὀνομαζομένων Ὁρῶν ἐκάστη<sup>γ</sup> δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν<sup>δ</sup> γὰρ εἶναι μᾶλλον δυνάμενον εὐδαιμόνα βίον παρασκευάσαι<sup>ε</sup> τῆς Εὐνομίας,<sup>ς</sup> καὶ Δίκης, καὶ Εἰρήνης.

7. Ἄθηνᾱ<sup>α</sup> δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ φυντεῖαν παραδοῦναι τοῖς ἀνθρώποις,<sup>β</sup> καὶ τὴν βοῦ καρποῦ τοῦτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν<sup>γ</sup> ἐν ταῖς ἄλλαις ἐπιστήμαις εἰσηγήσασθαι τοῖς ἀνθρώποις· εὐρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων,<sup>δ</sup> ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις<sup>α</sup> δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμάτων εὐρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην ποιητικὴν. Ἥφαιστον<sup>β</sup> δὲ λέγουσιν εὐρετὴν γενέσθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων<sup>γ</sup> ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φρονέοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα<sup>α</sup> δὲ τῆς κιθάρας εὐρετὴν ἀναγορεύουσι, καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξεργεῖν, διὰ τῆς μαγικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν<sup>β</sup> συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστους<sup>γ</sup>· εὐρετὴν δὲ καὶ τοῦ τόξου γεγόμενον, διδάξαι<sup>δ</sup> ἐγχωρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος<sup>ε</sup> δὲ καὶ Κορωνίδος<sup>ς</sup> Ἀσκληπιὸν<sup>ζ</sup> γεννηθέντα, καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα,

• § 148, R. XXII. II. 4.    <sup>ε</sup> § 152, R. XXVIII.    <sup>ι</sup> § 131, Obs. 6.  
<sup>β</sup> § 175, Obs. 5.    <sup>ς</sup> § 134, 18 (γρημάτων),    <sup>κ</sup> § 153, R. XXIX.  
<sup>γ</sup> § 175, R. LVIII.    & § 143, R. X.    <sup>λ</sup> § 134, 12.  
<sup>δ</sup> § 154, R. XXXI.    <sup>η</sup> § 143, R. X.    <sup>μ</sup> § 168, Obs. 7, ιι.  
<sup>ε</sup> § 143, R. XI.



προξεξυρῶν τὴν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιάσαι τὴν τέχνην ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

10. Τῷ δ' Ἐρμῇ<sup>α</sup> προσάπτονσι τὰς ἐν τοῖς πολέμοις γινόμενας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ<sup>β</sup> τῶν ἄλλων σφετερίζεσθαι.<sup>γ</sup> Εἰς ἡγητὴν<sup>δ</sup> δ' αὐτὸν καὶ παλαιστρας γενέσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον<sup>ε</sup> δὲ μυθολογοῦσιν εὐρετὴν<sup>ς</sup> γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἶνοποιίας, καὶ τοῦ πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν<sup>ζ</sup> ἀποθησαυρίζειν.<sup>η</sup>

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες<sup>θ</sup> εἶναι λέγονται. Ἡσιόδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως<sup>ι</sup>

Κλειώ τ', Εὐτέρπη τε, Θάλεια τε, Μελπομένη τε,  
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνια τ', Οὐρανίη τε,  
Καλλιόπη θ', ἣ σφέων προφερεστάτη ἐστὶν ἀπάσιων.

\* \* \* \* \*

12. Ὁ πολὺς ὄμιλος, οὗς<sup>κ</sup> ἰδιώτας<sup>λ</sup> οἱ σοφοὶ καλοῦσιν, Ομήρῳ<sup>μ</sup> τε καὶ Ἡσιόδῳ<sup>ν</sup> πειθόμενοι, τόπον<sup>ξ</sup> τινὰ ἐπὶ τῇ γῇ πάνυ βαθὺν Αἰδῆν<sup>ο</sup> ὑπειλήφασιν, μέγαν τε καὶ πολύχωρον τοῦτον<sup>π</sup> εἶναι, καὶ ζοφερόν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος<sup>ρ</sup> ἀδελφὸν<sup>ς</sup> τοῦ Διὸς, Πλούτωνα κεκλημένον. Περιφέεσθαι δὲ τὴν χώραν<sup>τ</sup> αὐτοῦ ποταμοῖς<sup>θ</sup> μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνομάτων<sup>ι</sup> Κῶκντοί<sup>κ</sup> γάρ, καὶ Πυριφλεγέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ μέγιστον, ἢ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἧς οὐκ ἐνὶ διαπλευσῶν, ἢ παρελθεῖν, ἄνευ τοῦ πορθμῆως.<sup>λ</sup> Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλῃ, ὄνση<sup>μ</sup> ἀδαμαντίνη, ἀδελφιδὸς τοῦ βασιλέως Αἰακός ἐστι, τὴν φρουρὰν ἐπιτετραμμένους, καὶ παρ' αὐτῷ

<sup>α</sup> § 152, R. XXVIII.

<sup>β</sup> § 134, 18 (χρήματα).

<sup>γ</sup> § 173, R. LV. & Obs. 3.

<sup>δ</sup> § 175, Obs. 5.

<sup>ε</sup> § 175, R. LVIII.

<sup>ς</sup> § 143, R. X.

<sup>ζ</sup> § 139, R. 6.

<sup>η</sup> § 153, Obs. 5.

<sup>θ</sup> § 148, R. XXII. II. 5.

<sup>ι</sup> § 144, R. XVII. 1.

<sup>κ</sup> § 154, R. XXX.

<sup>λ</sup> § 165, R. XLIII.

<sup>μ</sup> 100, 3.

κίων τρικέφαλος. 'Περαιωθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται μέγας, καὶ ποτὸν, μνήμης<sup>α</sup> πολίμιον. Αἰθήρης<sup>β</sup> γοῶν διὰ τοῦτο ὠνόμασται. 'Ο μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑρινύες, καὶ Φόβοι, καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρῆτες ὄντες, καὶ νιοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς<sup>γ</sup> τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἥλύσιον πεδίον, <sup>α</sup>τῷ ἀρίστῳ βίῳ<sup>δ</sup> συνεσόμενον·<sup>ε</sup> τοὺς δὲ πονηροὺς ταῖς Ἑρινύσι παραδόντες, εἰς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. 'Ο Κέρβερος, ὁ τοῦ ἄδου φρουρὸς, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐράν δράκοντος, κατὰ δὲ τοῦ σώτου παντοίων ὄψεων κεφαλὰς.—14. 'Ο Τάρταρος <sup>α</sup>τόπος ἐστὶν ἐρεβώδης ἐν ἄδου,<sup>β</sup> τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον ἀπ' οὐρανοῦ γῆ.

## MYTHOLOGICAL NARRATIONS.

### I. APOLLO AND DIANA.

1. Αἰτῶ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἄπασαν ὑφ' Ἥρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρώτην Ἀρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.—Ἀρτεμις μὲν<sup>α</sup> οὖν, <sup>β</sup>τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ,<sup>γ</sup> τὴν μαρτυκὴν μαθὼν παρὰ τοῦ Πανός, ἦκεν εἰς Δελφοὺς, χρησμοφδοῦσης τότε Θέμιδος.<sup>δ</sup> Ὡς δὲ ὁ φρουρῶν τὸ μαρτεῖον Πύθωι ὄφρις <sup>ε</sup>ἐκώλυνεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαρτεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτην,<sup>α</sup> τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, <sup>β</sup>ἐθήτευσε, καὶ ἠτίσαστο παρὰ Μοιρῶν, <sup>γ</sup>ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου,<sup>δ</sup> ἃν ἐκονσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔληται.<sup>ε</sup> Ὡς δὲ ἦλθεν ἡ τοῦ <sup>ζ</sup>θνήσκειν ἡμέρα,

<sup>α</sup> § 147, Obs. 1.

<sup>β</sup> § 142, Obs. 1, <sup>γδ</sup> περὶ.

<sup>γ</sup> § 131, Exc. 8.

<sup>δ</sup> § 149, R. XXIII.

2.

<sup>ε</sup> 106, 2.

<sup>ζ</sup> § 142, Obs. 1.

<sup>η</sup> 117, 46.

<sup>θ</sup> 112, 4.

<sup>ι</sup> § 148, Obs. 7, 3.

<sup>κ</sup> § 154, R. XXXI. &

<sup>λ</sup> § 151, R. XXVI.

<sup>μ</sup> § 172, Obs. 7, 1st. &

<sup>ν</sup> § 125, &, 1.

<sup>ξ</sup> 88.

μήτε τοῦ πατρὸς,<sup>α</sup> μήτε τῆς μητρὸς<sup>β</sup> ὑπὲρ αὐτοῦ θνήσκων ὁ θαλόττων, Ἀλκυστις, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη· ὥς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχρῶς ἀμεινός τῷ Θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὕβριν<sup>γ</sup> πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις,<sup>δ</sup> ὑπέσχοντο ἐπὶ μισθῷ<sup>ε</sup> τευχεῖν τὸ Πέργαμον· τοῖς δὲ<sup>ς</sup> τειχίσασιν τὸν μισθὸν οὐκ ἀπέδιδον. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, εἰς προθῇ Λαομέδων Ἡσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν<sup>α</sup> τῷ κῆτει,<sup>β</sup> οὗτος<sup>γ</sup> προὔθηκε, ταῖς πλησίον τῆς θαλάσσης<sup>δ</sup> πέτραις<sup>ε</sup> προσαρήσας αὐτήν. Ταύτην ἰδὼν ἐκκειμένην Ἡρακλῆς, ὑπέσχετο σώσειν<sup>ς</sup> αὐτήν, εἰ τὰς ἵππους παρὰ Λαομέδοντος<sup>α</sup> λήψεται,<sup>β</sup> ὥς ὁ Ζεὺς ποιήν<sup>γ</sup> τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ<sup>δ</sup>· δώσειν<sup>ε</sup> δὲ Λαομέδοντος εἰπόντος,<sup>ς</sup> κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. Ἐνὶ βουλομένον δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν εἴλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ<sup>α</sup> δὲ καὶ δόξῃ διαφέρων, κατώκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλεῖον.<sup>β</sup> Ὡς τερὸν δὲ τὴν εὐτυχίαν<sup>γ</sup> οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης<sup>δ</sup> καὶ πάσης παρόρησίας, ἀπήγγελλε τοῖς ἀνθρώποις<sup>ε</sup> τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Δι' ἣν αἰτίαν<sup>ς</sup> καὶ ζῶν<sup>α</sup> ἐκολάσθη, καὶ τελεντίσας<sup>β</sup> αἰωνίου τιμωρίας ἡξιώθη, καταχθεὶς εἰς τοὺς ἀσβεβεῖς.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας<sup>γ</sup> ἑπτάς<sup>δ</sup> ἴσας, εὐπρεπεῖα<sup>ε</sup> διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρυαττομένη, πλεονάκως ἐκαυχᾶτο, καὶ τῆς Ἀητοῦς<sup>ς</sup> εἰαυτὴν εὐτεκνοτέρα<sup>α</sup> ἀπεφαίνετο. Εἰθ' ἡ μὲν Ἀητὼ, χολωσαμένη, προσέταξε τῷ

<sup>α</sup> 112.

<sup>β</sup> § 148, Obs. 7, 4.

<sup>γ</sup> 152, R. XXVIII.

<sup>δ</sup> § 129, R. I.

<sup>ε</sup> § 165, R. XLIII.

<sup>ς</sup> § 175, R. LVIII. 3.

<sup>α</sup> § 172, Obs. 3.

<sup>β</sup> 112, 4.

<sup>γ</sup> § 166, 2, 3d.

<sup>δ</sup> § 157, R. XXXIII.

<sup>ε</sup> § 120, Obs. 1, 1st.

<sup>ς</sup> § 144, R. XV. 1.

<sup>α</sup> 102.

<sup>β</sup> § 143, R. XI.

μὲν Ἀπόλλωνι,\* κατατοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι,† τὰς θυγατέρας. Τούτων‡ δ' ὑπακουσάντων τῇ μητρὶ,⁴ καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν⁵ ὕφ' ἓνα καιρὸν ὀξείως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιπούσα, πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· καὶ καὶ Διὶ εὐξαμένη, τὴν μορφήν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.⁶

6. Ἀκταίων, Ἀντονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, †κνηγρός⁷ ἰδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῇ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κνῶν. Καὶ τοῦτον ἔτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λουομένην⁸ εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφήν εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἱπομένοις αὐτῇ⁹ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὕφ' ὧν κατὰ ἄγνοίαν ἐβρώθη· ἀπολομένου δὲ Ἀκταίῳνος, οἱ κύνας ἐπιζητοῦντες τὸν δεσπότην, †κατωρύνοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδῶλον κατεσκεύασεν Ἀκταίῳνος, ὃ καὶ τὴν λύπην αὐτῶν ἱκανοσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος †ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωντα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἰατρικὴν καὶ τὴν κνηγετικὴν τρεφόμενος ἰδιδάχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυε τινὰς ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, †μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοιωθῶσιν ἀλλήλοις, †ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύνκλωπας, τοὺς †τὸν κεραυνὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ρίπτειν αὐτόν εἰς Τάρταρον· δεηθείσης δὲ Ἀητοῦς, ἐκέλευσεν αὐτόν †ἐναιετὸν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φεραίς πρὸς Ἀδμητον, τὸν †Φέ-

\* § 152, R. XXVIII.

† 112, 4.

‡ § 148, Obs. 7, 3.

⁴ § 175, R. LVIII.

⁵ § 148, Obs. 7, 2.

⁶ § 120, Obs. 1, 1st.

⁷ § 139, R. 6.

⁸ 100, 2.

⁹ § 148, R. XXIII.

2, 1st.

† 112, 4.

‡ 117, 51, 1.

⁴ § 148, R. XYII. II. 2

⁵ 32, 1.

⁶ § 134, 18, βασιλῆα.

ρητος, τούτῳ<sup>α</sup> λατρεύων ἱποίμαινε, καὶ τὰς θηλείας βόας πάσας διδυματόκους ἱποίησεν.

## II. BACCHUS.

1. Λυκούργος, παῖς Δρύαντος, Ἰδωνῶν βασιλεύων, οἱ Στρυμόνα ποταμὸν<sup>β</sup> παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι,<sup>γ</sup> καὶ τὸ αὐτῷ<sup>α</sup> συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μαρίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμηνῶς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτει,<sup>δ</sup> πελέκει<sup>ε</sup> πλήξας ἀπέκτεινε, καὶ ἀκρωτηριάσας ἑαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς<sup>ς</sup> ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἅς<sup>ς</sup> θανατωθῇ Λυκούργος. Ἰδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες<sup>β</sup> ὄρος, ἔδησαν· κάκει κατὰ Διόνυσον βούλῃσιν ὑφ' ἵππων διαφθαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην,<sup>β</sup> καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας, ἦκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠνάγκασε καταλιπούσας<sup>γ</sup> τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱός, παρὰ Κάδμου εἰληφὼς τὴν βασιλείαν, διεκώλυε τὰῦτα γίνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγαυῆς κατὰ μαρίαν ἐμελίσθη. Ἐνόμισε γὰρ αὐτὸν θηρίον<sup>β</sup> εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθῆναι, Τυρρῶνων ληστρικὴν ἐμισθώσατο τριήρη<sup>γ</sup>· οἱ δὲ αὐτὸν ἐνθέμενοι, Νάξον<sup>β</sup> μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις,<sup>γ</sup> τὸ δὲ σκάφος ἐπλησε κισσοῦ<sup>δ</sup> καὶ βοῆς αὐλῶν· οἱ δὲ ἔμμανεῖς<sup>ε</sup> γενόμενοι, κατὰ τῆς θαλάσσης ἐφυγον, καὶ ἐγένοντο δελφῖνες.<sup>ς</sup>

<sup>α</sup> § 148, R. XXIII.

<sup>β</sup> 2, 1st.

<sup>γ</sup> § 169, R. LIII.

<sup>δ</sup> § 139, R. 6.

<sup>ε</sup> § 175, R. LVIII.

Exc. & 3.

<sup>α</sup> § 158, R. XXXIV.

<sup>β</sup> 112, 1.

<sup>γ</sup> 1 p. 120.

<sup>δ</sup> § 90, 6.

<sup>ε</sup> 100, 2.

<sup>β</sup> § 175, Obs. 5.

<sup>γ</sup> § 40, 2, τριήρεα.

<sup>δ</sup> § 153, Obs. 5.

<sup>ε</sup> § 144, R. XVI.

4. Ἰκάριος τὸν Διώνυσον, εἰς τὴν Ἀττικὴν ἰλθόντα, ἐπέδειξ-  
ατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλων. Καὶ τὰ περὶ  
τὴν οἶνοποιίαν μαθησάμενος, καὶ τὰς τοῦ θεοῦ δωρήσασθαι θεῶν  
χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γενοσά-  
μενοι τοῦ ποτοῦ,<sup>α</sup> καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύν-  
σαντες, πεφαρμάχθαι<sup>β</sup> νομίζοντες, ἀπέκτειναν αὐτόν. Ἔπειθ'  
ἡμέραν δὲ τοῖς ἑσθάναν αὐτόν. Ἡριγόνῃ δὲ τῇ θυγατρὶ,<sup>γ</sup>  
τὸν πατέρα μαστιγεύουσα, κύων συνήθης, ὄνομα Μαίρα, ἣ τῷ  
Ἰκαρίῳ<sup>δ</sup> συνείπετο, τὸν νεκρὸν ἐμήνυσεν· κάκεινῃ οὐδυστομένη τὸν  
πατέρα,<sup>ε</sup> ἑαυτὴν ἀνήρτησεν.

### III. MERCURY.

Ἑρμῆς, Μαίας καὶ Διὸς υἱός, ἔτι ἐν σπαργάνοις ὢν, ἐκδύς,  
εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλ-  
λων. Ἴνα δὲ μὴ φωραθεῖν<sup>α</sup> ὑπὸ τῶν ἰγνῶν, ὑποδήματα τοῖς  
ποσὶ περιέθηκε,<sup>β</sup> καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε.  
Καὶ ταχέως εἰς Κυλλήνην ὤχετο, καὶ εὐρίσκει<sup>γ</sup> πρὸ τοῦ ἀντροῦ  
νεμομένην<sup>δ</sup> χελώνην. Ταύτην ἐκκαθάρας, εἰς τὸ κύτος χορδὰς  
ἐντείνας, λύραν εὗρε καὶ πληκτρον.—Ἀπόλλων δὲ τὰς βόας  
ζητῶν,<sup>ε</sup> εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν.  
Οἱ δὲ ἰδεῖν<sup>ς</sup> μὲν παῖδα ἐλαύνοντα<sup>ζ</sup> ἐφωσκον, ὅν<sup>ς</sup> ἔχειν δὲ εἰπεῖν,  
ποῖ ποτε ἠλάθισαν, διὰ τὸ μὴ εὐρεῖν ἵχνος δύνασθαι.<sup>η</sup> Μαθὼν  
δὲ ἐκ τῆς μαντικῆς τὸν<sup>θ</sup> κεκλοφότα, πρὸς Μαῖαν εἰς Κυλλήνην  
παραγίγνεται, καὶ τὸν Ἑρμῆν ἠτιᾶτο· ἣ δὲ ἀπέδειξεν αὐτόν ἐν  
τοῖς σπαργάνοις. Ἀπόλλων δὲ αὐτόν τὸν παῖδα πρὸς Διὰ  
κομίσας, τὰς βόας ἀπῆγε. Διὸς δὲ κελεύοντος ἀποδοῦναι,  
ἠῤῥεῖτο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ  
τὰς βόας ἀποδίδωσιν.—Ἀκούσας δὲ τῆς λύρας,<sup>ι</sup> ὁ Ἀπόλλων  
ἀντιδίδωσι τὰς βόας. Ἑρμῆς δὲ, ταύτας νέμων, σύριγγα πηξά-  
μενος ἐσύριζεν. Ἀπόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν,

<sup>α</sup> § 144, R. XV.

<sup>β</sup> § 175, R. LVIII. Exc.

<sup>γ</sup> § 152, R. XXVIII.

<sup>δ</sup> § 148, R. XXIII. 2,

(1).

<sup>ε</sup> § 177, R. LXI.

<sup>ς</sup> 81, 2.

<sup>ζ</sup> § 110, 2.

<sup>η</sup> § 76, Obs. 1.

<sup>θ</sup> 100, 2.

<sup>ι</sup> § 175, 3.

<sup>ι</sup> 88.

<sup>κ</sup> 32 with ref.

<sup>λ</sup> § 144, R. XIII.

<sup>1</sup>τὴν χρυσὴν ῥάβδον ἐδίδου αὐτῷ, ἣν ἐκέκτετο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν.<sup>2</sup> Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν.

## IV. MINERVA.

1. Κέρκωψ αὐτοχθὼν, <sup>3</sup>συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς<sup>4</sup> ἐβασίλευσε πρῶτος,<sup>5</sup> καὶ τὴν γῆν, πρῶτον λεγομένην Ἀκτὴν, ἀφ' ἑαυτοῦ Κεκροπίαν<sup>6</sup> ὠνόμασεν. <sup>7</sup>Ἐπὶ τούτῳ, φασὶν, ἔδοξε τοῖς θεοῖς<sup>8</sup> πόλεις καταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος.<sup>9</sup> Ἦκεν οὖν πρῶτος<sup>10</sup> Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαινῇ, κατὰ μέσην<sup>11</sup> τὴν ἀκρόπολιν ἀνέφηνε θάλασσαν, ἣν νῦν Ἐρεχθίδαν<sup>12</sup> καλοῦσι. Μετὰ δὲ τούτῳ ἦκεν Ἀθηνᾶ, καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσίῳ δείκνυται. Γενομένης δὲ ἔριδος ἀμφοῖν<sup>13</sup> περὶ τῆς χώρας, Ἀθηνᾶν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε<sup>14</sup> θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηνᾶς<sup>15</sup> ἐκρίθη, Κέρκωπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηνᾶ μὲν οὖν ἀφ'<sup>16</sup> ἑαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας.<sup>17</sup> Ποσειδῶν δὲ, θυμῷ<sup>18</sup> ὀργισθεὶς, τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὕφαλον<sup>19</sup> ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρου<sup>20</sup> καὶ Χαρκλοῦς σύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς.<sup>21</sup> Ὅν περὶ τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτόν<sup>22</sup> ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυνεν· ἄλλοι δὲ, ὑπὸ Ἀθηνᾶς αὐτόν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρκλοῦς<sup>23</sup> δὲ δεομένης τὴν θεὸν (ἣν δὲ προσφιλὴς τῇ Ἀθηνᾷ<sup>24</sup> ἢ Χαρκλῶ)<sup>25</sup> ἀποκαταστήσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, <sup>26</sup>πᾶσαν ὁρνήθων

<sup>a</sup> § 152, R. XXVIII.

<sup>b</sup> § 153, R. XXIX.

<sup>c</sup> § 144, R. XVII. 1.

<sup>d</sup> § 131, Obs. 7.

<sup>e</sup> § 153, Obs. 5.

<sup>f</sup> 54, 3.

<sup>g</sup> § 131, Exc. 7.

<sup>h</sup> 13, 6, Obs.

<sup>i</sup> § 148, R. XXI.

<sup>k</sup> § 110, 2.

<sup>l</sup> § 144, R. XII. Sup.

<sup>m</sup> εἶναι.

<sup>n</sup> § 6, 3, 2d.

<sup>o</sup> § 158, R. XXXIV.

<sup>p</sup> § 175, Obs. 5. Sup. εἶναι.

<sup>q</sup> § 142, Obs. 1, *vick*.

<sup>r</sup> § 157, Obs. 1.

<sup>s</sup> § 175, R. LVIII.

<sup>t</sup> 112, 1.

<sup>u</sup> § 147, R. XX.

φασὶν ἐποίῃσα συνέται, καὶ σκῆπτρον αὐτῷ ἔδωκ' ἑτατο, ὃ φέρων  
'ὁμοίως τοῖς' βλέπονσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα· μὲν ἐν Νεμέᾳ βριαρὸν ἑκατέπαυε λέοντα.  
Δεύτερον,· ἐν Λέρῃ πολυαύχενον ἔκτανεν ὕδραν.  
'Τὸ τρίτον· αὐτ' ἐπὶ τοῖς Ἑρμάνθιον ἔκτανε κάπρον.  
'Χρυσόκερων ἔλασεν μετὰ ταῦτ' ἡγευσσε τέταρτον.  
Πέμπτον δ', ὄρνιθας Στυμφαλίδας ἔξεδίωξεν.  
'Ἑκτον, Ἀμαζονίδος κόμισσε ζωστήρα φαινόν.  
'Ἑβδομον, Αἰγείου πολλὴν κόπρον ἐξεκάθηνεν.  
'Ογδοον, ἐκ Κρήτης πυρίπνοον ἦλασε ταῦρον.  
Ἐἵναυτ, ἐκ Θρήκης Διομήδεος ἦγαγεν ἵππους.  
Γηρύνον, δέκατον, βόας ἦλασεν ἐξ Ἑρθεύης.  
'Ἐσδέκατον, κύνα Κέρβερον ἦγαγεν· ἐξ Ἄϊδαο.  
Δωδέκατον δ', ἦνεγκεν ἐς Ἑλλάδα χρύσεια μῆλα.

2. Ἡρακλῆα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, φάμῃ  
σώματος πολὺ τῶν ἀπάντων· διενέγκας, ἐπῆλθε τὴν οἰκου-  
μένην,<sup>5</sup> κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν  
ἀοίκητον· ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν  
περιποιήσας, ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς  
εὐεργεσίας ἀθανάτου τιμῆς· ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλῆος παιδὸς ὄντος· ὀκταμηνιαίου, δύο δράκοντας  
ὑπερμεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἐπεμψε, διαφθαρεῖναι  
τὸ βρέφος θέλουσα.<sup>10</sup> Ἐπιβοωμένης δὲ Ἀλκμήνης Ἀμφι-  
τρώνα, Ἡρακλῆς διαναστὰς ἄγχων ἐκατέραις ταῖς χερσὶν· αὐ-  
τοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπέταξε τῷ Ἡρακλεῖ τοῦ  
Νεμέου λέοντος τὴν δορὰν κομίζειν. Τοῦτο δὲ ζῶον ἦν ἄτρω-  
τον, ἐκ Τυφῶνος γεγεννημένον.<sup>9</sup> Πορευόμενος οὖν ἐπὶ τὸν  
λέοντα, καὶ εἰς τὴν Νεμέαν ἀγικόμενος, τὸνλέοντα ἐτόξευσσε

<sup>5</sup> 104, 5.

<sup>6</sup> § 164, R. XLII.

<sup>7</sup> 120, I. 1.

<sup>8</sup> 119, I, 2d.

<sup>9</sup> 90, 6.

<sup>10</sup> § 144, R. XVII. 6.

<sup>1</sup> § 169, R. LIII. Sup.

<sup>2</sup> γῆν.

<sup>3</sup> § 175, Obs. 5. Sup.

<sup>4</sup> εἶναι.

<sup>5</sup> § 152, R. XXVIII.

<sup>6</sup> § 144, R. XV. 1.

<sup>1</sup> 112, 5.

<sup>2</sup> 100, 1

<sup>3</sup> 112, 2.

<sup>4</sup> § 158, R. XXXIV.

<sup>5</sup> § 148, Obs. 7, 3.

<sup>6</sup> 100



πρωτον.\* 'Ως δὲ ἱμαθεν ἄτρωτον ὄντα,† τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς ἑτὴν ἐτέραν ἀπφοδομήσεν εἰσοδον, διὰ δὲ τῆς ἐτέρας ἐπειρήλθει τῷ θηρίῳ,‡ καὶ περιθύς τὴν χεῖρα τῷ τραχήλῳ κατέσχευ ἀγῶν, ἕως ἐπνίξε, καὶ θέμενος⁴ ἐπὶ τῶν ὤμων, ἐκόμιζεν εἰς Μυκήνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ σπηλαιόφῳ ὕλῃ. Εἰς ταύτην ὄρνεις συνέφυγον ἅπλετοι. Ἀμυχανοῦντος οὖν Ἡρακλέους,⁵ πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλῃ, ἡγάγεα κρόταλα δίδωσιν αὐτῷ Ἀθηναῖ, παρ' Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄρους⁶ τῇ λίμνῃ παρακειμένον, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν δοῦπον οὐχ ὑπομένουσαι, μετὰ δέους⁷ ἀνίσταντο, καὶ τοῦτον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Λιβύης⁸ ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς ξένους ἀναγκάζων παλαίειν ἀνῆρει. Τούτῳ δὲ παλαίειν ἀναγκαζόμενος, Ἡρακλῆς, ἀράμενος ἅμμασι μετέωρον,⁹ ἀπέκτεινε ψαύοντα¹⁰ γὰρ γῆς¹¹ ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. Μετὰ Λιβύην Ἡρακλῆς Αἴγυπτον διεξῆει. Ταύτης⁸ ἐβασίλευε Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθνευ ἐπὶ βωμῷ Διὸς, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη¹² ἀφορία τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου, μάντις¹³ τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, εἰς ξένοι ἀνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ, ἐκείνον πρῶτον¹⁴ σφάξας τὸν μάντιν, πάντας τοὺς κατιόντας ξένους ἔσφαξε. Συλληφθεῖς οὖν καὶ Ἡρακλῆς¹⁵ τοῖς βωμοῖς¹⁶ προσεφέρετο· τὰ δὲ δεσμὰ διαρρήξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινε.

8. Μεταστάντος δὲ Ἡρακλέους¹⁷ εἰς θεοῦς, οἱ παῖδες αὐτοῦ, φυγόντες Εὐρυσθείᾳ, ἦλθον εἰς Ἀθήνας,¹⁸ καὶ καθεσθέντες ἐπὶ

\* § 120, I. 1.

† § 177, 3. Sup.

αὐτόν.

• § 148, Obs. 7, 5.

⁴ 102, 10.

• § 129, R. I.

† 112, 1.

• § 40, 2.

⁵ § 169, R. LIII.

⁶ § 163, Obs. 7, κατὰ.

⁷ § 144, R. XVII. 1.

⁸ § 148, R. XXIII. 2(2).

⁹ § 131, Obs. 7.

¹⁰ 104, 3.

¹¹ § 144, R. XIII.

¹² § 160, R. XXXVI.

¹³ 112, 4.

τὸν Ἑλέου βωμόν, ἤξιον βοηθεῖσθαι.<sup>α</sup> Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος,<sup>β</sup> καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες· αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν<sup>γ</sup> παῖδας αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας· Ἄλλος, καὶ τήν<sup>δ</sup> μὲν κεφαλὴν ἀποτεμῶν, Ἀλκμήῃ δίδωσι· ἡ δὲ<sup>ε</sup> κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυσεν αὐτοῦ.

# VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ τῆς μητριᾶς ἐπιβουλὰς ἀναλαβόντα· τὴν ἀδελφὴν Ἑλλην, φνεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων<sup>β</sup> δὲ αὐτῶν κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεισεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλάσποντον ὀνομασθῆναι· τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τι λόγιον θύσαντα τὸν κριὸν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρκεος ἱερὸν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτῃ<sup>γ</sup> χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὲ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὀμότητα καταδειξαι θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσας τῆς χώρας.<sup>δ</sup>

2. Τῷ Περίῳ, τῆς Ἰωλκῶν ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον φυλάξασθαι. Τὸ μὲν οὖν πρῶτον ἡγήσει τὸν χρησμόν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Προσειδῶνι<sup>β</sup> θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ ὀπόθῃ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἀναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας

<sup>α</sup> § 175, 3.

<sup>β</sup> 112, 1.

<sup>γ</sup> 101, 1.

<sup>δ</sup> 117, 46.

<sup>ε</sup> 31, 3.

<sup>ζ</sup> § 148, Obs. 7, 5.

<sup>η</sup> 81, 2.

<sup>θ</sup> § 169, R. LIII.

<sup>ι</sup> § 152, R. XXVIII

<sup>κ</sup> § 120, I. 1.

<sup>λ</sup> § 158, R. XXXIV

ἐν τῷ ρείθρῳ πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν,<sup>a</sup> ἠρώτα πρόσελθὼν, 'τί ἂν ἐποίησεν, ἔχουσίαν ἔχων,<sup>b</sup> εἰ λόγιον ἦν αὐτῷ,<sup>c</sup> ἢ πρὸς τιος φονευθήσεσθαι τῶν πολιτῶν; 'Ο δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέταίτο<sup>d</sup> ἂν φέρειν αὐτῷ.<sup>e</sup> Τοῦτο Πελίας ἀκούσας,<sup>f</sup> εὐθὺς ἐπὶ τὸ δέρας ἰλθὺν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσκι κρεμáμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος ἀόπνου.—'Επὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φριξίου<sup>g</sup>· κακείνος, ἢ Ἀθηναῖς ὑποθεμένης, πεντηκόντορον ναῦν κατασκευάσας, τήν<sup>h</sup>ε προςαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργῷ<sup>i</sup>· κατὰ δὲ τὴν πρώραν ἐνήρμοσεν Ἀθηναῖα φωνῇ<sup>j</sup>εν φηγοῦ<sup>k</sup> τῆς Λωδωνίδος ξύλον· ὡς δὲ ἡ ναῦς κατασκευάσθη, χρωμένῳ<sup>l</sup> ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.<sup>m</sup>

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἄναρχιόντες καταπτήσιν εἰς τὴν τῆς Θράκης Σαλμυδησὸν, ἐνθα ὄκει Φινεὺς μάντις, τὰς ὄψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήνορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν<sup>n</sup>· καὶ περωθῆναι φασι<sup>o</sup>ν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ<sup>p</sup> μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, ἢ πισθίς<sup>q</sup> μητρυνῶ<sup>r</sup>, τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπνίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνήρπαζον, ὀλίγα δὲ ὅσα<sup>s</sup> ὁσμή<sup>t</sup>ς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναυταῖς τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἀρπνιῶν<sup>u</sup> αὐτόν εἶναι ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἰδεσμάτων. Ἀρπνιαι δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμενοι τὰ

<sup>a</sup> 102, 9.<sup>b</sup> 105, 1.<sup>c</sup> 148, R. XXI.<sup>d</sup> 125, ἄν. 3.<sup>e</sup> 148, Obs. 7, 3.<sup>f</sup> 142, Obs. 1, vls.<sup>g</sup> 32.<sup>h</sup> 139, R. 6. Note.<sup>i</sup> 156, Obs. 3.<sup>j</sup> 142, Obs. 1.<sup>k</sup> 175, Obs. 5.<sup>l</sup> 154, R. XXX.<sup>m</sup> 37 & 38. Sup.

πάντα.

<sup>n</sup> 143, R. IX.<sup>o</sup> 144, R. XVI. 3, & Obs. 5.

ἔφη, δι' ἄλφες ἰδίωκον. Ἦν δὲ ταῖς Ἀρπυίαις<sup>α</sup> χρεὼν τεθνή-  
ται ὑπὸ τῶν Βορέου παίδων· τοῖς δὲ Βορέου παισὶ,<sup>β</sup> τότε  
τελευτήσῃ, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ  
τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἑτέρα  
μάρχης Ἐχινάδων<sup>γ</sup> ἦλθε νήσων, αἱ τῶν ἀπ' ἐκείνης Στρεφάδες<sup>δ</sup>  
καλοῦνται· ἰστέραφ' γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη  
κατὰ τὴν ἥϊονα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι.<sup>ε</sup> Ἀπολ-  
λώσιος δὲ ἰως Στρεφάδων<sup>ς</sup> νήσων φησὶν αὐτάς<sup>ς</sup> διωχθῆναι,  
καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀφικῆσαι.<sup>ς</sup>

4. Ἀπαλλαγὴς δὲ τῶν Ἀρπυιῶν,<sup>ς</sup> Φινεὺς ἐμήνυσε τὸν πλοῦν  
τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν  
τῶν<sup>ς</sup> κατὰ τὴν τοῦ Πόντου εἰσοδόν. Ἦσαν δὲ ὑπερμεγέθεις  
αὗται, συγκρονούμεναι δὲ ἀλλήλαις,<sup>ς</sup> ὑπὸ τῆς τῶν πνευμάτων  
βίας, τὸν διὰ θαλάσσης πόρον ἀπέκλειον. Ἐφάρετο δὲ πολλή  
μὲν ἀπ' αὐτῶν ὀμίγη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ  
τοῖς πετεινοῖς<sup>ς</sup> δι' αὐτῶν εἰσεῖν. Ἐλεον οὖν αὐτοῖς ἀφεῖναι  
παιδιάδα<sup>ς</sup> διὰ τῶν πετρῶν, καὶ ταύτην ἔαν μὲν ἴδωσι σωθεῖσαν,  
διαπλεῖν κατακροτούντας· ἔαν δὲ ἀπολομένην, μὴ πλεῖν βιά-  
ζεσθαι. Ταῦτα ἀνήγορτο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν  
τῶν πετρῶν,<sup>ς</sup> ἀφῆσιν ἐκ τῆς πρώρας παιλιάδα· τῆς δὲ ἱπτα-  
μένης,<sup>ς</sup> τὰ ἄκρα τῆς οὐράς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρ-  
ισεν. Ἀναχωρούσας οὖν ἐπιστηρήσαντες τὰς πέτρας, μετ'  
εἰρεσίας ἐντόνον, συλλαβομένης Ἦρας,<sup>ς</sup> διῆλθεν, τὰ ἄκρα<sup>ς</sup> τῶν  
ἀφλάστων τῆς νηὸς περικοπίσης. Αἱ μὲν οὖν Συμπληγάδες  
ἔκτοτε ἴστησαν· χρεὼν γὰρ ἦν αὐταῖς,<sup>ς</sup> νηὸς περαιωθείσης,  
σιτῆται παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμαῖοντα<sup>ς</sup> καὶ  
Καύνασον, ἐπὶ Φῶσιν ποταμόν ἦλθον. Οὗτος τῆς Κολχικῆς  
ἴσκι γῆς.<sup>ς</sup> Καθοομισθείσης δὲ τῆς νηὸς, ἦκε πρὸς Αἰήτην  
Ἰάσων, καὶ ἰτὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦ-

<sup>α</sup> § 148, R. XXI.

<sup>β</sup> § 165, R. XLIII.

<sup>γ</sup> § 139, R. 6.

<sup>δ</sup> § 134, 11, his pur-  
suer.

<sup>ε</sup> § 175, R. LVIII.

<sup>ς</sup> § 175, 3.

<sup>ς</sup> § 154, R. XXXI.

<sup>ς</sup> 32, 4 (δυναιν).

<sup>ς</sup> § 148, R. XXIII. 1.

<sup>ς</sup> § 147, R. XX.

<sup>ς</sup> § 150, R. XXV.

<sup>ς</sup> 112, 1.

<sup>ς</sup> § 157, Obs. 1.

<sup>ς</sup> § 169, R. LIII.

<sup>ς</sup> § 144, R. XII.

ναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπάσχετο, ἔαν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει<sup>α</sup> διαφέροντες, δῶρον<sup>β</sup> Ἡφαίστου, οἱ χαλκοὺς μὲν εἶχον πόδας, πῦρ<sup>γ</sup> δὲ ἐκ στομάτων ἑφύσων. <sup>δ</sup>Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπείρειν δράκοντος ὀδόντας· εἰς γὰρ λαβὼν<sup>δ</sup> παρ' Ἀθηναίους τοὺς ἡμίσεις ὧν<sup>ε</sup> Κάδμος ἐσπείρεται ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταζεύξαι, Μήδεια αὐτοῦ ἔρωτα ἵσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. Ἀδεοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθορῇ, κρύφα τοῦ πατρὸς<sup>ε</sup> συνεργήσιν αὐτῷ<sup>β</sup> πρὸς τὴν κατάζευξιν τῶν ταύρων<sup>γ</sup> ἐπιγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, ἔαν ὁμώσῃ αὐτὴν ἔξω<sup>δ</sup> γυναῖκα,<sup>ε</sup> καὶ εἰς Ἑλλάδα σύμπλον<sup>ε</sup> ἀγάγηται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ καταζευγνύται μέλλοντα τοὺς ταύρους ἐκίλευσε χρίσαι τῇ<sup>ε</sup> τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μήτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μήτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας<sup>ζ</sup> μέλλειν ἀναδύεσθαι ἐπ' αὐτὸν καθωπλισμένους, ὧς ἐπειδὴν ἀθρόους θεάσεται, ἐκίλευσε βάλλειν εἰς μέσον λίθους ἀποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τούτο<sup>α</sup> ἀκούσας, καὶ χρισάμενος<sup>β</sup> τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεώ<sup>γ</sup> ἄλσος, ἐμάστευσεν τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ<sup>δ</sup> ὀρμήσαντας αὐτοὺς κατέζευξε. Σπείροντος δὲ αὐτοῦ<sup>ε</sup> τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἑνοπλες<sup>ε</sup>· ὁ δὲ, ὅπου πλείονας εἶδρα, βάλλων<sup>ε</sup> ἰδὲ ἀφανοῦς<sup>ε</sup> λίθους πρὸς αὐτοὺς μαχομένους πρὸς ἀλλήλους προσιών, ἀτήρει. Καταζευγμένων δὲ τῶν ταύρων,<sup>ε</sup> οὐκ ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο

<sup>α</sup> 157, R. XXXIII.

<sup>β</sup> 129, R. I.

<sup>γ</sup> 150, R. XXV.

<sup>δ</sup> 108, 2.

<sup>ε</sup> 44, 3, Obs.

<sup>ε</sup> § 142, Obs. 2, Pass.

<sup>ε</sup> § 165, R. XLIII.

<sup>β</sup> § 148, R. XXIII. 1.

<sup>γ</sup> § 175, 3.

<sup>δ</sup> 9, 4, Obs.

<sup>ε</sup> 31, 3.

<sup>ε</sup> § 175, R. LVIII.

<sup>α</sup> § 144, R. XIII. Exo.

<sup>β</sup> § 74, 2.

<sup>γ</sup> § 19, Attic Dec.

<sup>δ</sup> 112, 1.

<sup>ε</sup> § 120, Obs. 1, 1st.

<sup>ε</sup> 112, 6.

δὲ τὴν τε Ἀργὸν καταφλέξει, καὶ κτεῖναι τοὺς ἐμπλήοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα τυκτὸς<sup>β</sup> ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργὸν παρεγένετο. Συντίπτετο δὲ αὐτῇ<sup>γ</sup> καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ τυκτὸς<sup>δ</sup> μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτεῖναι ἤθελεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδωὸς ταύρου σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ, ἐπαρασαμένη Πελίαν,<sup>ε</sup> νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἑαυτὴν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων<sup>ς</sup> κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ᾧ<sup>ς</sup> δὲ ἡδικήθη μετελθεῖν ἐθέλων, καιρὸν ἐξεδίχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὐτὸς δὲ Μήδειαν παρακαλεῖ ζῆτειν,<sup>ς</sup> ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρουεργῆσαι<sup>ς</sup> καὶ καθευῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη<sup>ς</sup> ποιήσιν νέον<sup>ς</sup> καὶ, τοῦ πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθευῆσασα, ἐποίησεν ἄρνα.<sup>ς</sup> Αἱ δὲ πιστεῦσασαι, τὸν πατέρα κρουεργοῦσι καὶ καθευοῦσιν. Ἀκαστος δὲ μετὰ τῶν τὴν Ἴωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσονα μετὰ τῆς Μηδείας τῆς Ἴωλκοῦ ἐκβάλλει.

# VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρον υἱὸς, ἄδων<sup>ς</sup> ἐκί-  
νει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυνδίκης,<sup>1</sup> τῆς  
γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατέγηθεν<sup>ς</sup> εἰς ἄδον,<sup>ς</sup> καὶ  
Πλούτωνα ἐπεισεν ἀναπέμψαι αὐτήν.<sup>ς</sup> Ὁ δὲ ὑπέσχετο τοῦτο

<sup>α</sup> § 40, 2.

<sup>β</sup> § 160, Obs. 1.

<sup>γ</sup> § 148, R. XXIII. 1.

<sup>δ</sup> § 148, R. XXII. II.

<sup>ε</sup> 44, 2.

<sup>ς</sup> § 152, R. XXVIII.

<sup>ς</sup> 97, 2.

<sup>ς</sup> § 153, Obs. 5.

<sup>ς</sup> § 165, Obs. 1 & 88, 2.

[6.

<sup>ς</sup> 104, 5.

<sup>1</sup> 112, 4.

<sup>ς</sup> § 142, Obs. 1.

ποιήσιν, ἅν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι.<sup>α</sup> Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν<sup>β</sup> φασὶ, Φαίδοντα τὸν Ἥλιον μὲν υἱὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πῦσαι τὸν πατέρα, μίαν ἡμέραν<sup>γ</sup> παραχωρῆσαι τοῦ τεθρίππου.<sup>δ</sup> Συγχωρηθέντος δὲ αὐτῷ<sup>ε</sup> τούτου, τὸν μὲν Φαίδοντα<sup>ς</sup> ἱλαύνοντα τὸ τεθρίππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιωῶν, τοὺς δὲ ἵππους, καταφρονήσας τῶν παιδός, <sup>ς</sup>ἐξεσχεθῆναι τοῦ συνήθους δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρρῶσαι τοῦτον,<sup>ς</sup> καὶ ποιῆσαι τὸν νῦν γαλαξίας καλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία,<sup>ς</sup> ἀγαπακτῆσάντα <sup>ς</sup>ἐπὶ τοῖς γεγεννημένοις, κεραννῶσαι μὲν τὸν Φαίδοντα, ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαίδοντος<sup>ς</sup> πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου<sup>ς</sup> καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν<sup>ς</sup> Ἡριδαποῦ<sup>ς</sup> προσαγορευομένου, θρηγῆσαι μὲν τὰς ἀδελφὰς<sup>ς</sup> αὐτοῦ τὴν εὐλευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν,<sup>ς</sup> γενομένας αἰγείρους.<sup>ς</sup> Ταύτας<sup>ς</sup> δὲ <sup>ς</sup>καὶ ἐνιαυτὸν κατὰ τὴν αὐτὴν<sup>ς</sup> ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.<sup>ς</sup>

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διός,<sup>ς</sup> ἐν τάρτῳ κρύψας. Ὡς δὲ ἤσθετο Ζεὺς, ἐπέταξεν Ἡφαίστῳ<sup>ς</sup> τῷ Κανκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος<sup>ς</sup> ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἑκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἥπαρ αὐτοῦ ἐνέμετο, <sup>ς</sup>αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς<sup>ς</sup> κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν.

<sup>α</sup> § 176, R. LIX.

<sup>β</sup> § 131, Exc. 8.

<sup>γ</sup> § 160, R. XXXVI.

<sup>δ</sup> § 144, R. XVI. 8.

<sup>ε</sup> § 154, R. XXXI.

<sup>ς</sup> § 175, R. LVIII.

<sup>ς</sup> § 169, R. LIII.

<sup>ς</sup> § 112, 4.

<sup>ς</sup> § 139, R. 6, *Notes*.

<sup>ς</sup> § 120, I. 1.

<sup>ς</sup> § 157, Obs. 1.

<sup>ς</sup> § 25, 4.

<sup>ς</sup> § 165, R. XLIII.

<sup>ς</sup> § 148, Obs. 7, 3.

<sup>ς</sup> § 165, Obs. 1, *Notes*.

4. Προμηθεύς δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων,\* γαμῆ Πύρραν, τὴν Ἐπιμηθεύς καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρῶτην γυναῖκα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς ἰὸ χάλκοῦν γένος ἠθέλησεν, ὑποθεμένον Προμηθεύς, Δευκαλίον τεκτηνάμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθήμενος εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολὺν ὕετον ἀπ' οὐρανοῦ ἤχεα, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν· ὥστε διασπαραγῆναι πάντας ἀνθρώπους, ὀλίγων ἡχοίς, οἱ συνέφυγον εἰς τὰ πλησίον ἐνὶ ἡλᾷ ὄρη. Δευκαλίον δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμετος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, τῇ Παρνασσῷ· προσίσχει, κάκει, τῶν ὄμβρων παῦλαν λαβόντων, ἐκβὰς ἔβυσσε Διὶ Φυξίφ. Ζεὺς δὲ, πέμψας Ἑρμῇ πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὃ δὲ αἰρεῖται ἀνθρώπους· αὐτῷ γενέσθαι. Καὶ, Διὸς εἰπόντος, ἐπεὶ κεφαλῆς αἶρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίον, ἄνδρες ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λάα, ὁ λίθος.

5. Σαλμωνεύς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ ἔαντον εἶναι Δία, καὶ τὰς ἐκείνου ἀφελόμενος θυσίας, ἐαυτῷ προσέτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λαβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλον δὲ εἰς οὐρανὸν αἰθομένας· λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ, αὐτὸν περαινώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Στσιασιάντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικώς, ὑποθεμένης Ἀθηνᾶς αὐτῷ, ταῦν κατεσκεύασε πεντηκόντορον, καὶ τὰς θυγατέρας ἐνθήμενος, ἐφυγεν εἰς Ἀργος. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ

\* § 144, R. XVII. 1.

† § 134, 18.

• § 153, Obs. 5.

Δ 112, 4.

• § 175, R. LVIII.

† § 165, R. XLIII.

• § 130, Obs. 1, 2d.

Δ § 148, Obs. 7, 5.

† § 148, R. XXI

Δ § 139, R. 6.

† § 175, 3.

= 99.



εἰς Ἄργος ἔλθόντες, παρεκάλουν τὸν Δαναὸν, τῆς τε ἐχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἤξιον. Δαναὸς δὲ, ἅμα μὲν ἀπιστιῶν<sup>α</sup> αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν<sup>β</sup> περὶ τῆς φυγῆς, ὠμολόγει τοὺς γάμους, καὶ διεκλήρον τὰς κόρας. Ὡς δὲ ἐκκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ἐπερμήστρας.<sup>γ</sup> Αὕτη δὲ Λυγκέα διώσσεδιὸ καθείρξας αὐτὴν Δαναὸς ἐφρουρεῖ. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων· τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατώρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδενσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς<sup>δ</sup> κελεύσαντος. Δαναὸς δὲ ὕστερον Ἐπερμήστραν Λυγκεὶ<sup>ε</sup> συνέκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν<sup>ς</sup> ἔδωκεν.<sup>ζ</sup>

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλφ<sup>α</sup> τὰς Ἀθῆνας, καὶ Μέγαρον εἰλε, Νίσου<sup>β</sup> βασιλεύοντος, τοῦ Πανδίωνος.<sup>γ</sup> Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἔχοντι γὰρ αὐτῷ<sup>δ</sup> πορφυρέαν ἐν μέσῃ<sup>ε</sup> τῇ κεφαλῇ τρίχα (ἥς ἀφαιρεθείσης αὐτὸν<sup>ς</sup> μοῖρα ἦν τελευτᾶν), ἣ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως, ἐξείλε τὴν τρίχα κοιμωμένην.<sup>ζ</sup> Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης<sup>η</sup> τῶν ποδῶν<sup>θ</sup> ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον<sup>α</sup> δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἶνιγμα προτιθέναι τοῦ δυναμένου λύσαι, καὶ πολλοὺς ὑπὲρ αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφίγγος· ὅτι ἐστὶ τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν·

ἀλλ' ὁπότεν βαίῃ πλείστοισι πόδεσσι,<sup>β</sup>

ἔνθα μένος γυίοισιν<sup>γ</sup> ἀφανρότατον<sup>δ</sup> πέλει αὐτοῦ.

<sup>α</sup> § 144, R. XVI, and 10.

<sup>β</sup> 104.

<sup>γ</sup> § 152, R. XXVIII.

<sup>δ</sup> 165, R. XLIII.

<sup>ε</sup> 143, R. X. or

<sup>ς</sup> 131, Exc. 8.

<sup>ζ</sup> 112, 4.

<sup>η</sup> § 134, 11.

<sup>θ</sup> § 110, 2.

<sup>α</sup> § 158, R. XXXIV.

<sup>β</sup> 112, 1.

<sup>γ</sup> § 142, Obs. 1, vios.

<sup>δ</sup> 13, 6.

<sup>α</sup> § 175, R. LVIII.

<sup>β</sup> 144, R. XIV. 4.

<sup>γ</sup> 163, Obs. 7, ix.

<sup>δ</sup> 156, R. XXXII.

<sup>ε</sup> 129, R. I.

<sup>ς</sup> 146, Obs. 1.

<sup>ζ</sup> 139, Obs. 7.

Ἀποφουμένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφάνητο, ἄνθρωποι· εἶναι τὸ προβληθὲν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν· εἶναι· αὐξήσαντα δὲ, δίπουν· γηράσαντα δὲ, τρίπουν· βακτηρία<sup>α</sup> χρώμετον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα<sup>β</sup> ἑαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν<sup>γ</sup> γῆμαι<sup>δ</sup> τῇ ἀγνοουμένῃ ὑφ' ἑαυτοῦ μητέρα, τῷ<sup>ε</sup> λύσαντι ἐπαθλον προτιθεμένην.

9. Ἐλάνη, Ἀήδας καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Διὸς, κάλλι' ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τούτων ὄρων τὸ πλῆθος Ἐνδάρεως, ἰδεδοίκει μὴ, κριθέντος ἐνός,<sup>α</sup> στασιάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσεις, ἑὰν ὁ προκριθεὶς νυμφίος<sup>β</sup> ὑπὸ ἄλλου τινὸς ἀδικῇται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαιον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ<sup>γ</sup> παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα.<sup>α</sup> Ἀθάνατον<sup>β</sup> δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλέως<sup>γ</sup> εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτός,<sup>δ</sup> ἐφθειρεν ὃ ἦν αὐτῷ<sup>ε</sup> θνητὸν πατρός· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρός, ἰβόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρεΐδας ᾤχετο. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεὺς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ σῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακός, ὁ Διὸς ἐκγονος, τοσοῦτον διήτεγκεν, ὥστε γενομένων ἀνχμῶν ἐν τοῖς Ἕλλησι, καὶ πολλῶν ἀνθρώπων διαφθοαέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλεν, ἦλθον<sup>α</sup> οἱ προεστώτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' αὖν εὐ-

<sup>α</sup> § 139, R. 6.

<sup>β</sup> § 175, R. LVIII.

<sup>γ</sup> § 139, Obs. 7.

<sup>δ</sup> § 148, Obs. 7, 4.

<sup>ε</sup> § 154, R. XXXI.

<sup>α</sup> § 157, R. XXXIII.

<sup>β</sup> § 143, R. X.

<sup>γ</sup> § 112, 6.

<sup>δ</sup> § 152, R. XXVIII.

<sup>ε</sup> § 129, R. I.

<sup>α</sup> § 153, Obs. 5.

<sup>β</sup> § 165, R. XLIII.

<sup>γ</sup> § 160, Obs. 1.

<sup>δ</sup> § 148, R. XXI.

<sup>ε</sup> § 112, 4.

ρεῖσθαι,<sup>a</sup> παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγῆς. Σωθέντες δὲ καὶ τυχόντες ἀπάντων<sup>b</sup> ὧν<sup>c</sup> ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων,<sup>d</sup> οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχὴν. Καὶ κατ' ἐκείνον μὲν τὸν χρόνον ἔως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης·<sup>e</sup> ὧν<sup>f</sup> διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρῃ τιμὰς μεγίστας ἔχων<sup>g</sup> παρεδρεῦεν ἐκείνοις.<sup>h</sup>—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΐς. Ὡς ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων<sup>i</sup> ἔτιχε· Πηλεὺς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Ἑτίδι,<sup>k</sup> τῇ Νηρείῳ, Θνητὸς ὧν ἀθανάτω,<sup>l</sup> συνώκησε· καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμένειον<sup>m</sup> ἄσθῆναι. Τούτοις<sup>n</sup> δ' ἐκατέρωιν, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλεὺς δ' Ἀχιλλεύς. Ὅτι μέγιστον καὶ σαφέστατον ἔλεγχον ἔδωκαν τῆς αὐτῶν ἀρετῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατόικουν· ἀλλὰ στρατείας<sup>o</sup> τοῖς Ἕλλησιν<sup>p</sup> ἐπὶ τοὺς Βαρβάρους γενομένης, καὶ πολλῶν<sup>q</sup> μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδεὶς<sup>r</sup> δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν ἀπάντων<sup>s</sup> διήτεχεν, Αἴας δὲ μετ' ἐκείνον ἡρίστευσεν. Τεῦκρος δὲ τῆς τε τούτων συγγενείας<sup>t</sup> ἄξιος, καὶ τῶν ἄλλων οὐδεὶς<sup>u</sup> χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξέιλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα<sup>v</sup> κατόκισεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίθαις<sup>w</sup> σύμμαχος γενόμενος, καὶ στρατευσάμενος ἐπὶ Κενταύρους<sup>x</sup> τοὺς διφνεῖς, οἱ καὶ τάχει<sup>y</sup> καὶ ῥώμῃ<sup>z</sup> καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθὺς μὲν τὴν ὕβριν αὐτῶν ἔπανσεν, οὐ πολλῶν<sup>aa</sup> δ' ἵστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθη-

<sup>a</sup> § 175, 3.<sup>b</sup> § 144, R. XV. 2.<sup>c</sup> § 148, Obs. 7, Exc.<sup>d</sup> § 147, Obs. 1.<sup>e</sup> § 168, R. LI.<sup>f</sup> § 177, 4.<sup>g</sup> § 177, 1, 1st.<sup>h</sup> § 169, R. LIII.<sup>i</sup> § 32, 4 Sup. οἷον.<sup>k</sup> § 148, R. XXIII. 1.<sup>l</sup> § 168, Obs. 7, σὺν.<sup>m</sup> § 175, R. LVIII.<sup>n</sup> § 168, Obs. 7, &c.<sup>o</sup> § 112, 4.<sup>p</sup> § 148, R. XXI.<sup>q</sup> § 144, R. XVII. 6.<sup>r</sup> § 143, R. IX.<sup>s</sup> § 143, R. XI.<sup>t</sup> § 146, R. XIX.<sup>u</sup> § 157, R. XXXIII.<sup>v</sup> § 161, R. XXXIX.

ταῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, ἴδασμόν<sup>α</sup> ἀπέσταλ-  
λαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἡγανάκτησεν,  
ὥς θ' ἠγήσατο κραιττον<sup>β</sup> εἶναι τεθνάναι, ἢ ζῆν αἰσχρῶς, ἄρχων  
τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς<sup>γ</sup> φόρον ὑποτελεῖν  
ἡσυχασμένης. Σύμπλους δὲ γετόμενος, καὶ κρατήσας τῆς  
φύσεως<sup>δ</sup> ἐξ ἀνδρὸς καὶ ταύρου μεμυμένης, τοὺς μὲν παῖδας τοῖς  
γονεῦσιν<sup>ε</sup> ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δαιτοῦ προστάγματος  
ἤλευθέρωσεν.

## MYTHOLOGICAL DIALOGUES.

### I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παιδα ὀλοῖθα, τὴν καλὴν, ὧ Ἐρμῇ ;

Ἐρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς<sup>α</sup> ἐκείνη ἐστίν, ἀλλὰ δάμαλις.<sup>β</sup>

Ἐ. Τεράστιον τοῦτο· τῷ τρόφῳ<sup>γ</sup> δ' ἐνηλλάγη ;

Ζ. Ζηλοτυπήσασα<sup>δ</sup> ἡ Ἥρα μετέβαλεν αὐτήν· ἄλλὰ καὶ ἄλλο  
τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι<sup>ε</sup> βουκόλον τινὰ πολυ-  
όμματον Ἄργον τοῦτομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν,  
ἄϋπνος ὢν.

Ἐ. Τί οὖν ἡμᾶς χρὴ<sup>α</sup> ποιεῖν ;

Ζ. Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δὲ πονεῖ ὁ Ἄργος βοι-  
κολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς  
τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν<sup>β</sup> ποιήσων. Καὶ τολοιπὸν ἔστω  
θεὸς τοῖς<sup>γ</sup> ἐκεῖ, καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους  
ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλείοντας.

### II. VULCAN AND JUPITER.

Ἥφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν ; ἤκω γὰρ, ὡς ἐκέλευσας,

<sup>α</sup> § 153, Obs. 5.

<sup>β</sup> § 131, Obs. 4.

<sup>γ</sup> 85, 7.

<sup>δ</sup> § 152, R. XXVIII.

<sup>ε</sup> § 144, R. XVII. 6.

<sup>α</sup> 62, IX.

<sup>β</sup> § 139, R. 6.

<sup>γ</sup> § 158, R. XXXIV.

<sup>δ</sup> 104, from being  
jealous.

<sup>ε</sup> § 149, Exc. II.

<sup>1</sup> § 146, Obs. 1 &

32, 4. Obs. οὐσιν.

ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾷ πληγῇ διατεμεῖν.

Ζ. Εὖγε, ὦ Ἥφαιστα. ὦ Ἀλλὰ διέλε μου τὴν κεφαλὴν εἰς δύο κατενεγκών.<sup>a</sup>

Ἥφ. ὦ Πειρᾶ μου,<sup>b</sup> εἰ μέμηνα; Πρόστατε δ' οὖν τάληθες, ὅπερ θέλεις σοι γενέσθαι.

Ζ. ὦ Διαιρεθῆναί μοι<sup>c</sup> τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ τῶν πρῶτον ὀργιζομένον πειράσει<sup>d</sup> μου·<sup>e</sup> ἀλλὰ χρὴ καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὀδίνων, αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἥφ. ὦ Ὁρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξὺς γὰρ ὁ πέλεκυς ἐστί.

Ζ. Κατένεγκε μόνον, ὦ Ἥφαιστα, θαρρόων·<sup>f</sup> οἶδα γὰρ ἐγὼ τὸ συμφέρον.<sup>g</sup>

Ἥφ. ὦ Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σον<sup>h</sup> κελεύοντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχας· ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ἥ ποῦ στρατοπέδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων· ἡ δὲ πηδᾶ, καὶ πυρρῆχιζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐν-θουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γέγνηται ἡδὴ ἐν βραχεῖ·<sup>i</sup> γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

### III. JUPITER, ÆSCULAPIUS, HERCULES.

Ζ. Πάνυσασθε, ὦ Ἀσκληπιε καὶ Ἡράκλεις, ἐρῶντες<sup>j</sup> πρὸς ἀλλήλους ὥσπερ ἄνθρωποι.<sup>k</sup> Ἀπρεπῇ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου<sup>l</sup> τῶν θεῶν.

Ἥρ. ὦ Ἰθίλεις, ὦ Ζεῦ, ἵτοντον<sup>m</sup> τὸν φαρμακία προ-κατακλίνεσθαι μου;<sup>n</sup>

Ἀσκ. ὦ Νῆ Δία,<sup>o</sup> καὶ ἀμείνων γάρ εἰμι.

<sup>a</sup> 101, 3.

<sup>b</sup> § 144, R. XIV.

<sup>c</sup> 148, R. XXI.

<sup>d</sup> 145, 2.

<sup>e</sup> 175, R. LVIII.

<sup>f</sup> § 172, Obs. 7, 1st.

<sup>g</sup> § 146, Obs. 1.

<sup>h</sup> 102, *boldly*.

<sup>i</sup> 32, 4. Sup. 3v.

<sup>j</sup> 112, 1

<sup>k</sup> § 177, 3, 1st.

<sup>l</sup> 50, Obs. 1. ἐρίζονσι.

<sup>m</sup> § 143, R. IX. 2

<sup>n</sup> § 65, 2.

<sup>o</sup> 169, R. LIII

<sup>p</sup> 62, IX.

**Ἡρ.** Κατὰ τί, ὦ ἔμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἃ μὴ θέμις<sup>α</sup> ποιοῦντα,<sup>β</sup> νῦν δὲ κατ' ἔλεον αὐτίς ἀθανασίας<sup>γ</sup> μετείληφας;

**Ἀσκ.** Ἐπιεῖλθαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἴτῃ καταπλεγείῃ, ὅτι μοι<sup>δ</sup> ὄνειδιζεις τὸ πῦρ;

**Ἡρ.** Οὐκὸν ἴσα<sup>ε</sup> καὶ ὅμοια<sup>ς</sup> βεβίωται ἡμῖν.<sup>ι</sup> ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα<sup>β</sup> δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ἑβριστὰς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος<sup>γ</sup> εἶ, καὶ ἀγύρτης,<sup>δ</sup> τοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν<sup>ε</sup> τῶν φαρμάκων,<sup>ς</sup> ἀνδρῶδες δὲ οὐδὲν ἐπιδειγμένος.

**Ἀσκ.** Εὖ λέγεις, ὅτι σου τὰ ἐγκλήματα ἰασάμην, ὅτε πρῶτῃ ἀντλήθης ἡμίφλεκτος, ὑπ' ἀμφοῖν διασφαρμένους τὸ σῶμα,<sup>ζ</sup> τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἰδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Ἀνδίᾳ, ἠορφηγίδα ἐνδεδυνῶς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῶ σαυτάλῃ, ἀλλ' οὐδὲ μελαγχολήσας<sup>η</sup> ἀπέκτεινα τὰ<sup>θ</sup> τέκνα, καὶ τήν<sup>ι</sup> γυναῖκα.

**Ἡρ.** Εἰ μὴ παύσῃ λοιδορούμενός<sup>κ</sup> μοι, ἀντίκα μάλα εἴσει, ὥς<sup>λ</sup> οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω ἐπὶ κεφαλῇν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα<sup>μ</sup> ἰάσασθαι σε, τὸ κρατίον<sup>ν</sup> συντριβέτα.

**Ζ.** Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν<sup>ξ</sup> τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου.<sup>ο</sup> Καίτοι εὐγνώμον, ὦ Ἡρακλῆς, προκατακλίνεσθαί σου<sup>π</sup> τὸν Ἀσκληπιόν,<sup>ρ</sup> ἅτε καὶ πρότερον ἀποθανόντα.

#### IV. JUNO AND LATONA.

**Ἡρα.** Ἐκαλὰ μὲν γὰρ, ὦ Ἀητοῖ,<sup>α</sup> καὶ τὰ τέκνα ἔτεκες τῇ Διί.

<sup>α</sup> Sup. ποιεῖν ἰατρίαν.

<sup>β</sup> 104, 1.

<sup>γ</sup> § 144, R. XV. 2.

<sup>δ</sup> § 152, R. XXVIII.

<sup>ε</sup> § 131, Obs. 6.

<sup>ς</sup> § 154, R. XXX. &

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<sup>ε</sup> § 150, Obs. 8, R.

<sup>ς</sup> § 139, R. 6.

<sup>ι</sup> § 144, R. XV.

<sup>κ</sup> § 157, Obs. 1.

<sup>λ</sup> 102.

<sup>μ</sup> 31, 1.

<sup>ν</sup> § 177, 3, 1st.

<sup>ο</sup> § 150, Obs. 3, R.

& 78, 2.

<sup>π</sup> § 175, R. LVIII.

<sup>ρ</sup> § 146, Obs. 1.

<sup>σ</sup> § 169, R. LIII.

<sup>τ</sup> § 25, R. 3.

Λητ. Οὐ πᾶσαι, ὦ Ἥρα, τοιοῦτους τίκτειν δυνάμεθα, οἷος ὁ Ἥφαιστός ἐστιν.

Ἥρ. Ἀλλ' οὗτος μὲν ὁ χολὸς, ὅμως χρήσιμός γε ἐστὶ, τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν. οἱ δὲ σοὶ<sup>4</sup> παῖδες, ἢ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον,<sup>5</sup> ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. Ὁ δ' Ἀπόλλων ἁπορροιοῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ καθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν<sup>6</sup> ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἐξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι τὸ σφάλμα.<sup>1</sup> Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιοῦτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι. πλήν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατενόμενος· αὐτὸς γοῦν ὁ μάντις ἡγήσει, ὅτι φονεύσει μὲν τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὡς φεύξεται αὐτὸν ἡ Λάφρη, καὶ ταῦτα<sup>2</sup> οὕτω καλὸν καὶ κομήτην ὄντα. Ὡστε οὐχ ὀρῶ καθότι καλλιτεκνοτέρα<sup>3</sup> τῆς Νιόβης<sup>4</sup> ἔδοξας.

Λητ. Ταῦτα ἔμντοι τὰ τέκνα,<sup>5</sup> ἢ ξενοκτόνος,<sup>6</sup> καὶ ὁ ψευδομαντις, οἷδα ὅπως λυπεῖ σε, ὀρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἢ μὲν ἐπαινεῖται ἐς τὸ κάλλος, ὁ δὲ καθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

Ἥρ. Ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον,<sup>7</sup> ἀπέδειρεν ἄν,<sup>8</sup> αὐτὸς κρατήσας τῇ μουσικῇ;· νῦν δὲ κατασογισθεὶς ἄθλιος ἀπόλωλεν, ἀδίκως ἀλούς· ἢ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστίν, ὥστε<sup>9</sup> ἰπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ Ἀκταίωτος, φοβηθεῖσα μὴ ὁ ρεανίσκος ἐξαγορεύσῃ τὸ αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

<sup>4</sup> 46, 6.

<sup>5</sup> 104.

<sup>6</sup> 143, R. XXII.

<sup>7</sup> 146, Obs. 1.

<sup>8</sup> 178, Obs. 4.

<sup>9</sup> 131, Obs. 6.

<sup>1</sup> \* page 149.

<sup>2</sup> 134, 19.

<sup>3</sup> 175, R. LVIII.

<sup>4</sup> 133, 7 & 117, 20.

<sup>5</sup> 175, Obs. 5.

<sup>6</sup> 143, R. XI.

<sup>7</sup> § 178, Obs. 4.

<sup>8</sup> § 129, R. I.

<sup>9</sup> 52.

<sup>10</sup> § 170, Obs. 1.

<sup>11</sup> § 157, R. XXXIII.

<sup>12</sup> § 152, R. XXVIII.

Λητ. Μέγα, ὦ Ἥρα, φρονεῖς,\* ὅτι ἔξυνει τῷ Διὶ,<sup>β</sup> καὶ συμβασιλεύεις αὐτῷ,<sup>β</sup> καὶ διὰ τοῦτο ὑβρίζεις ἀδελῶς· πλὴν ἀλλ' ὄψομαί σε μετ' ἐλάχιστον αὐθις δακρύουσαν, ὅποταν σὲ καταλιπὼν εἰς τὴν γῆν κατήη, ταῦρος<sup>γ</sup> ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἥρ. \*Ἐγὼ μὲν ἥσυχνόμην ἄν,<sup>δ</sup> ὦ Ζεῦ, εἴ μοι<sup>ε</sup> τοιοῦτος ᾗν νῖός, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μήτηρ<sup>ε</sup> μὲν ἀναδεδεμένος τὴν κόμην,<sup>ε</sup> τὰ πολλὰ<sup>ε</sup> δὲ μαινομέναις γυναιξὶ σσιτῶν, ἀβρότερος αὐτῶν ἐκείνων,<sup>ε</sup> ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων·<sup>ε</sup> καὶ ὅλως παντὶ μᾶλλον εἰκνῶς, ἢ σοι τῷ<sup>ε</sup> πατρί.

Ζ. \*Καὶ μὴν οὐτός γε ὁ θηλυμήτης, ὁ<sup>ε</sup> ἀβρότερος τῶν γυναικῶν, οὐ μόνον, ὦ Ἥρα, τὴν Ἀνδίαν ἐχειρώσατο, καὶ τοὺς<sup>ε</sup> κατοικοῦντας τὸν Τρωῶλον ἔλαβε, καὶ τοὺς Θρᾷκας<sup>ε</sup> ὑπηγάγετο, ἀλλὰ καὶ<sup>ε</sup> ἐπ' Ἰνδοὺς ἔλασας τῷ γυναικίῳ τούτῳ στρατιωτικῷ,<sup>ε</sup> τοὺς τε ἐλέφαντας εἴλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλεία, πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἐπραξεν, ὀρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρώμενος κυττίοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπεχείρησε λοιδορήσασθαι αὐτῷ,<sup>ε</sup> ὑβρίσας εἰς τὴν τελευτήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδῆσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὁρᾷς ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τραπὴν πρὸς ἐστιν αὐτοῖς,<sup>ε</sup> οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογίσαιτό τις, οἷος ἂν νήφων οὗτος ᾗν, ὅπου ταῦτα μεθύων ποιῇ.

\* 117, 45.

β 148, R. XXIII. 1.

γ 139, R. 6.

δ 170, Obs. 1.

ε 148, R. XXI.

ε 158, R. XXXIV.

ε § 157, Obs. 1.

β § 131, Obs. 6.

γ § 143, R. XI.

δ 31, 3.

ε 32, 4, Obs.

ε 32, 3.

\* 117, 51, 1.

ε § 168, Obs. 7, σν.

ε § 148, Obs. 7, 6.

ε § 169, R. LIII.



## VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὦ μήτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.\*

Ἑρμ. Ὅτι μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος ; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον <sup>β</sup>δεῖ<sup>β</sup> καὶ, διαστρώσαντα τὴν κλισίαν, εἶτα εὐθετήσαντι ἐκαστα, παρεστάναι<sup>γ</sup> τῷ Διὶ,<sup>δ</sup> καὶ διαφέρειν ἑαυτὴν ἀγγελίας τὰς<sup>ε</sup> παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα<sup>ε</sup> καὶ ἐπανελθόντα εἶ κεκοιμημένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον<sup>ε</sup> ἦκειν,<sup>ε</sup> καὶ τὸ νέκτωρ ἐγὼ ἐνέχεον.<sup>ε</sup> Τὸ δὲ πάντων<sup>ε</sup> δεινότατον, ὅτι μηδὲ τυκτὸς<sup>ε</sup> καθεύδω μόνος τῶν ἄλλων,<sup>ε</sup> ἀλλὰ δεῖ<sup>ε</sup> με καὶ τότε τῷ Πλούτῳ<sup>ε</sup> ψυχαγωγεῖν, καὶ <sup>ε</sup>νεκροπομπὸν εἶναι, καὶ παρεστάναι<sup>ε</sup> τῷ δικαστηρίῳ.<sup>ε</sup> Οὐ γὰρ ἱκανά μοι<sup>ε</sup> τὰ τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, κἂν ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' εἶ καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Αἴδας τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσίν, ἐμοὶ<sup>ε</sup> δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κάκεινα ποιεῖν ἀναγκαῖον. <sup>ε</sup>Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαΐας<sup>ε</sup> τῆς Ἀτλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ τῶν ἄρτι ἤκοντά<sup>ε</sup> με ἀπὸ Σιδῶνος παρὰ τῆς Ἀγήνορος θυγατρὸς, ἐφ' ἣν πέπομφε<sup>ε</sup> με ὀψόμενον ὁ τι πράττει ἢ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφε<sup>ε</sup> αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον<sup>ε</sup> τὴν Δανάην εἰτ' ἐκεῖθεν<sup>ε</sup> ἐς Βοιωτίαν, φησὶν, ἐλθὼν, <sup>ε</sup>ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. <sup>ε</sup>Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ<sup>ε</sup> γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἤξιόσα πεπραῶσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

\* § 167, R. XLVI.

<sup>β</sup> § 149, Exc. II.

<sup>γ</sup> § 110, 3.

<sup>δ</sup> § 169, R. LIII.

<sup>ε</sup> § 32, 4, οὐδας.

<sup>ε</sup> § 175, R. LVIII.

<sup>ε</sup> § 176, R. LIX.

<sup>β</sup> § 76, Obs. 2.

<sup>γ</sup> § 143, R. X.

<sup>δ</sup> § 160, Obs. 1.

<sup>ε</sup> § 148, R. XXII.

<sup>ε</sup> § 147, R. XX.

<sup>ε</sup> § 142, Obs. 1.

• § 105, 2.

<sup>ε</sup> § 93, Exc.

<sup>ε</sup> § 106, 4.

<sup>ε</sup> § 119, 1, 2d.

<sup>ε</sup> § 170, Obs. 1.

<sup>ε</sup> § 147, 1st.

**Μαϊ.** Ἔα ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπερέειν τῷ πατρί, νεανίαν ὄντα· καὶ νῦν, ὥς περ ἐπέμφοθης, σόβει ἐς Ἄργος, εἰτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων· λάβης· ὁξύνχοι γὰρ οἱ ἐρώντες·

VII. ZEPHYR AND NOTUS.

**Ζέφ.** Οὐ πάποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσσῃ, ἂν οὐ γέ εἰμι, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

**Νότ.** Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνας οἱ πέμποντες ἦσαν;

**Ζέφ.** Ἐδίστον θεάματος ἀπελείφθης, οἷον· οὐκ ἂν ἄλλο ἴδους ἐτι.

**Νότ.** Παρὰ τὴν ἱερνθρὰν ἄγὰρ θάλασσαν ἐργαζόμενην· ἐπ-  
ἐπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παραλία τῆς χώρας·  
οὐδὲν οὖν οἶδα ὧν<sup>α</sup> λέγεις.

**Ζέφ.** Ἀλλὰ τὸν Σιδώνιον Ἀγίτορα οἶδας;

**Νότ.** Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

**Ζέφ.** Περὶ αὐτῆς ἐκείνης διηγήσομαι σοι.<sup>β</sup>

**Νότ.** Μῶν ὅτι ὁ Ζεὺς ἐραστὴς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλοι ἠπιστάμην.

**Ζέφ.** Ὅνκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταῦρφα<sup>γ</sup> εἰκάσας ἐαν-  
τόν, συνέπαιζεν αὐταῖς,<sup>δ</sup> κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα<sup>ε</sup> εὐκαμπής, καὶ τὸ βλέμμα<sup>ς</sup> ἡμερος.  
Ἐσκήριτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος, καὶ ἐμυκάτο ἡδίστον,<sup>ι</sup>  
ὥστε τὴν Εὐρώπην τολμῆσαι<sup>κ</sup> καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ'  
ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν, φέρον  
αὐτήν, καὶ ἐνήχετο ἐμπροσθέν· ἡ δὲ πάννυ ἐκπλαγεῖσα τῷ πράγ-

<sup>α</sup> § 157, Obs. 1.

<sup>β</sup> 104, 1.

<sup>γ</sup> § 134, 11, *lovers*.

<sup>δ</sup> § 169, R. LIII.

<sup>ε</sup> 48. Sup. *ταυρότον*.

<sup>ς</sup> § 157, R. XXXIII.

<sup>τ</sup> § 135, 9.

<sup>θ</sup> § 152, R. XXVIII.

<sup>ι</sup> § 152. R.

<sup>κ</sup> § 148, R. XXIII. 1.

<sup>λ</sup> § 131, Obs. 6.

<sup>μ</sup> § 176, R. LIX.



**Κύν.** Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἁναστρέψας, πολλοὺς τινας, ἑπιβουλεύοντας δηλοσῶσι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέθης), καὶ τὸ πῦρ ἀνέκαυσα, ἑνανυάμενος ὃ ἔφερον δένδρον· ἀπὸ τοῦ ὄρου, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὧς περ εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἐσταυθῆα ὁ πανουργότατος ἐκείνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν<sup>α</sup> φάρμακόν τι ἐγγέας, ἡδὺν μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθύς ἐδόκει μοι· περιφέρεσθαι πίνοντι, καὶ τὸ σπήλαιον αὐτὸ ἄπεστρέφετο, καὶ οὐκέτι ὅλως ἐν ἑμαντῷ ἤμην· τέλος<sup>β</sup> δὲ ἐς ὕπνον κατεσπάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλόν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἅπ' ἐκείνον τυφλὸς εἰμί σοι,<sup>γ</sup> ὦ Πόσειδον.

**Ποσ.** Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυνεν; οὐ γὰρ ἂν, εὖ οἶδ' ὅτι, ἰδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

**Κύν.** Ἄλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι<sup>δ</sup> ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, ἴμῳ παρὺς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῶ,<sup>ε</sup> ὁπόσα<sup>ς</sup> ἔχρῃ<sup>ς</sup> πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

**Ποσ.** Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξεληθών<sup>ς</sup> σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἴδαι ἐπιβοήσασθαι ἐπ' αὐτόν.

**Κύν.** Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύσαντος τοῦνομα, καὶ γὰρ ἔφη, ὅτι Οὔτις ἐστὶ, ἰμελαγχολᾶν οἰηθέντες με, ὅχοντο ἀπιόντες.<sup>ς</sup> Οὕτω κατεσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἠγίασέ με, ὅτι καὶ ὀνειδίζων ἐμοί<sup>ο</sup> τὴν συμφορὰν, οὐδ' ὁ πατὴρ, φησὶν,<sup>ρ</sup> ὁ Ποσειδῶν, ἰάσεται σε.

<sup>α</sup> 28, 2 & § 133, 11.

<sup>β</sup> § 145, 2.

<sup>γ</sup> 42, 1.

<sup>δ</sup> § 174, Obs. 2.

<sup>ε</sup> 56, 1.

<sup>ς</sup> 25, 1.

<sup>ς</sup> § 120, 2. Acc.

<sup>ς</sup> 81, 1.

<sup>ς</sup> § 148, Obs. 7, 3.

<sup>ς</sup> 46, 2, & 48, ῥόσω.

<sup>ς</sup> § 149, Exc. II.

<sup>ς</sup> 107, 1.

<sup>ς</sup> 103.

<sup>ς</sup> § 151, Obs. 3.

<sup>ς</sup> 65, 4.

Ποσ. Ἰθάρσει, ὃ τέκτον, ἀμυνσῶμαι γὰρ αὐτόν, ὥς μάθῃ, ὅτι, εἰ καὶ πῆρωςίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γούτων πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἐτι.

#### IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθές, οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, ὅτι καὶ αὐτὴ ἐκλήθη ἐς τὸ συμπόσιον;

Γαλ. Οὐ συνειστιώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν τὸ πέλαιος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἦδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. Ἡ δ' Ἔρις, ἐν τοσοῦτῳ λαθοῦσα πάντας, ἐδονήθη δὲ ῥαδίως, τῶν μὲν πιόνοντων, ἐνίων δὲ κροτούντων, ἡ τῷ Ἀπόλλωνι καθαρίζοντι, ἡ ταῖς Μούσαις ἀδούσαις, προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὄλον, ὃ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλισδόμενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἦκεν ἐνθα Ἥρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηναῖα κατεκλίνοντο. Καπεῖδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεισιπῆσαμεν· τί γὰρ εἶδε ποιεῖν, ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἤξιον. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐταῖς, καὶ ἄχρι χειρῶν ἂν προῦχώρησε τὸ πρᾶγμα. Ἀλλ' ἐκεῖνος, αὐτὸς μὲν οὐ κρινῶ, φησὶ, περὶ τούτου (καίτοι ἐκεῖναι αὐτόν δικάσαι ἤξιον), ἄπιτε δὲ ἐς τὴν Ἰδην παρὰ τὸν Πριάμον παῖδα· ὃς οἷδέ τε διαγνώσκει τὸ καλὸν, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαί, ὦ Πανόπη;

Παν. Τήμερον, οἴμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἤξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.

<sup>a</sup> § 24, R. 1.

<sup>b</sup> § 134, 18, 2.

<sup>c</sup> § 148, R. XXIII. 1.

<sup>d</sup> § 153, Obs. 5.

<sup>e</sup> § 112, 1.

<sup>f</sup> § 152, R. XXVIII.

<sup>g</sup> § 133, 10 & 28, 2.

<sup>h</sup> § 50, 4.

<sup>i</sup> § 129, R. I.

<sup>k</sup> § 149, Exc. II. ἡμῶς.

<sup>l</sup> § 131, Exc. 7.

<sup>m</sup> § 144, R. XII.

<sup>n</sup> § 170, Obs. 1.

<sup>o</sup> § 165, R. XLIII.

<sup>p</sup> § 50, Obs. 1. ἐποίησεν.

<sup>q</sup> § 134, 11.

Γαλ. Ἦδη σοι φημι, οὐκ ἄλλη κρατήσῃ, τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ τι πάντῃ ὁ διαιετητὴς ἀμβλυνώτῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δίξαι με, ὦ Θάλαττα, ὅτινα<sup>α</sup> πεπονθότα, καὶ κατὰ-σβεσόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκλυσεν;

Ξάν. Ἥφαιστος· ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι· καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς,<sup>α</sup> ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττε μοι· τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλῦσαι θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἥφαιστος, ἔτυχε γὰρ πλησίον πονῶν, πᾶς, οἶμαι, ὅσον ἐν τῇ Λήμνῃ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτῃ, καὶ εἶποθι ἄλλοθι, φέρων· ἐπῆλθέ μοι·<sup>α</sup> καὶ κατέκλυσεν μὲν τὰς πετέλας καὶ μυρίκας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθύς, καὶ τὰς ἐγγέλεις· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἴργασται.<sup>α</sup> Ὅρᾳς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἰγκανμάτων.

Θάλ. Ὁλοερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν· ἡ θερμὴ δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν ὥρμησας, ὅτι οὐκ αἰδεσθεις<sup>α</sup> ὅτι Νηρηίδος υἱὸς ᾔης.

Ξάν. Ὅτι οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

(In the Lower World.)

Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

<sup>α</sup> 112, 1.

<sup>β</sup> 131, Obs. 6.

<sup>γ</sup> 152, R. XXVIII.

<sup>δ</sup> 144, R. XVI. 5.

<sup>ε</sup> 146, Obs. 1.

<sup>ς</sup> 102, 5.

<sup>ζ</sup> 169, R. LIII.

<sup>η</sup> 113, 1.

Πρωτ. Ὅτι διὰ ταύτην, ὃ Αἰακὲ, ἀπέθανον, ἡμιτελῆ μὲν τὸν δόμον καταλιποῦν, χήραν δὲ τὴν νεόγαμον γυναῖκα.

Αἰ. Ἀίτιῳ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὐ λέγεις· ἑκείνόν μοι αἰτιατέον.<sup>α</sup>

Μεν. Οὐκ ἐμὲ,<sup>β</sup> ὃ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριον,<sup>γ</sup> ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια ᾤχετο ἀρπάσας.<sup>δ</sup> Οὗτος γὰρ οὐκ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ᾤχεσθαι,<sup>ε</sup> τοσούτοις<sup>ς</sup> θανάτου<sup>ς</sup> αἰτίος γεγενημένος.

Πρωτ. Ἄμεινον οὕτω. Σὲ τοιγαροῦν, ὃ Λύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἄδικα ποιῶν, ὃ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχρον ὄντα σοι.<sup>ι</sup> Ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῇ αὐτῇ θεῷ<sup>κ</sup> κατέσχημαι. Οἶσθα δὲ, ὥς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἐνθα ἂν ἐθέλῃ καὶ ἀδύνατόν ἐστιν<sup>λ</sup> ἀντιτάττεσθαι αὐτῷ.<sup>ο</sup>

Πρωτ. Εὐ λέγεις· εἴθε οὖν μοι τὸν Ἑρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. Φῆσει γὰρ αὐτός<sup>α</sup> μὲν τοῦ ἐραῖν<sup>β</sup> τῇ Πάριδι<sup>γ</sup> ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου<sup>δ</sup> δὲ σοι<sup>ε</sup> οὐδένα ἄλλον,<sup>ς</sup> ὃ Πρωτεσίλαε, ἢ σεαυτόν.<sup>ς</sup> ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς,<sup>ς</sup> ἐπεὶ προσεφέρεσθε τῇ Τρωάδι,<sup>ς</sup> οὕτω φιλοκινδύνως καὶ ἀπονενοημένως<sup>ς</sup> ἠροεπήδησας τῶν ἄλλων,<sup>ς</sup> δόξης<sup>ς</sup> ἐρασθεὶς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Ὁὐκοῦν καὶ ὑπὲρ ἐμαυτοῦ σοι, ὃ Αἰακὲ, ἀποκρινοῦ-

<sup>α</sup> § 40, 2.

<sup>β</sup> 153, Obs. 5.

<sup>γ</sup> 135, 7 for δς.

<sup>δ</sup> § 147, Obs. 3, R. II.  
& 116, 3.

<sup>ε</sup> § 142, R. V.

<sup>ς</sup> 129, R. I.

<sup>ς</sup> § 177, Obs. 7.

<sup>β</sup> 85, 5.

<sup>ι</sup> § 146, Obs. 2.

<sup>κ</sup> 143, R. IX.

<sup>λ</sup> 147, R. XX. 2d.

<sup>μ</sup> § 154, R. XXX.

<sup>ν</sup> 50, 3.

<sup>ο</sup> § 148, R. XXIII. 2.

(2.)

<sup>ρ</sup> § 147, R. XX. 1st.

<sup>σ</sup> § 175, Exc.

<sup>τ</sup> 88 & § 143, R. IX.

<sup>θ</sup> § 148, R. XXI.

<sup>ι</sup> 175, R. LVIII.

<sup>κ</sup> § 144, R. XIV.

<sup>λ</sup> § 169, R. LIII.

μαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλωσθαι.<sup>1</sup>

Αἰ. Ὁρθῶς· τί οὖν τούτους αἰτιά ;

XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Nereids.)

Τρ. Ἐκ κῆτος ἡμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παιδα ἡδίκησεν, ὡς οἴσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Τὸ τίς, ὦ Τρίτων ; ἡ ὁ Κηφεύς, καθάπερ δέλωακ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιῶν,<sup>2</sup> λοχήσας μετὰ πολλῆς δυνάμεως ;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι, ὦ Ἰφιάνασσα καὶ Δωρὶ, τὸν Περσεύα, τὸ τῆς Δανάης παιδίον,<sup>3</sup> ὃ, μετὰ τῆς μητρὸς, ἐν τῇ κρητῇ ἐμβληθὲν εἰς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἰσώσατε, εὐκτεῖρας αὐτούς.

Ἰφ. Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖόν· τε καὶ καλὸν ἰδεῖν.<sup>4</sup>

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων ; οὐ γὰρ δὴ σῶστρος ἡμῖν<sup>5</sup> τοιαῦτα ἐκτίσιν αὐτὸν ἐχρῆν.<sup>6</sup>

Τρ. Ἐγὼ ὑμῖν<sup>7</sup> φράσω τὸ πᾶν, ὡς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἄθλόν τινα τοῦτον τῷ βασιλεῖ<sup>8</sup> ἐπιτελῶν·<sup>9</sup> ἐπεὶ δὲ ἀφίκετο εἰς τὴν Λιβύην, ἐνθα ἦσαν . . .

Ἰφ. Πῶς, ὦ Τρίτων ; μόνος, ἢ καὶ ἄλλους συμμάχους ἦγεν ; ἄλλως γὰρ δύνεπορος ἡ ὁδός.

Τρ. Διὰ τοῦ αἵρος· ὑπόπτερον<sup>10</sup> γὰρ αὐτὸν ἢ Ἀθηνᾶ ἔθηκεν.<sup>11</sup> Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν<sup>12</sup> ἐκάθευδον, οἶμαι, ὃ δὲ<sup>13</sup> ἀποτειμὼν τῆς Μεδούσης τὴν κεφαλὴν ᾤχετ' ἀποπτάμενος.<sup>14</sup>

<sup>1</sup> 88 & § 143, R.

IX.

<sup>2</sup> 88, 1.

<sup>3</sup> § 129, R. I.

<sup>4</sup> 101, 1.

<sup>5</sup> § 129, R. 6. Note.

<sup>6</sup> § 175, Obs. 5.

<sup>7</sup> 87, 1.

<sup>8</sup> § 152, R. XXVIII.

<sup>9</sup> § 149, Exc. II.

<sup>10</sup> § 148, R. XXII.

<sup>11</sup> 106, 1.

<sup>12</sup> § 153, Obs. 5.

<sup>13</sup> § 110, 2.

<sup>14</sup> § 133, 3.

<sup>15</sup> 103, 1.



Ἰφ. 'Πῶς ἰδών; ἀθίατοι γάρ εἰσιν· ἡ δὲ ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν Ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἤκουσα διηγουμένου αὐτοῦ) πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὕστερον), ἡ Ἀθηνᾶ δὴ ἐπὶ τῆς Ἀσπίδος ἀποσπλιβούσης, ὥς περ ἐπὶ κατόπτρον, παρέσχεν αὐτῷ· ἰδεῖν<sup>α</sup> τὴν εἰκόνα τῆς Μεδούσης· εἶτα 'λαβόμενος τῇ λαίᾳ τῆς κόμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρκην ἔχων, ἀπέταμα τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφάς· ἀνέπτατο. Ἐπεί δὲ 'κατὰ τὴν παράλιον ταύτην τῆς Αἰθιοπίας ἐγένετο, ἥδη πρὸς-γειος<sup>β</sup> πετόμενος, ὁρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ πέτρᾳ προβλήτης, προσπεπαταλευμένην, καλλίστην, ὃ θεοὶ, καθειμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον, οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἄλους ἐρωτᾷ βοηθεῖν διέγνω. Ἐκπαυδὴ τὸ κῆτος ἐπῆει, μάλα φοβερόν, ὥς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεατίσκος, πρόκωπον ἔχων τὴν ἄρκην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον· ἐποίει αὐτό. Τὸ δὲ τέθηκεν ὁμοῦ, καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μίδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδῇ κατιῶσαν ἐκ τῆς πέτρης, ὀλισθηρᾷ οὐσῃ· καὶ τὴν γαμῆ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἀργος· ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὗρετο.

Ἰφ. Ἐγὼ μὲν οὐ πάντῃ ἐπὶ τῷ γεγονότι ἄχθομαι· τί γὰρ ἡ παῖς ἡδίκηε ἡμᾶς, εἴ τι ἡ μήτηρ ἐμεγαλάνχει τότε, καὶ ἡξίον καλλίων<sup>γ</sup> εἶναι;

Δωρ. <sup>δ</sup> Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὕσα.

Ἰφ. Μηκέτι μεμνώμεθα, ὦ Δωρὶ, ἐκείνων, <sup>ε</sup> εἴ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἴδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν<sup>ς</sup> οὖν τῷ γάμῳ.

<sup>α</sup> § 139, Obs. 7.

<sup>β</sup> § 176, R. LIX.

<sup>γ</sup> § 153, Obs. 5.

<sup>δ</sup> § 144, R. XIII.

<sup>ε</sup> § 175, R. LVIII.

<sup>ς</sup> 32.

<sup>ζ</sup> § 152, R. XXVIII.

<sup>η</sup> § 131, Obs. 7.

<sup>θ</sup> § 175, Obs. 5.

<sup>ι</sup> 87, 4.

<sup>κ</sup> § 131, Obs. 6.

<sup>λ</sup> § 144, R. XIV.

<sup>μ</sup> § 156, R. XXXII.

<sup>ν</sup> § 158, R. XXXIV.

<sup>ξ</sup> § 172, Obs. 6, I. 1st.

## INCREDIBLE STORIES.

(FROM PALÆPHATUS.)

## 1. The Centaurs.

ἸΦασὶν ὡς θηρία<sup>α</sup> ἐγένοντο,<sup>β</sup> καὶ ἵππων μὲν εἶχον ὅλην τὴν ἰδέαν, πλὴν τῆς κεφαλῆς· ταύτην δὲ ἀνδρός. Ἐξ τῆς οὖν πείθεται τοιοῦτον γενέσθαι θηρίον<sup>δ</sup> ἁδύνατον πεπίστευκεν· οὔτε γὰρ ἡ φύσις σύμφωνος· ἵππου καὶ ἀνδρος, οὔτε ἡ τροφή ὁμοία,<sup>ε</sup> οὔτε διὰ στόματος καὶ φάρυγγος ἀνθρωπείου δυνατὸν ἵππου τροφήν<sup>δ</sup> διελθεῖν· <sup>ε</sup>εἰ δὲ τοιαύτη ἰδέα τότε ἦν,<sup>ε</sup> καὶ νῦν ἂν ὑπῆρχε.<sup>ε</sup> Τὸ δ' ἀληθὲς ἔχει ὥδε. Ἰξίωνος<sup>ε</sup> βασιλέως ὄντος Θεσσαλίας, ἐν τῷ Πηλῳ ὄρει ἀπηργισμένη ταύρων ἀγέλη, καὶ τὰ λοιπὰ τῶν ὀρέων ἄβυστοι<sup>ε</sup> ἐποίει· εἰς γὰρ τὰ οἰκούμενα κατιόντες οἱ ταῦροι, εἰσινον τὰ δένδρα, καὶ τοὺς καρπούς, καὶ τὰ ὑποζυγία συνδιδόθησαν. Ἐκέρυξεν οὖν ὁ Ἰξίων, ὥς, εἴ τις ἀνέλοι τοὺς ταύρους, τούτῳ δώσειν<sup>ε</sup> χρήματα πάμπολλα. Νεανίσκοι δὲ τινες ἐκ τῆς ὑπωρείας, ἐκ κόμης τιτὸς καλουμένης Νεφέλης, ἐπιπροσῶν ἵππους κελητας διδάξαι· πρότερον γὰρ οὐκ ἠπίσταντο ἐφ' ἵππων ὀχεῖσθαι, ἀλλὰ μόνον ἄρμασιν<sup>ε</sup> ἐχρῶντο. Οὕτω δὲ ἀναβάντες τοὺς κελητας ἤλυνον, ἐφ' οὗ οἱ ταῦροι ἦσαν· καὶ ἐπεισβάλλοντες τῇ ἀγέλῃ, ἠκόντιζον. Καὶ ὅτε μὲν ἐδιώκοντο ὑπὸ τῶν ταύρων, ἀπέφενγον οἱ νεανίαι· ποδοκῆστοι γὰρ ἦσαν οἱ ἵπποι. Ὅτε δὲ ἔστησαν οἱ ταῦροι, ὑποστρέφοντες ἠκόντιζον. Καὶ τοῦτον τὸν τρόπον<sup>ε</sup> ἀνεῖλον αὐτούς· καὶ τὸ μὲν ὄνομα ἐντεῦθεν ἔλαβον οἱ Κένταυροι, ὅτι τοὺς ταύρους κατεκέντουν· οὐδὲν γὰρ πρόσεστι ταύρου τοῖς Κενταύροις·<sup>ε</sup> ἀλλ' ἵππου καὶ ἀνδρός ἰδέα ἐστίν, ἀπὸ τοῦ ἔργου. Λαβόντες γοῦν οἱ Κένταυροι παρὰ Ἰξίωνος χρήματα, καὶ γαυριῶντες ἐπὶ τῇ πράξει, καὶ τῷ πλούτῳ, ὑβρίζουσι<sup>ε</sup> ὑπῆρχον καὶ ὑπερήφανοι,<sup>ε</sup>

<sup>α</sup> § 139, R. 6.<sup>β</sup> 78, 3.<sup>γ</sup> § 165, R. XI.III.<sup>δ</sup> § 175, R. LVIII.<sup>ε</sup> § 139, Obs. 7.<sup>ε</sup> § 170, Obs. 1.<sup>ε</sup> 112, 1.<sup>ε</sup> § 153, Obs. 5.<sup>ε</sup> § 175, 3.<sup>ε</sup> § 148, Obs. 7, 4.<sup>ε</sup> § 158, Obs. 6, κατά.<sup>ε</sup> § 169, R. LIII.

καὶ πολλὰ κακὰ εἰργάζοντο, καὶ δὴ καὶ κατ' αὐτοῦ τοῦ Ἰξίονος, ὃς φῆκει τὴν νῦν καλουμένην Λάρισσαν πόλιν. Οἱ δὲ τότε τοῦτο τὸ χωρίον οἰκοῦντες, Λαπίθαι<sup>α</sup> ἐκαλοῦντο. Ἐκκλημένοι δὲ οἱ Κένταυροι παρὰ τῶν Λαπίθων ἐπὶ θοίνην, μεθυσθέντες ἀρπάζουσι τὰς γυναῖκας αὐτῶν, καὶ ἀναβιβάσαντες ἐπὶ τοὺς ἵππους αὐτὰς, ἄφροντο φεύγοντες εἰς τὴν οἰκίαν, ὅθεν ὠρμῶντο. Ἐπολέμουν οὖν τοῖς Λαπίθαις,<sup>β</sup> καὶ καταβαίνοντες διὰ νυκτὸς εἰς τὰ πεδία, ἐνέδρας ἐποίουν· ἡμέρας δὲ γενομένης,<sup>γ</sup> ἀρπάζοντες<sup>δ</sup> ἀπέτρεχον ἐπὶ τὰ ὄρη. Οὕτω δ' ἀπερχομένων αὐτῶν,<sup>ε</sup> ἵππων οὐραὶ καὶ ἀνθρώπων κεφαλαὶ μόνον ἐφαίνοντο. Ἐξέτην οὖν ὁρῶντες θεῶν, ἔλεγον, οἱ Κένταυροι ἡμᾶς,<sup>ς</sup> κατατρέχοντες ἐκ Νεφεύλης, πολλὰ κακὰ<sup>ζ</sup> ἐργάζονται. Ἀπὸ δὴ ταύτης τῆς ιδέας καὶ λόγου ὁ μῦθος ἀπίστως<sup>η</sup> ἐπλάσθη, ὡς ἐκ τῆς νεφεύλης ἵππος τε, καὶ ἀνὴρ, ἐγεννήθη ἐν τῷ ὄρει.

## 2. Actæon.

Φασὶν Ἀκταίωνα<sup>α</sup> ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆναι. Τοῦτο δὲ ἐστὶ ψευδές· κύων γὰρ τὸν δεσπότην<sup>β</sup> καὶ μάλιστα φιλεῖ· ἄλλως τε καὶ αἱ θηρευτικαὶ πάντας ἀνθρώπους σαίνουσιν. Ἔτιοι δὲ φασιν, ὅτι,<sup>γ</sup> Ἀρτέμιδος αὐτὸν μεταβαλούσης<sup>δ</sup> εἰς ἔλαφον, ἀνεῖλον κύνας. Ἐμοὶ δὲ δοκεῖ, Ἀρτεμιν<sup>ε</sup> οὐ δύνασθαι ὁ θεῖναι ποιῆσαι· ὅν μέντοι δὲ ἀληθές, ἔλαφον<sup>ς</sup> ἐξ ἀνδρὸς γενέσθαι, ἢ ἐξ ἐλάφου ἄνδρα.<sup>ζ</sup> Τοὺς δὲ μύθους τούτους συνέθεσαν οἱ ποιηταί, ἵνα οἱ ἀκροώμενοι μὴ ὑβρίζωσιν<sup>η</sup> εἰς τὸ θεῖον. Τὸ δὲ ἀληθές οὕτως ἔχει.<sup>θ</sup> Ἀκταίων ἄνθρωπος ἦν<sup>ι</sup> τὸ γένος<sup>κ</sup> Ἀρκάδιος, φιλοκύνητος. Οὗτος ἔτρεφε κύνας πολλὰς καὶ ἐθήρρευεν ἐν τοῖς ὄρεσι. Ἐκ τῶν δὲ αὐτοῦ πραγμάτων<sup>λ</sup> ἡμέλει· οἱ γὰρ τότε ἄνθρωποι αὐτουργοὶ πάντες ἦσαν· οἰκέτας δὲ εἶχον οὐδ' ὄλως, ἀλλ' αὐτοῖς<sup>μ</sup> ἐγεώργουν. Καὶ οὗτος ἦν πλουσιώτατος, ὃς ἐγεώργει, καὶ ἐργαστικώτατος ὑπῆρχε. Ἐκ τῶν δὲ Ἀκταίων<sup>ν</sup>

<sup>α</sup> § 139, R. 6.

<sup>β</sup> § 148, R. XXIII.  
2. (2.)

<sup>γ</sup> 112, 4.

<sup>δ</sup> 101, 1.

<sup>ε</sup> 112, 1.

<sup>ς</sup> § 153, R. XXIX.

<sup>ζ</sup> § 19, Attic.

<sup>η</sup> § 175, R. LVIII.

<sup>θ</sup> 78, 3.

<sup>ι</sup> 79, 1.

<sup>κ</sup> 117, 43.

<sup>λ</sup> § 157, Obs. 1.

<sup>μ</sup> § 144, R. XIV. 1.

<sup>ν</sup> § 62, 1.

<sup>ξ</sup> § 146, Obs. 1.

ἀμελοῦντι τῶν οἰκαίων,<sup>α</sup> μᾶλλον δὲ κυνηγετοῦντι, διεφθάρη ο βίος. Ὅτε δὲ οὐκέτι εἶχεν οὐδὲν, εἶλεγον οἱ ἄνθρωποι, δεῖλαιος Ἀκταίων ὑπὸ τῶν ἰδίων κυνῶν κατεβρώθη.

### 3. The Horses of Diomedes.

Περὶ τῶν Διομήδους ἵππων φασὶν, ὅτι ἀνθρώπους κατήσθιον. Τοῦτο<sup>α</sup> δὲ γαλοῖον· τὸ γὰρ ζῶον τοῦτο κριθῆ<sup>β</sup> καὶ χόρτω<sup>γ</sup> ἦδεται μᾶλλον ἢ κρέασιν<sup>δ</sup> ἀνθρωπίνους. Ἡ δὲ ἀλήθεια ἦδε.<sup>ε</sup> Τῶν παλαιῶν ἀνθρώπων ὄντων<sup>α</sup> αὐτουργῶν, καὶ τροφῆν καὶ περιουσίαν πλείστην κεκτημένων, αἶτε τὴν γῆν ἐργαζομένων·<sup>β</sup> ἵππο-τροφεῖν οὗτος ἐπελάβετο, καὶ μέχρι τούτου<sup>γ</sup> ἵπποις<sup>δ</sup> ἦδετο, ἕως οὗ<sup>ε</sup> τὰ<sup>α</sup> αὐτοῦ ἀπώλεσε, καὶ πάντα πωλῶν κατηγάλωσεν εἰς τὴν τῶν ἵππων τροφήν. Οἱ οὖν φίλοι τοὺς ἵππους ἀνδροφάγους<sup>β</sup> ἀνόμασαν· οὗ γενομένου, προήχθη ὁ μῦθος.

### 4. Niobe.

Φασὶν, ὡς Νιόβη ἑζῶσα λίθος ἐγένετο<sup>α</sup> ἐπὶ τῷ τύμβῳ τῶν παιδῶν. Ὅστις δὲ πείθεται, ἐκ λίθου γενέσθαι ἄνθρωπον, ἢ ἐξ ἀνθρώπου λίθον, εὐήθης ἐστί. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Νιόβη, ἀποθανόντων τῶν ἑαυτῆς παιδῶν,<sup>β</sup> ποιήσασα ἑαυτῇ<sup>γ</sup> εἰκόνα λιθίνην, ἔστησεν ἐπὶ τῷ τύμβῳ τῶν παιδῶν. Καὶ ἡμεῖς ἐθρασμάμεθα ἀντὶν,<sup>δ</sup> οἷα καὶ λέγεται.

### 5. Lyceus.

Λυγία<sup>α</sup> λέγουσιν, ὡς τὰ ὑπὸ γῆν ἐόρα. Τοῦτο δὲ ψεῦδος. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Λυγκεὺς πρῶτος ἤρξατο μεταλλεῦν χαλκὸν, καὶ ἄργυρον, καὶ τὰ λοιπά. Ἐν δὲ τῇ μεταλλεύσει, λύνους καταφέρων ὑπὸ τὴν γῆν, τοὺς μὲν κατέλιπεν ἐπὶ τοῦ τόπου. Αὐτὸς δὲ ἀνέφερε τὸν χαλκὸν καὶ τὸν σίδηρον. Ἐλα-

<sup>α</sup> § 144, R. XIV. 1.

<sup>β</sup> 50, 7. Obs. 2.

<sup>γ</sup> § 158, R. XXXIV.

<sup>δ</sup> 112, 1.

<sup>ε</sup> 113, 1.

<sup>α</sup> § 165, R. XLIII.

<sup>β</sup> § 134, 18.

<sup>γ</sup> § 153, Obs. 5.

<sup>δ</sup> 78, 3.

<sup>ε</sup> 112, 4.

<sup>α</sup> § 146, R. XIX.

<sup>β</sup> 69, 2.

γον οὖν οἱ ἄνθρωποι, ὅτι Λυγκεὺς καὶ τὰ ὑπὸ γῆν ὄφῃ, καὶ καταδύνων, ἀργύριον ἀναφέρει.

#### 6. Cæneus.

ἸΚαινέα<sup>α</sup> φασίν, ὅτι ἄτρωτος ἦν. Ὅς δ' ὑπολαμβάνει ἄτρωτον ἀπὸ σιδήρου ἄνθρωπον,<sup>β</sup> ἐνήθης ἐστίν. Ἡ δὲ ἀλήθεια ἔχει οὕτως. Καινεὺς ἦν ἀνὴρ Θειταλὸς τῇ γένει,<sup>γ</sup> ἀγαθὸς τὰ πολεμικὰ καὶ ἐπιστήμων τοῦ μάχεσθαι. Γενόμενος δὲ ἐν πολλαῖς μάχαις, οὐδέποτε ἔτρώθη, οὔτε Λαπίθαις, συμμαχῶν πρὸς τῶν Κενταύρων ἀπέθανεν, ἀλλὰ συλλαβόντες αὐτὸν μόνον κατέχωσαν, καὶ οὕτως ἐτελεύτησεν. Ἐλεγον οὖν οἱ Λαπίθαι, ἀνελόμενοι τὸν νεκρὸν αὐτοῦ, καὶ εὐρόντες μὴ τετρωμένον τὸ σῶμα, Καινεὺς ἔτον γε ἄλλον βίον<sup>δ</sup> ἄτρωτος ἦν, καὶ ἀπέθανεν ἄτρωτος.

#### 7. Eurypa.

Φασίν, Εὐρώπην<sup>α</sup> τὴν Φοίνικος ἐπὶ ταύρου ὀχουμένην διὰ τῆς θαλάττης ἐκ Τύρου εἰς Κρήτην ἀφικέσθαι. Ἐμοὶ<sup>β</sup> δὲ δοκεῖ, οὔτε ταῦρον,<sup>γ</sup> οὔθ' ἵππον τοσοῦτον πέλαιος διανῦσαι δύνασθαι· οὔτε κόρην<sup>δ</sup> ἐπὶ ταῦρον ἄγριον ἀναβῆναι. Ὁ τε Ζεὺς, εἰ ἐβούλετο Εὐρώπην<sup>ε</sup> εἰς Κρήτην ἐλθεῖν, εὖρεν ἂν αὐτῇ<sup>ς</sup> ἐτέραν πορείαν καλλίονα. Τὸ δὲ ἀληθὲς ἔχει ὥδε. Ἀτῆρ Κνώσιος, ὀνόματι<sup>ζ</sup> Ταῦρος, ἐπολέμει τὴν Τυρίαν χώραν. Τελευταῖον δὲ ἐκ Τύρου ἤρπασεν ἄλλας τε κόρας, ἀλλὰ δὴ καὶ τὴν τοῦ βασιλείως θυγατέρα,<sup>η</sup> Εὐρώπην. Ἐλεγον οὖν οἱ ἄνθρωποι, Ἐὐρώπην τὴν τοῦ βασιλείως Ταῦρος ἔχων ὄχρετο· τοῦτον δὲ γενομένου, προσαναπλάσθη ὁ μῦθος.

#### 8. Æolus.

Λέγουσιν ὅτι Αἴολος ἦν κυριεύων τῶν πνευμάτων, ὅστις<sup>α</sup> ἔδωκεν Ὀδυσσεῖ τοὺς ἀνέμους ἐν ἀσκή. Περὶ δὲ τοῦτον, ὥς<sup>β</sup>

<sup>α</sup> 78, 2.

<sup>β</sup> 69, 2.

<sup>γ</sup> § 175, R. LVIII.

<sup>δ</sup> εἶναι.

<sup>ε</sup> § 157, R. XXXIII.

<sup>ς</sup> § 143, R. VIII.

<sup>ζ</sup> § 160, R. XXXVI.

<sup>η</sup> 55, 2.

<sup>θ</sup> § 175, R. LVIII.

<sup>ι</sup> § 170, Obs. 1.

<sup>κ</sup> § 148, R. XXII.

<sup>λ</sup> § 129, R. 1.

<sup>μ</sup> § 135, 7, for ε;

<sup>ν</sup> 78.

οὐχ' οἶόν τε,<sup>a</sup> δῆλον εἶναι πᾶσιν<sup>b</sup> οἶμαι· εἰκὸς δὲ, ἀστρολόγον γενόμενον Αἴολον· φράσαι Ὀδυσσεῖ<sup>c</sup> τοὺς χρόνους, 'καθ' οὓς ἐπιτολαί τινος ἀνέμων γενήσονται. Φασὶ δέ, ὅτι καὶ χαλκοῦν τεῖχος<sup>d</sup> τῇ πόλει αὐτοῦ περιεβέβλητο· ὅπερ ἐστὶ ψευδές· παλί-  
τας γὰρ, ὡς οἶμαι, εἴχε, τὴν πόλιν αὐτοῦ φυλάττοντας.

### 9. The Hesperides.

Λέγουσιν, ὅτι γυναικίς<sup>e</sup> τινες ἦσαν αἱ Ἑσπερίδες. Ταύταις<sup>f</sup> δὲ ἦν<sup>g</sup> μῆλα χρυσᾶ ἐπὶ μηλείας, ἣν ἐφύλασσε δράκων· ἐφ' ᾧ μῆλα καὶ Ἡρακλῆς ἐστρατεύσατο. Ἔχει δὲ ἡ ἀλήθεια ὥδε. Ἑσπερος ἦν ἀνὴρ<sup>h</sup> Μιλήσιος, ὃς ᾤκει ἐν τῇ Καρίᾳ, καὶ εἴχε θυγατέρας δύο, αἱ ἐκαλοῦντο Ἑσπερίδες.<sup>i</sup> Τούτῳ<sup>j</sup> δὲ ἦσαν δῖς<sup>k</sup> καλαί, καὶ εὐκαρποι· οἶαι<sup>l</sup> καὶ νῦν αἱ ἐν Μιλήτῳ· ἐπὶ τοῦτῳ δὲ ὀνομάζονται χρυσαῖ·<sup>m</sup> κάλλιστον<sup>n</sup> γὰρ ὁ χρυσός, ἦσαν δὲ ἐκτεῖναι κάλλιστα.<sup>o</sup> Μῆλα δὲ καλεῖται τὰ πρόβατα· ἅπερ ἰδὼν ὁ Ἡρακλῆς βοσκόμενα παρὰ τῇ θαλάττῃ, περιελάσας ἐνέ-  
θετο εἰς τὴν ναῦν, καὶ τὸν ποιμένα αὐτῶν, ὀνόματι Δράκοντα,<sup>p</sup> εἰσῆγαγεν εἰς οἶκον, οὐκ ἐτι ζῶντος τοῦ Ἑσπέρου,<sup>q</sup> ἀλλὰ τῶν παιδῶν αὐτοῦ. Ἐλεγον οὖν οἱ ἄνθρωποι, ἰθεασάμεθα χρυσᾶ μῆλα, ἃ Ἡρακλῆς ἤγαγεν· ἐξ Ἑσπερίδων, τὸν φύλακα ἀποκτεί-  
νας δράκοντα. Καὶ ἐνθεν ὁ μῦθος προσαναπλάσθη.

### 10. Geryon.

Ἐγερνόνην<sup>r</sup> φασὶν, ὅτι τρικέφαλος ἐγένετο. Ἀδύνατον δὲ σῶμα<sup>s</sup> τρεῖς κεφαλὰς εἶχει·<sup>t</sup> ἦν δὲ τοιόνδε<sup>u</sup> τοῦτο. Πόλις ἐστὶν ἐν τῇ Εὐξείνῳ πόρτῳ, Τρικαρηνία<sup>v</sup> καλουμένη. Ἦν δὲ Γερ-  
όνης ἐν τοῖς τότε ἀνθρώποις ὀνόμαστος, πλούτῳ<sup>w</sup> τε καὶ ἄλλοις<sup>x</sup> διαφέρων. Εἴχε δὲ καὶ βοῶν ἀγέλην θαυμαστὴν, ἐφ' ἣν ἐλθὼν Ἡρακλῆς,<sup>y</sup> ἀντιποιούμενον Ἐγερνόνην<sup>z</sup> ἐκτεινεν. Οἱ δὲ θεώμενοι

<sup>a</sup> § 136, 10, 11.

<sup>b</sup> § 147, R. XX.

<sup>c</sup> § 175, R. LVIII.

<sup>d</sup> § 152, R. XXVIII.

<sup>e</sup> § 139, R. 6.

<sup>f</sup> § 148, R. XXI.

<sup>g</sup> § 139, R. 1.

<sup>h</sup> § 40, 3. Nom. pl.

<sup>i</sup> 48, 1.

<sup>j</sup> § 139, Obs. 7.

<sup>k</sup> § 131, Obs. 4.

<sup>l</sup> § 129, R. I

<sup>m</sup> 112, 1.

<sup>n</sup> § 90, 6.

<sup>o</sup> 69, 2.

<sup>p</sup> 47, 2.

<sup>q</sup> § 139, R. 6, Note.

<sup>r</sup> § 157, R. XXXIII.

περιλαννομένας τὰς βοῦς ἐθαύμαζον. Πρὸς τοὺς πυνθατο-  
μένους οὖν ἔλεγόν τινες, Ἡρακλῆς<sup>α</sup> ταύτας περιήλασεν, οὔσας  
Γηρυόνου,<sup>β</sup> τοῦ Τρικαρήνου<sup>γ</sup>· τινὲς δὲ, ἐκ τοῦ<sup>δ</sup> λεγομένου, ὑπ-  
έλαβον αὐτὸν τρεῖς ἔχειν κεφαλὰς.

### 11. Orpheus.

Ψευδὴς δὲ ὁ περὶ τοῦ Ὀρφείως μῦθος, ὅτι κιθαρίζειντι αὐτῷ<sup>α</sup>  
ἐφείπετο τὰ τετράποδα, καὶ τὰ ὄρνεα, καὶ τὰ δένδρα. Ἰδοὺ<sup>β</sup>  
δέ μοι ταῦτα εἶναι. Βάκχαι μανεῖσαι πρόβατα διέσπασαν ἐν  
τῇ Πιερίᾳ· πολλὰ δὲ καὶ ἄλλα βιαίως εἰργάζοντο. Τρεπόμε-  
ναί τε εἰς τὸ ὄρος, διέτριβον ἐκεῖ τινὰς ἡμέρας.<sup>γ</sup> Ὡς δὲ  
ἔμειναν οἱ πολῖται, δεδιότες περὶ τῶν γυναικῶν καὶ θυγατέρων,  
μεταπεμψάμενοι τὸν Ὀρφέα ἐδέοντο μηχανᾶσθαι, ὅν τρόπον  
καταγάγῃ αὐτὰς ἐκ τοῦ ὄρους. Ὁ δὲ συνταξάμενος τῷ Διον-  
ύσῳ Ὀργια, κατάγει αὐτὰς βακχενούσας<sup>δ</sup> κιθαρίζων· αἱ δὲ  
νάρθηκας τότε πρῶτον ἔχουσai κατέβαινον ἐκ τοῦ ὄρους, καὶ  
κλῶνας δένδρων παντοδαπῶν. Τοῖς δὲ ἀνθρώποις<sup>ε</sup> ἰθαρμαστὰ  
τότε θεασαμένοις, ἐνεφαίνετο<sup>ς</sup> πρῶτον τὰ ξύλα καταγόμενα<sup>ζ</sup>  
καὶ ἔφασαν ὅτι Ὀρφεὺς κιθαρίζων<sup>η</sup> ἄγει τὴν ὕλην ἐκ τοῦ ὄρους·  
καὶ ἐκ τούτου ὁ μῦθος ἀνεπλάσθη.

### 12. Alcestis.

Ἀέγεται μῦθος τραγικώδης, ὡς<sup>α</sup> δὴ μέλλοντός ποτε τοῦ  
Ἀδμήτου θανεῖν, αὐτὴ εἴλετο ὑπὲρ αὐτοῦ θάνατον· καὶ Ἡρακ-  
λῆς αὐτὴν διὰ τὴν εὐσέβειαν ἀφελόμενος, καὶ ἀναγαγὼν ἐκ τοῦ  
ᾗδου, ἀπέδωκεν Ἀδμήτῳ.—<sup>β</sup> Ἄλλ' ἐγένετό τι τοιοῦτον. Ἐπειδὴ  
Πελίαν ἀπέκτειναν αἱ<sup>γ</sup> θυγατέρες, καὶ Ἀκαστος ὁ<sup>δ</sup> Πελίου  
ἐδίωκεν αὐτάς, καὶ ἵ<sup>ε</sup> τὰς μὲν ἄλλας λαμβάνει.<sup>ς</sup> Ἀλκηστὶς δὲ  
καταφεύγει εἰς Φεραίς πρὸς Ἀδμήτον, τὸν ἀνεψιὸν<sup>ζ</sup> αὐτῆς·<sup>η</sup> καὶ

<sup>α</sup> 78, Obs.

<sup>β</sup> § 144, R. XII.

<sup>γ</sup> § 129, R. I.

<sup>δ</sup> 32.

<sup>ε</sup> § 148, R. XXIII.

<sup>ς</sup> 2. (1.)

<sup>ζ</sup> § 139, R. I.

<sup>ε</sup> 55, 2.

<sup>β</sup> § 160, R. XXXVI.

<sup>γ</sup> § 90, 6, & 74, 10.

<sup>δ</sup> 104, 5.

<sup>ε</sup> § 148, R. XXII.

<sup>ς</sup> Rem. 4.

<sup>α</sup> 100, 2.

<sup>β</sup> 113, 1.

<sup>γ</sup> § 110, 2.

<sup>δ</sup> 31, 3.

<sup>ε</sup> § 142, Obs. 1, *vid.*

<sup>ς</sup> § 76, Obs. 1

καταζομένην ἐπὶ τῆς ἐστίας, οὐκ ἐβούλετο Ἀδμητος Ἀκάστω ἐξαιτουμένῳ δοῦναι· ὁ δὲ πολλὴν στρατιὰν παρακαθίσας ἐπὶ τὴν πόλιν, ἐπυρπόλει αὐτούς. Ἐπεξιὼν δὲ ὁ Ἀδμητος, ἔχων καὶ λοχαγοὺς, νύκτωρ συνελήφθη ζῶν· ἠπειλεῖ δὲ Ἀκαστος ἀποκτείνειν αὐτόν· πνυθομένη δὲ ἡ Ἀλκηστις, ὅτι μέλλει ἀναιρεῦσθαι Ἀδμητος ὅδ' αὐτήν, ἐξελθοῦσα ἑαυτὴν παρέδωκε. Τὰς μὲν οὖν Ἀδμητον ἀφίησιν ὁ Ἀκαστος, ἐκείνην δὲ συλλαμβάνει. Ἐλεγον οὖν οἱ ἄνθρωποι· Ἄνδρεία γε Ἀλκηστις ἰκούσα ὑπεραπέθανεν Ἀδμήτῳ. Τοιοῦτο μέντοι οὐκ ἐγένετο, ὥς ὁ μῦθος φησί· ἑκατὰ γοῦν τὸν καιρὸν τοῦτον Ἡρακλῆς ἔκειτο ἄγων ἐκ τινων τόπων τὰς Διομήδους ἵππους. Τοῦτον ἐκώσσε πορευόμενον ἐξένισεν Ἀδμητος. Ὀδυρομένου δὲ Ἀδμήτου τὴν συμφορὰν τῆς Ἀλκῆστιδος, ἀγανακτισάμενος Ἡρακλῆς, ἐπιτίθεται τῷ Ἀκάστῳ,<sup>4</sup> καὶ τὴν στρατιάν αὐτοῦ διαφθείρει, καὶ τὰ μὲν λάφυρα τῇ αὐτοῦ στρατιᾷ διανέμει, τὴν δὲ Ἀλκηστιν τῷ Ἀδμήτῳ παραδίδωσιν. Ἐλεγον οὖν οἱ ἄνθρωποι, ὥς ἐντυχὼν Ἡρακλῆς, ἐκ τοῦ θανάτου ἐρύσματο τὴν Ἀλκηστιν. Τούτων γενομένων, ὁ μῦθος προσανεπλάσθη.

## ISOCRATES TO DEMONICUS.

### *Counsels to the Young.*

Ἐν πολλοῖς μὲν, ὦ Δημόνικε, πολὺν διεστώσας εὐρήσομεν τάς τε τῶν σπουδαίων γνώμας, καὶ τὰς τῶν φαύλων διανοίας·<sup>1</sup> πολλὴ δὲ μεγίστην διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς ἀλλήλους συνηθείαις. Οἱ μὲν γὰρ τοὺς φίλους, παρόντας μόνον, τιμῶσιν· οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. Καὶ τὰς μὲν τῶν φαύλων συνηθείας ὀλίγος χρόνος<sup>2</sup> διέλυσε· τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν.<sup>3</sup> Ἡγούμενος οὖν πρέπειν τοὺς δόξης<sup>4</sup> ὀρεγομένους, καὶ παιδείας<sup>5</sup> ἀντιποιοῦν

<sup>1</sup> 117, 46.

<sup>2</sup> § 131, Obs. 7.

<sup>3</sup> 112, 1.

<sup>4</sup> § 148, R. XXIII. 2. (2.)

or § 169, R. LIII.

<sup>5</sup> 16, 2.

<sup>6</sup> § 76, Obs. 6.

<sup>7</sup> § 101, 1.

<sup>8</sup> § 144, R. XIV



μένους, τῶν σπουδαίων, ἀλλὰ μὴ τῶν φαύλων, εἶναι μμητάς,<sup>α</sup> ἀπέσταλκά σοι τόνδε τὸν λόγον δῶρον,<sup>β</sup> τεκμήριον<sup>γ</sup> μὲν<sup>δ</sup> τῆς πρὸς ὑμᾶς φιλίας, <sup>ε</sup>σημεῖον<sup>ς</sup> δὲ τῆς πρὸς Ἰσπρόνικον συνηθείας. Πρέπει<sup>δ</sup> γὰρ τοὺς παῖδας, ὥσπερ τῆς οὐσίας,<sup>ε</sup> οὕτω καὶ τῆς φιλίας<sup>ο</sup> τῆς πατρικῆς κληρονομεῖν.

Ὅρῳ δὲ καὶ τὴν τύχην ἡμῖν<sup>ε</sup> συλλαμβάνουσας,<sup>ς</sup> καὶ τὸν παρ-  
όντα καιρὸν συναγωνιζόμενον· σὺ μὲν γὰρ παιδείας ἐπιθυμεῖς,  
ἐγὼ δὲ παιδεύειν ἄλλους ἐπιχειρῶ· καὶ σὺ μὲν<sup>ο</sup> <sup>ς</sup>ἀκμὴν φιλοσο-  
φεῖς, ἐγὼ δὲ τοὺς<sup>β</sup> φιλοσοφοῦντας ἐπανορθῶ.

Διόπερ ἡμεῖς, <sup>οὐ</sup>παράκλησιν εὐρόντες,<sup>ι</sup> ἀλλὰ παραίνεσιν  
γράφαντες,<sup>ι</sup> μελλομέν<sup>ι</sup> σοι συμβουλευεῖν, ὧν<sup>ι</sup> χρὴ<sup>δ</sup> τοὺς νεωτέ-  
ρους ὀρέγεσθαι, καὶ τίνων<sup>ι</sup> ἔργων<sup>ι</sup> ἀπέχεσθαι, καὶ <sup>ι</sup>ποίοις τισὶν  
ἀνθρώποις<sup>ο</sup> ὁμιλεῖν, καὶ πῶς τὸν ἑαυτῶν βίον οἰκονομεῖν \* \* \*  
<sup>ο</sup>ὥστε ἐπιτηδευμάτων<sup>ο</sup> πλεῖστον πρὸς ἀρετὴν ἐπιδοῦναι, καὶ  
παρὰ τοῖς ἄλλοις ἅπασιν ἀνθρώποις εὐδοκιμῆσαι.

Πρῶτον μὲν οὖν, <sup>ο</sup>εὐσέβει τὰ πρὸς τοὺς θεοὺς, μὴ μόνον  
θύων,<sup>ρ</sup> ἀλλὰ καὶ τοῖς ὅρκοις<sup>α</sup> ἐμμένων. Ἐκεῖνο<sup>ο</sup> μὲν γὰρ, τῆς  
τῶν χρημάτων εὐπορίας σημεῖον<sup>α</sup> τοῦτο<sup>ο</sup> δὲ, τῆς τῶν τρόπων  
καλοκαγαθίας τεκμήριον.<sup>α</sup> Τίμα τὸ δαιμόνιον ἀεὶ μὲν,<sup>ο</sup> μάλιστα  
δὲ <sup>ι</sup>μετὰ τῆς πόλεως. Οὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς<sup>ο</sup>  
θύειν, καὶ τοῖς νόμοις<sup>α</sup> ἐμμένειν.

Τοιοῦτος γίνου περὶ τοὺς γονεῖς, οἷους<sup>ι</sup> ἂν εὗξαι<sup>ο</sup> περὶ  
σεαυτὸν γενέσθαι τοὺς σαυτοῦ παῖδας.

Μήτε γέλωτα προπετῇ στήρῃ, μήτε <sup>ο</sup>λόγον μετὰ θράσους  
ἀποδέχου. Τὸ μὲν γὰρ ἀνόητον·<sup>ο</sup> τὸ δὲ μανικόν.

<sup>ο</sup>Ἄ ποιεῖν αἰσχρὸν,<sup>ο</sup> ταῦτα νόμιζε μηδὲ λέγειν<sup>ο</sup> εἶναι καλόν.<sup>ο</sup>

<sup>ο</sup>Ἐθίζεσαντὸν εἶναι <sup>ο</sup>μὴ σκυθρωπὸν,<sup>ς</sup> ἀλλὰ σύννουν.<sup>ς</sup> Δι'  
ἐκεῖνο<sup>ο</sup> μὲν γὰρ, ἀνθ' αὐτοῦ<sup>ο</sup>· διὰ δὲ τοῦτο,<sup>ο</sup> φρόνιμος<sup>ς</sup> εἶναι  
δόξεις.

<sup>α</sup> § 139, R. 6.

<sup>β</sup> § 129, R. I.

<sup>γ</sup> 117, 46.

<sup>δ</sup> § 149, Exc. II.

<sup>ε</sup> § 144, R. XV. 2.

<sup>ς</sup> § 148, Obs. 7, 2.

<sup>ο</sup> 100, 2.

<sup>ι</sup> 33, 2.

<sup>ι</sup> 104, 5.

<sup>ι</sup> § 78, 2.

<sup>ι</sup> § 144, R. XIV.

<sup>ι</sup> § 144, R. XVI. 6.

<sup>ι</sup> § 148, R. XXIII. 2.

(1.)

<sup>ο</sup> § 142, R. VI.

<sup>ρ</sup> 104, 5.

<sup>α</sup> § 169, R. LIII.

<sup>β</sup> § 133, 3, & 50, 7.

<sup>γ</sup> § 148, R. XXII.

<sup>δ</sup> 46, 4.

<sup>ε</sup> § 172, 2, II. 6th.

<sup>ς</sup> § 131, Obs. 4.

<sup>ο</sup> 85, 7.

<sup>ι</sup> § 175, Obs. 5.

Ἡγοῦ μάλιστα σεαυτῷ<sup>α</sup> πρέπει, κόσμον,<sup>β</sup> αἰσχύνην, δικαιοσύνην, σωφροσύνην. Ὑπότοις<sup>γ</sup> γὰρ ἅπασι δοκεῖ κρατεῖσθαι τὸ τῶν νεωτέρων ἦθος.

Μηδέποτε μηδὲν<sup>δ</sup> αἰσχρὸν ποιήσας ἐλπίζε λήσειν· καὶ γὰρ ἂν τοῖς ἄλλοις λάθῃς, σεαυτῷ<sup>ε</sup> γε συνειδήσεις.

Τὸν μὲν θεὸν φοβοῦ, τοὺς δὲ γονεῖς τίμα.

Τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου.

Τὰς ἡδονὰς θήρουν τὰς μετὰ δόξης.<sup>ς</sup> Τέρψις γὰρ, σὺν τῷ καλῷ μὲν, ἀρίστον,<sup>η</sup> ἄνευ δὲ τούτου, κάκιστον.<sup>θ</sup>

Ἀπαντα δόκει ποιεῖν<sup>ι</sup> ὥς μηδένα λήσων· καὶ γὰρ ἂν παρανομία κρύψῃ,<sup>κ</sup> ὕστερον ὀφθήσῃ.

Μάλιστα δ' ἂν εὐδοκμοίης,<sup>λ</sup> εἰ φαίνοιο ταῦτα μὴ πράττων, ἂ τοῖς ἄλλοις<sup>μ</sup> ἂν πράττουσιν ἐπιτιμῇς.

Ἄ<sup>ν</sup> μὲν ἐπίστασαι, διαφύλαττε ταῖς μελέταις· ἂ δὲ μὴ μαμάθηκας, πρόσλαμβάνε ταῖς ἐπιστήμαις.<sup>ν</sup>

Κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιλοκοίαν· οὕτω γὰρ τὰ τοῖς ἄλλοις<sup>ξ</sup> χαλεπῶς εὐρημένα συμβήσεται<sup>ο</sup> σοι ῥαδίως μαρθάνειν.

Ἡδῶς μὲν ἔχε<sup>π</sup> πρὸς ἅπαντας, ἡρώ<sup>ρ</sup> δὲ τοῖς βελτίστοις·<sup>ς</sup> οὕτω γὰρ τοῖς μὲν<sup>τ</sup> οὐκ ἀπεχθὲς ἔση, τοῖς δὲ<sup>θ</sup> φίλος γενήσῃ.

Τὰς ἐντεύξεις μὴ πυκνὰς ποιοῦ τοῖς αὐτοῖς,<sup>ι</sup> μηδὲ μακρὰς παρὶ τῶν αὐτῶν.<sup>κ</sup> Πλησμονὴ γὰρ ἀπάντων.

Γύμναζε σεαυτὸν πόνοις<sup>λ</sup> ἐκουσίοις, ὅπως ἂν δύναιο<sup>μ</sup> καὶ τοὺς ἀκουσίους ὑπομένειν.

Τῷ<sup>ν</sup> ὥς κρατεῖσθαι τὴν ψυχὴν<sup>ξ</sup> αἰσχρὸν, τούτων<sup>ο</sup> ἐγκράτειαν ἄσκει πάντων, κέρδους,<sup>π</sup> ὀργῆς,<sup>ρ</sup> ἡδονῆς, λύπης.

Μᾶλλον τήρει τὰς τῶν λόγων ἢ τὰς τῶν χρημάτων παρακαταθήκας. Δεῖ γὰρ τοὺς ἀγαθοὺς ἄνδρας τρόπον ὅρκου πιστότερον φαίνεσθαι παρεχομένους.

<sup>α</sup> § 149, R. XXIV.

<sup>β</sup> § 175, R. LVIII.

<sup>γ</sup> § 158, R. XXXIV.

<sup>δ</sup> 63, 2.

<sup>ε</sup> § 175, 3, & 107, 1.

<sup>ς</sup> § 148, R. XXIII. 1.

<sup>ζ</sup> § 130, Obs. 2.

<sup>η</sup> § 131, Obs. 4.

<sup>θ</sup> § 172, Obs. 7, 1st.

<sup>ι</sup> § 172, Obs. 7, 3d.

<sup>κ</sup> § 148, Obs. 7, 6.

<sup>λ</sup> 39, 5, ταῦτα.

<sup>μ</sup> § 154, R. XXX.

<sup>ν</sup> 52, 1.

<sup>ξ</sup> 117, 43, σεαυτῷ.

<sup>ο</sup> § 148, Obs. 7, 4.

<sup>π</sup> § 147, R. XX

<sup>ρ</sup> 25, 4.

<sup>ς</sup> § 172, Obs. 1.

<sup>τ</sup> § 157, R. XXXIII.

<sup>θ</sup> § 129, R. I

Ἵ'Ορκον ἱπακτὸν προσδέχον διὰ δύο προσφάσεις, ἧ σεαντὸν αἰτίας<sup>α</sup> αἰσχροῦς ἀπολύων,<sup>β</sup> ἧ φίλους ἐκ κινδύνων διασωζών.<sup>γ</sup> Ἔνεκα δὲ χρημάτων μηδένα θεὸν ὁμόσης,<sup>δ</sup> μηδ' ἂν εὐορκεῖν μέλλης. Δόσεις γὰρ τοῖς μὲν ἱπιορκεῖν, τοῖς δὲ φιλοχρημάτως ἔχειν.<sup>ε</sup>

Μηδένα φίλον ποιοῦ, πρὶν ἂν ἐξετάσης, πῶς κέχρηται τοῖς πρότερον φίλοις.<sup>ς</sup> Ἔλπιζε γὰρ αὐτὸν<sup>ζ</sup> καὶ περὶ σὲ γενήσεσθαι τοιοῦτον, οἷος καὶ περὶ ἐκείνους γέγονε.

Βραδείως μὲν φίλος γίνου, γενόμενος δὲ, πειρῶ διαμένειν. Ομοίως γὰρ αἰσχρὸν,<sup>η</sup> μηδένα φίλον ἔχεις,<sup>θ</sup> καὶ πολλοὺς ἐταίρους μεταλλάττειν.<sup>ι</sup>

Οὕτω δ' ἂν ἄριστα χρήσῃ τοῖς φίλοις, ἂν μὴ περιμένης<sup>κ</sup> τὰς παρ' ἐκείνων δεήσεις, ἀλλ' αὐτεπάγγελτος, ἐν τοῖς καιροῖς, αὐτοῖς<sup>λ</sup> βοηθῇς.

Ἀποδέχου πῶν ἐταίρων<sup>μ</sup> μὴ μόνον<sup>ν</sup> τοὺς ἐπὶ τοῖς κακοῖς δυσχεραίνοντας, ἀλλὰ καὶ τοὺς ἐπὶ τοῖς ἀγαθοῖς μὴ φθοροῦντας. Πολλοὶ γὰρ ἀνυχοῦσι μὲν τοῖς φίλοις,<sup>ξ</sup> συνάχθονται, καλῶς δὲ πράττουσι<sup>ο</sup> φθοροῦσι.

Τῶν ἀπόντων φίλων<sup>π</sup> μέμνησο πρὸς τοὺς παρόντας· ἵνα δοκῇς μηδὲ τούτων ἀπόντων<sup>ρ</sup> ὀλιγωρεῖν.

Εἶναι βούλου<sup>σ</sup> τὰ περὶ τὴν ἐσθῆτα φιλόκαλος,<sup>ς</sup> ἀλλὰ μὴ καλλωπιστής. Ἔστι δὲ φιλοκάλου<sup>τ</sup> μὲν<sup>ς</sup> τὸ μεγαλοπρεπές· καλλωπιστοῦ δὲ τὸ περιεργον.

Ἀγάπα τῶν ὑπαρχόντων ἀγαθῶν<sup>υ</sup> μὴ τὴν ὑπερβάλλουσαν κτῆσιν, ἀλλὰ τὴν μετρίαν ἀπόλαυσιν.

Καταφρόνει τῶν<sup>φ</sup> περὶ τὸν πλοῦτον σπονδαζόντων, χρῆσθαι δὲ τοῖς<sup>χ</sup> ὑπάρχουσι μὴ δυναμένων. Παραπλήσιον γὰρ οἱ τοιοῦτοι πάσχουσιν, ὥσπερ ἂν εἴ τις ἵππον κτήσαιο καλὸν, κακῶς ἱππεύειν ἐπιστάμενος.

<sup>α</sup> § 151, R. XXVI.

<sup>β</sup> 104, 1.

<sup>γ</sup> § 172, 2, I. 2d.

<sup>δ</sup> 117, 43, σεαντὸν.

<sup>ε</sup> § 148, Obs. 7, 4.

<sup>ς</sup> § 175, R. LVIII.

<sup>ζ</sup> § 131, Obs. 4.

<sup>η</sup> 85, 1, τερν.

<sup>θ</sup> § 172, Obs. 7, 1st.

<sup>ι</sup> § 148, Obs. 7, 2.

<sup>κ</sup> § 143, R. X.

<sup>λ</sup> § 148, R. XXIII. 1.

<sup>μ</sup> § 148, Obs. 7, 6.

<sup>ν</sup> § 144, R. XIV.

<sup>ξ</sup> § 175, Obs. 5.

<sup>ο</sup> § 144, R. XII.

<sup>π</sup> § 142, R. V.

<sup>ρ</sup> § 148, Obs. 7, 4.

Στείργει μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω·

Μηδενὶ<sup>1</sup> συμφορὰν ὀνειδίσῃς. Κοινὴ γὰρ ἡ εὐχὴ, καὶ τὸ μίλλον ἀόρατον.

Τοὺς ἀγαθοὺς εὖ ποιεῖ·<sup>2</sup> Ἐκαλὸς γὰρ θησανρὸς, παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη. Τοὺς κακοὺς εὖ ποιῶν, ὅμοια πείσῃ τοῖς<sup>3</sup> τὰς ἀλλοτριὰς κύτας σιτίζουσιν. Ἐκεῖναί τε γὰρ τοὺς διδόντας,<sup>4</sup> ὥσπερ τοὺς τυχόντας, ὑλακτοῦσιν· οἱ τε κακοὶ τοὺς<sup>5</sup> ὠφελοῦντας, ὥσπερ τοὺς βλάπτοντας, ἀδικοῦσι.

Μίσει τοὺς κολακεύοντας,<sup>6</sup> ὥσπερ τοὺς ἐξαπατῶντας.<sup>7</sup> Ἀμφοτέροι γὰρ πιστευθέντες τοὺς πιστεύοντας ἀδικοῦσιν.

Ἀθάνατα μὲν φρόνει τῷ<sup>8</sup> μεγάλῳ ψυχὸς εἶναι· θνητὰ δὲ, τῷ<sup>9</sup> συμμέτρως τῶν ὑπαρχόντων<sup>10</sup> ἀπολαύειν.

Βουλευόμενος παραδείγματα ποιοῦ τὰ παρεληλυθότα τῶν μελλόντων. Τὸ<sup>11</sup> γὰρ ἀφανὲς ἐκ τοῦ φανεροῦ<sup>12</sup> ταχίστην ἔχει τὴν διάγνωσιν.

Βουλευόν μὲν βραδείως, ἐπιτέλει δὲ ταχέως τὰ δόξαντα.

Ὅταν δὲ ὑπὲρ τῶν σεαυτοῦ μέλλῃς<sup>13</sup> τινὶ συμβουλευέσθαι, σκόπει πρῶτον, πῶς ὑπὲρ τῶν αὐτοῦ διψήσῃς.<sup>14</sup> Ὁ γὰρ κακῶς διανοηθεὶς περὶ τῶν ἰδίων, οὐδέποτε καλῶς βουλευέσεται περὶ τῶν ἀλλοτρίων.

Παίθου μὲν καὶ τοῖς νόμοις<sup>15</sup> τοῖς ὑπὸ τῶν βασιλέων κειμένοις· ἰσχυρότατον μέντοι νόμον<sup>16</sup> ἡγοῦ τὸν ἐκείνων τρόπον.<sup>17</sup> Ὡσπερ γὰρ<sup>18</sup> τὸν ἐν δημοκρατίᾳ πολιτευόμενον τὸ πλῆθος δεῖ<sup>19</sup> θεραπεύειν, οὕτω καὶ τὸν ἐν μοναρχίᾳ κατοικοῦντα τὸν βασιλέα προσήκει<sup>20</sup> θανμάζειν.

Εἰς ἀρχὴν κατασταθεὶς, μηδενὶ<sup>21</sup> χρῶ πονηρῷ πρὸς τὰς διοικήσεις· ὦν<sup>22</sup> γὰρ ἂν ἐκεῖνος ἀμάρτοι,<sup>23</sup> σοὶ τὰς αἰτίας ἀναθήσουσιν.

Ἐκ τῶν κοιτῶν ἐπιμελειῶν ἀπαλλάττου, μὴ πλουσιώτερος,

<sup>1</sup> § 40, 5.

<sup>2</sup> § 151, Obs. 3.

<sup>3</sup> § 153, Obs. 1.

<sup>4</sup> § 147, R. XX. 1st.

<sup>5</sup> 32, with ref.

<sup>6</sup> § 134, 11.

<sup>7</sup> § 173, R. LV. &

§ 158, R. XXXIV.

<sup>8</sup> § 144, R. XV. 2.

<sup>9</sup> § 134, 8, & 32.

<sup>10</sup> 32, 4, Obs. 2v.

<sup>11</sup> 32, 4, Obs. 2v. 2v.

<sup>12</sup> § 78, 2.

<sup>13</sup> § 76, Obs. 6.

<sup>14</sup> § 148, Obs. 7, 3.

<sup>15</sup> § 153, Obs. 5.

<sup>16</sup> § 149, Exc. II.

<sup>17</sup> § 148, Obs. 7, 4.

<sup>18</sup> § 144, R. XVI. 9.

<sup>19</sup> § 172, 2, II. 2d.

ἀλλ' ἐνδοξότερος. Πολλῶν γὰρ χρημάτων κρείττων ὁ παρὰ τοῦ πλήθους ἱπαινος.

ἸΜηδενὶ ποτηρῷ πράγματι μήτε παρίστασο, μήτε συνηγόρει· δόξεις γὰρ καὶ αὐτὸς τοιαῦτα πράττειν, οἷάπερ ἂν τοῖς ἄλλοις πράττουσι βοηθῇς.

Μᾶλλον ἀποδέχου δικαίαν πενίαν. ἢ πλοῦτον ἄδικον. Τοσούτῳ γὰρ κρείττων δικαιοσύνη χρημάτων, ὅσῳ τὰ μὲν ζῶντας μόνον ὠφελεῖ, ἡ δὲ καὶ ὁ τελευτήσας δόξαν παρασκευάζει. Ὁ Κἀκείνων μὲν τοῖς φαύλοις μέτεστι, ταύτης δὲ τοῖς μοχθηροῖς ἀδύνατον μεταλαβεῖν.

Πᾶν ὃ τι ἂν μέλλης λέγειν, πρότερον ἐπισκόπει τῇ γνώμῃ. Πολλοὶ γὰρ ἡ γλῶττα προτρέχει τῆς διανοίας.

Δύο ποιῶν καιροὺς τοῦ λέγειν, ἡ περὶ ὧν οἴσθα σαφῶς, ἡ περὶ ὧν ἀναγκαῖον εἰπεῖν. Ἐν τούτοις γὰρ μόνοις ὁ λόγος τῆς σιγῆς κρείττων· ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγῆς ἢ λέγειν.

Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον. Οὕτω γὰρ οὔτ', εὐτυχῶν, ἔση περιχαρής· οὔτε, δυστυχῶν, περίλυπος.

Μᾶλλον εὐλαβοῦ ψόγον, ἢ κίνδυνον. Δεῖ γὰρ εἶναι φοβεράν τοῖς μὲν φαύλοις τὴν τοῦ βίου τελευτήν, τοῖς δὲ σπουδαίοις τὴν ἐν τῷ ζῆν ἀδοξίαν.

Οἷς χρὴ παραδείγμασι χρωμένους ὀρέγεσθαι τῆς καλοκάγαθίας· καὶ μὴ μόνον τοῖς ὑφ' ἡμῶν εἰρημένοις ἐμμένειν, ἀλλὰ καὶ τῶν ποιητῶν τὰ βέλτεστα μανθάνειν, καὶ τῶν ἄλλων σοφιστῶν, εἴ τι χρήσιμον εἰρήκασιν, ἀναγιγνώσκειν. Ὡςπερ γὰρ τὴν μελιτταν ὀρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν, ἀφ' ἐκάστου δὲ τὰ χρήσιμα λαμβάνουσαν· οὕτω χρὴ καὶ τοὺς παιδείας ὀρεγομένους μηδεὶος μὲν ἀπείρως ἔχειν, πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν. Μόλις γὰρ ἂν τις ἐκ ταύτης τῆς ἐπιμελείας τὰς τῆς φύσεως ἀμαρτίας ἐπικρατήσκειν.

• § 143, R. XI.

• § 143, Obs. 9.

• § 161, R. XXXIX.

• § 133, 3, the latter.

• § 149, Obs. 1.

• § 144, R. XV.

• 37, 1.

• § 163, 7, iv.

• § 146, Obs. 1.

• § 169, R. LIII.

• § 173, R. LV. & 88, 2.

• § 168, R. LII.

• § 143, R. X.

• § 143, Obs. 9.

• § 147, R. XX. & 16.

• § 149, Exc. II.

• § 144, R. XIV. 4.

• § 100, 2.

• § 164, R. XLII.

• § 117, 43.

• § 101, 1.

## XENOPHON'S MEMORABILIA.

*Evidences of Design in Creation and Providence.*

(From Book I. Chap. IV.)

Αἶξω δὲ πρῶτον, ἃ ποτε αὐτεῦ ἤκουσα ἑκ τοῦ δαιμονίου διαλεγόμενον πρὸς Ἀριστόδημον τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς,<sup>a</sup> οὔτε μαρτυκῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα. Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημα, ἔστιν οὗς τινες ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; Ἐγὼ, ἔφη.

Ἐκ δὲ, ἔφη, τὰ ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν Ἐπῶν ποιήσῃ Ὀμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ Διθυράμβῳ Μαλανηπιδην, ἐπὶ δὲ Τραγηδίᾳ Σοφοκλέα, ἐπὶ δὲ Ἀνδριαντοπούᾳ Πολύκλειτον, ἐπὶ δὲ Ζωγραφίᾳ Ζεῦξιν.

Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι, ἢ οἱ ζῶα ἔμφρονα; τε καὶ ἐνεργά; Ἐπὶ μὲν Δία, οἱ ζῶα, εἶπερ γε μὴ τύχη<sup>b</sup> τινὶ, ἀλλὰ ὑπὸ γνῶμης ταῦτα γίνεται.<sup>c</sup> Ἐπὶ δὲ τῶν ἀτεκμαρτῶς ἐχόντων, ὅτεν ἕνεκά ἐστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνῶμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνῶμης εἶναι ἔργα.

Οὐκοῦν δοκεῖ σοι ὅτι ἐξ ἀρχῆς ποιῶν ἀνθρώπους, ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς, δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοὺς μὲν, ὥσθ' ὁρᾶν τὰ ὀρατὰ, ὣτα δὲ, ὥστ' ἀκούειν τὰ ἀκουστά; ὅσμων γε μὴν, εἰ μὴ ῥίνες προσετίθησαν, τί ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἰσθησὶς ἦν γλυκύνων, καὶ δριμύνων, καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων ἡ γνώμων ἐνεργάσθῃ;

<sup>a</sup> § 144, R. XIII.<sup>b</sup> § 134, 8, & 32.<sup>c</sup> § 177, 3, 2d.<sup>d</sup> § 148, R. XXII.<sup>e</sup> § 169, R. LIII.<sup>f</sup> 40, 7, & Note 2.<sup>g</sup> § 60, Obs. 3.<sup>h</sup> 62, V.<sup>i</sup> § 153, Obs. 5.<sup>j</sup> § 158, R. XXXIV.<sup>k</sup> § 139, R. 1.<sup>l</sup> § 143, R. X.<sup>m</sup> 117, 43.<sup>n</sup> § 165, R. XLIII.<sup>o</sup> § 152, R. XXVIII.<sup>p</sup> § 176, R. LIX.<sup>q</sup> § 148, R. XXI.<sup>r</sup> § 125, 1, 3 indic.<sup>s</sup> § 129, R. 1.

Πρὸς δὲ τούτοις, 'οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργον εἰκέναι, τὸ, ὅτι ἐπεὶ ἀσθενὴς μὲν ἐστίν ἡ ὄψις, βλεφάροις αὐτὴν θυρώσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπετάσσονται,<sup>4</sup> ἐν δὲ τῇ ὑπὸν συγκλείεται·<sup>5</sup> ὥς δ' ἂν μηδὲ ἄνθρωποι βλάπτωσιν, ἡθιμὸν<sup>6</sup> βλεφαρίδας ἐμφῦσαι, ὁφρῦσι τε ἀπογεισώσασθαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ;<sup>7</sup> τὸ δὲ τὴν ἀκοὴν<sup>8</sup> δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε·<sup>9</sup> καὶ τοὺς μὲν πρόσθεν<sup>10</sup> ὁδόντας πᾶσι ζώοις<sup>11</sup> οἷον<sup>12</sup> τέμνειν εἶναι, τοὺς δὲ γομφίους οἷον<sup>13</sup> παρὰ τούτων δεξαμένους λαιαίνειν·<sup>14</sup> καὶ στόμα μὲν, δι' οὗ, ὧν ἐπιθυμεῖ τὰ ζῶα, εἰσπύμπεται, πλησίον ὀφθαλμῶν<sup>15</sup> καὶ ῥινῶν καταθεῖναι·<sup>16</sup> ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῇ, ἀποστρέψαι<sup>17</sup> τοὺς τούτων ὀχετοὺς, καὶ ἀπενεργεῖν,<sup>18</sup> ἢ δυνατόν προσωτάτω,<sup>19</sup> ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν;

Ἄλλ' οὐ μὰ τὸν Δι', ἔφη, ἀλλ' οὕτω γε σκοπούμενον πάντ' εἰκοι<sup>20</sup> ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήματι.<sup>21</sup> Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς<sup>22</sup> γειναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου;<sup>23</sup> Ἀμείλει<sup>24</sup> καὶ ταῦτα εἰκοι μηχανήμασι<sup>25</sup> τινος ζῶα<sup>26</sup> εἶναι βουλευσαμένου.

Σὺ δὲ σαντὸν φρόνιμόν τι δοκεῖς ἔχειν;<sup>27</sup>—ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶμι φρόνιμον εἶναι;<sup>28</sup>—τοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σὲ εὐτυχῶς πως δοκεῖς συναρπάσαι;<sup>29</sup> Καὶ τῷδε τὰ ὑπερμεγέθη καὶ πληθous<sup>30</sup> ἄπειρα δι' ἀφροσύνην τινὰ οὕτως οἶμι εὐτάκτως ἔχειν;<sup>31</sup>

Μὰ Δι', οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥς περ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς.<sup>32</sup> Οὐδὲ γὰρ τὴν σεαυτοῦ σύ γε ψυχὴν

<sup>4</sup> § 148, Obs. 7, 4.

<sup>5</sup> § 134, 14, with ref.

<sup>6</sup> 28, 5.

<sup>7</sup> § 139, R. 1.

<sup>8</sup> § 129, R. I.

<sup>9</sup> § 134, 18, μέρη.

<sup>10</sup> 79.

<sup>11</sup> § 175, R. LVIII.

<sup>12</sup> § 130, Obs. 1, 2d.

<sup>13</sup> § 146, Obs. 1.

<sup>14</sup> 48, 2.

<sup>15</sup> § 165, R. XLIII.

<sup>16</sup> § 134, 11. See Note.

<sup>17</sup> 50, 3.

<sup>18</sup> § 132, 6.

<sup>19</sup> § 134, 8.

<sup>20</sup> 117, 31.

<sup>21</sup> § 175, 3.

<sup>22</sup> § 157, Obs. 1.

<sup>23</sup> 117, 43.

ὁρᾷς, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε, κατὰ γε τοῦτο, ἐξεστὶ σοὶ λέγειν, ὅτι οὐδὲν γνῶμη,<sup>a</sup> ἀλλὰ τύχη πάντα πράττεις.

Καὶ ὁ Ἀριστόδημος, Οὔτοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπεροῶ τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἰγνῶμαι, ἢ ὡς τῆς ἐμῆς θεραπείας<sup>b</sup> προσδεῖσθαι.<sup>c</sup> Ὁὐκοῦν, ἔφη, ὅσῳ<sup>d</sup> μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσούτῳ<sup>d</sup> μᾶλλον τιμητέον<sup>e</sup> αὐτό.

Εὐ ἴσθι, ἔφη, ὅτι, εἰ τομίζοιμι<sup>f</sup> θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοίην<sup>g</sup> αὐτῶν. <sup>h</sup>Ἐπειτ' οὐκ οἶει φροντίζειν, οἱ πρῶτον μὲν μόνον τῶν ζώων ἄνθρωπον ὀρθὸν ἀνέστησαν, (ἢ δὲ ὀρθότης καὶ προορᾶν πλεῖον<sup>i</sup> ποιεῖ δύνασθαι, καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι, καὶ ἦτον κακοπαθεῖν,) καὶ ὄψιν, καὶ ἀκοήν, καὶ στόμα ἐνεποίησαν; ἔπειτα τοῖς μὲν ἄλλοις ἄρπετοις πόδας ἔδωκαν, <sup>j</sup>οἱ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπῳ<sup>k</sup> δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ πλεῖστα, οἷς<sup>l</sup> ἐν δαιμονέστεροι ἐκείνων ἐσμὲν, ἐξεργάζονται;

Καὶ ἢ μὴν γλῶττιάν γε πάντων τῶν ζώων<sup>m</sup> ἐχόντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἷαν, ἄλλοτε ἀλλαχῇ ψαύουσαν τοῦ στόματος,<sup>n</sup> ἄρθρουν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλους,<sup>o</sup> ἃ βουλόμεθα. \* \* \*

<sup>p</sup>Οὐ τοίνυν μόνον ἤρκασε τῷ θεῷ<sup>q</sup> τοῦ σώματος ἐπιμεληθῆναι,<sup>r</sup> ἀλλ' (ὅπερ μέγιστόν ἐστι) καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ<sup>s</sup> ἐνέψυσε. <sup>t</sup>Τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα<sup>u</sup> μὲν θεῶν,<sup>v</sup> τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων, ἦσθηται, ὅτι εἰσί; τί δὲ φῦλον ἄλλο, ἢ ἄνθρωποι, θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης<sup>w</sup> ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν, ἢ δίψος, ἢ ψύχη, ἢ θάλην, ἢ νόσοις<sup>x</sup> ἐπικουρῆσαι, ἢ ῥώμην ἀσκήσαι, ἢ (τὰ) πρὸς μάθησιν ἐκπονήσαι, ἢ ὅσα<sup>y</sup> ἂν ἀκούσῃ, ἢ ἰδῇ, ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνηῆσθαι;

<sup>a</sup> § 158, R. XXXIV.

<sup>b</sup> § 144, R. XVI.

<sup>c</sup> § 176, R. LIX.

<sup>d</sup> § 161, R. XXXIX.

<sup>e</sup> § 147, Obs. 2, R. 1.

<sup>f</sup> <sup>soi.</sup>

<sup>g</sup> § 172, Obs. 7, 3d.

<sup>h</sup> § 101, 1.

<sup>i</sup> § 131, Obs. 6.

<sup>j</sup> § 134, 14, Acc.

<sup>k</sup> § 152, R. XXVIII.

<sup>l</sup> § 143, R. X.

<sup>m</sup> § 144, R. XIII.

<sup>n</sup> § 149, R. XXIV.

<sup>o</sup> § 74, Obs. 5.

<sup>p</sup> § 144, R. XIV. 3.

<sup>q</sup> § 143, R. XI.

<sup>r</sup> § 148, R. XXII.

<sup>s</sup> Obs. 7, 1.

<sup>t</sup> 37, 2, & 39.



Οὐ γὰρ πάνι σοι<sup>α</sup> κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοὶ, ἄνθρωποι βιοτεύουσι, φύσει<sup>β</sup> καὶ τῇ σῶματι καὶ τῇ ψυχῇ κρατιστεύοντες, οὔτε γὰρ βοὸς ἂν ἔχων<sup>γ</sup> σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν<sup>δ</sup> πράττειν, ἃ ἐβούλετο· οἷθ' ὅνα<sup>ε</sup> χεῖρας ἔχει, ἄφρονα δ' ἐστὶ, πλεον οὐδὲν ἔχει.<sup>ς</sup> Σὺ δὲ ἀμποτιέρων<sup>ζ</sup> τῶν πλείστον<sup>η</sup> ἀξίων τετυχηκώς, οὐκ οἶμι σου<sup>ι</sup> θεοὺς ἐπιμελεῖσθαι; \* \* \*

Ἦ γὰρ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν, τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἶεσθαι οὖν χρὴ, καὶ τὴν ἐν (τῷ) παντὶ φρόνησιν τὰ πάντα,<sup>κ</sup> ὅπως ἂν αὐτῇ<sup>λ</sup> ἡδὺν ᾗ οὔτω τίθεσθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν<sup>μ</sup> ἐνθάδε, καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων<sup>ν</sup> ἐπιμελεῖσθαι.

<sup>α</sup> Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων<sup>α</sup> γιγνώσκεις τοὺς<sup>β</sup> ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος<sup>γ</sup> τοὺς ἀντιχαριζόμενους, καὶ συμβουλευόμενος<sup>δ</sup> καταμανθάνεις τοὺς φρονίμους, οὔτω καὶ τῶν θεῶν πείραν λαμβάνης<sup>ε</sup> θεραπεύων,<sup>ς</sup>—γνώσῃ τὸ θεῖον,<sup>ζ</sup> ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥςθ' ἅμα πάντα ὁρᾶν,<sup>η</sup> καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρῆναι, καὶ ἅμα πάντων<sup>ι</sup> ἐπιμελεῖσθαι αὐτούς.<sup>κ</sup>

<sup>λ</sup> Ἐμοὶ μὲν οὖν, ταῦτα λέγων,<sup>λ</sup> οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρῶντο, ἀπέχεσθαι τῶν<sup>μ</sup> ἀποσείων τε καὶ ἀδίκων καὶ αἰσχροῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν· ἐπεὶ περ ἡγήσαιντο μηδὲν<sup>ν</sup> ἂν ποτε, ὧν<sup>ξ</sup> πράττειεν, θεοὺς διαλαθεῖν.

<sup>α</sup> § 147, R. XX.

<sup>β</sup> § 157, R. XXXIII.

<sup>γ</sup> § 125, A., 3.

<sup>δ</sup> § 48 & 46, 1.

<sup>ε</sup> § 139, R. 1.

<sup>ς</sup> § 144, R. XV. 2.

<sup>ζ</sup> § 143, R. IX. 1.

<sup>η</sup> § 144, R. XIV. 1.

<sup>ι</sup> § 150, R. XXV.

<sup>κ</sup> § 134, 18.

<sup>λ</sup> § 104, 5.

<sup>μ</sup> § 134, 8 & 32.

<sup>ν</sup> § 172, Obs. 7, 1st.

<sup>ξ</sup> § 69, 2.

<sup>ο</sup> § 176, R. LIX.

<sup>π</sup> § 175, R. LVIII.

<sup>ρ</sup> § 144, R. XVI. 6, &

163.

<sup>ς</sup> § 44, 3, Obs.

## THE CHOICE OF HERCULES.

(From Book II. Chap. 1.)

—Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ<sup>α</sup> περὶ τοῦ Ἡρακλέους, (ὅπερ<sup>β</sup> δὴ καὶ πλείστοις<sup>γ</sup> ἐπιδείκνυται,) ὡς αὐτὸς περὶ τῆς ἀρετῆς ἀποφαίνεται, αὐδὲ πως λέγων, ὅσα<sup>δ</sup> ἐγὼ μέμνημαι. Φησὶ γάρ, Ἡρακλέα,<sup>ε</sup> ἐπεὶ<sup>ς</sup> ἐκ παιδῶν εἰς ἡβὴν ὥρμητο, (ἐν ᾗ οἱ τοῖοι, ἤδη αὐτοκράτορες<sup>ζ</sup> γιγνόμενοι, δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν<sup>η</sup> διὰ κακίας,) ἐξαλθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα, ὁποτέραν<sup>θ</sup> τῶν ὁδῶν ἐράσῃται.

ἌΚαὶ φανῆναι αὐτῷ δύο γυναῖκας<sup>α</sup> προΐέναι μεγάλας, τὴν μὲν ἐτέραν<sup>β</sup> εὐπρεπῆ τε ἰδεῖν<sup>γ</sup> καὶ ἐλευθέριον, φύσει<sup>δ</sup> κεκοσμημένην τὸ μὲν σῶμα<sup>ε</sup> καθαρότητι,<sup>ς</sup> τὰ δὲ ὄμματα<sup>ζ</sup> αἰδοῖ,<sup>η</sup> τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ<sup>θ</sup> τὴν δὲ ἐτέραν<sup>ι</sup> τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, ἡ κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα,<sup>κ</sup> ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ<sup>λ</sup> ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα,<sup>μ</sup> ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως<sup>ν</sup> εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, εἰς<sup>ξ</sup> ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι.<sup>ο</sup> κατασκοπεῖσθαι δὲ θαμὰ ἑαυτὴν, ἐπισκοπεῖν δὲ, καὶ εἴ τις ἄλλος αὐτὴν θεᾷται<sup>π</sup>· πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν.

Ὡς δ' ἐγένοντο πλησιαιτέρον<sup>α</sup> τοῦ Ἡρακλέους,<sup>β</sup> τὴν<sup>γ</sup> μὲν πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον<sup>δ</sup> τὴν δὲ ἐτέραν,<sup>ε</sup> ὁφθᾶσαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ,<sup>ς</sup> καὶ εἰπεῖν· Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν<sup>ζ</sup> ἐπὶ τὸν βίον τράψῃ· εἰς οὖν ἐμὲ φίλην<sup>η</sup> ποιήσῃ,<sup>θ</sup> ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενός<sup>ι</sup> ἄγευστος<sup>κ</sup> εἶσθαι, τῶν δὲ χαλεπῶν<sup>λ</sup> ἀπειρος<sup>μ</sup> διαβίωσθαι.

<sup>α</sup> 32, 4, ὅστι.<sup>β</sup> § 66, 1.<sup>γ</sup> § 152, R. XXVIII.<sup>δ</sup> § 120, I. 1. Sup. ὅσα,  
& § 131, Obs. 6.<sup>ε</sup> § 175, R. LVIII.<sup>ς</sup> § 139, R. 6.<sup>ς</sup> § 134, 18, ὁδόν.<sup>η</sup> § 168, Obs. 7, δι'.<sup>θ</sup> 87, 1.<sup>κ</sup> § 158, R. XXXIV.<sup>λ</sup> § 157, Obs. 1.<sup>μ</sup> § 143, R. XI.<sup>ν</sup> § 172, R. LIV.<sup>ο</sup> § 131, Obs. 6.<sup>π</sup> § 165, R. XLIII.<sup>ι</sup> § 168, Obs. 7, κατά.<sup>κ</sup> § 169, R. LIII.<sup>λ</sup> § 153, Obs. 5.<sup>μ</sup> § 172, Obs. 7, 1.

Ἰπρωτον μὲν γὰρ οὐ πολέμων,\* οὐδὲ πραγμάτων φροντισίς·  
 ἄλλὰ σκοπούμενος διέσση, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτόν  
 εὖροις·<sup>β</sup> ἢ τί ἂν ἰδὼνς ἢ τί ἀκούσας τερφεθείης· ἢ τίνας<sup>δ</sup>  
 ὁσφραινόμενος, ἢ ἀπτόμενος ἡσθηθείης·<sup>β</sup> τίσι δὲ παιδικαῖς· ὁμι-  
 λῶν μάλιστα ἂν εὐφρανθείης· καὶ πῶς ἂν μαλακώτατα καθέν-  
 δοις·<sup>β</sup> καὶ πῶς ἂν ἀπονώτατα τούτων· πάντων τυγχάνοις.

Ἐὰν δέ ποτε γένηται τις ὑποψία σπάνεως, ἀφ' ὧν ἔσται  
 ταῦτα, 'οὐ φόβος, μή σε ἀγάγω ἐπὶ τὸ, ποιοῦντα· καὶ ταλαι-  
 πωροῦντα τῷ σώματι καὶ τῇ ψυχῇ, ταῦτα πορίζεσθαι· ἄλλ',  
 οἷσι ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχθ-  
 ἔμενος, ὅθεν ἂν δυνατόν ἢ τι κερδᾶναι. Ἰπανταχόθεν γὰρ  
 ὠφελειῶσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω.

Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, Ὡ γύναι, ἔφη, ὄνομα<sup>α</sup> δέ  
 σοι τί ἐστιν; Ἡ δὲ, Ὅι μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Ἐν-  
 δαυμονίαν·<sup>κ</sup> οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσὶ με  
 Κακίαν.<sup>κ</sup>

Καὶ ἐν τούτῳ ἡ εἰτέρα γυνὴ προσελθοῦσα εἶπεν· Καὶ ἐγὼ  
 ἦκω πρὸς σέ, ὦ Ἡράκλειε, εἰδυῖα τοὺς<sup>ι</sup> γεννήσαντάς σε, καὶ τὴν  
 φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθεῖν· ἐξ ὧν ἐλπίζω, εἰ  
 τὴν πρὸς ἐμέ ὁδὸν τράποιω, 'σφόδρ' ἂν σε<sup>μ</sup> τῶν καλῶν καὶ σεμ-  
 νῶν ἐργάτης<sup>ν</sup> ἀγαθὸν γενέσθαι, καὶ ἐμέ<sup>ν</sup> ἔτι πολὺν ἐντιμωτέραν,  
 καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι. Οὐκ ἔξαπατήσω δέ  
 σε προοιμίῳ· ἡδονῆς, ἀλλ', ἵ<sup>ο</sup> ἥπερ οἱ θεοὶ διέθεσαν, τὸ ὕψτα  
 διηγῆσομαι μετ' ἀληθείας.

Τῶν<sup>ο</sup> γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου<sup>ρ</sup> καὶ  
 ἐπιμελείας θεοὶ<sup>ι</sup> διδόασιν ἀνθρώποις· ἀλλ', εἴτε τοὺς θεοὺς  
 ἴλεως εἶναι σοι βούλει, θεραπευτέον<sup>α</sup> τοὺς θεοὺς· εἴτε ὑπὸ  
 φίλων ἐθέλεις ἀγαπᾶσθαι τοὺς φίλους εὐεργετητέον<sup>α</sup>· εἴτε ὑπὸ  
 τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελιγέτον<sup>α</sup>· εἴτε  
 ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ<sup>η</sup> θανμάζεσθαι,<sup>ι</sup> τὴν

<sup>α</sup> § 144, R. XIV. 1.

<sup>β</sup> § 172, 2, II. 2d.

<sup>γ</sup> 104, 5.

<sup>δ</sup> § 144, R. XIII.

<sup>ε</sup> § 148, R. XXIII.

2, (1).

<sup>ς</sup> § 144, R. XV. 2.

<sup>ζ</sup> 44, 1.

<sup>η</sup> 58, 2.

<sup>ι</sup> § 146, Obs. 1.

<sup>κ</sup> § 153, Obs. 5.

<sup>λ</sup> § 134, 11, parents.

<sup>μ</sup> § 175, R. LVIII.

<sup>ν</sup> § 139, R. 6.

<sup>ξ</sup> § 143, R. X.

<sup>ρ</sup> § 165, R. XLIII.

<sup>σ</sup> 116, 2.

Ἑλλάδα πειρατέον· εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι βούλει καρπὸν ἀφθόγουν, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶε δεῖν πλουτεῖσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμον ὀρμᾶς αὖξισθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν,<sup>1</sup> καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν<sup>2</sup> ἐπισταμένων μαθητέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον·<sup>3</sup> εἰ δὲ καὶ τῷ σώματι<sup>4</sup> βούλει δυνατὸς εἶναι, τῇ γνώμῃ<sup>5</sup> ὑπηρετεῖν ἐθιστέον· τὸ σῶμα, καὶ γυμνασιέον· σὺν πόνοις καὶ ἰδρώτι.

Καὶ ἡ Κακία ὑπολαβούσα εἶπεν, (ὥς φησι Πρόδικος·) Ἐνοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν<sup>6</sup> ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι<sup>7</sup> αὐτὴ διηγείται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδόν<sup>8</sup> ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.

Καὶ ἡ Ἀρετὴ εἶπεν· Ὡς τλήμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ἢ τις<sup>9</sup> οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι,<sup>1</sup> πάντων<sup>2</sup> ἐμπίπλασαι· πρὶν μὲν πεινῆν,<sup>3</sup> ἐσθίουσα,<sup>4</sup> πρὶν δὲ διψῆν,<sup>5</sup> πίνουσα·<sup>6</sup> καὶ ἵνα μὲν ἡδέως φάγῃς, ὀψοποιοὺς μηχανωμένη·<sup>7</sup> ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς<sup>8</sup> παρασκευάζῃ, καὶ τοῦ θέρους χιόνα περιθέουσα<sup>9</sup> ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλῖνας, καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ<sup>10</sup> ποιεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν,<sup>11</sup> ὃ τι ποιῇς, ὑπνον ἐπιθυμεῖς. Οὕτω γὰρ παιδεύεις τοὺς σαυτῆς φίλους, τῆς μὲν σνκτὸς<sup>12</sup> ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον<sup>13</sup> κατακοιμίζουσα.

Ἄθάνατος δὲ οὔσα, ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων<sup>14</sup> ἡδίστου ἀκούσματος,<sup>15</sup> ἐπαίον·<sup>16</sup> σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεά-

<sup>1</sup> 116, 2.<sup>2</sup> 33, Exc. 3.<sup>3</sup> 134, 8 & 32.<sup>4</sup> 157, R. XXXIII.<sup>5</sup> 148, Obs. 7, 3.<sup>6</sup> 152, R. XXVIII.<sup>7</sup> 168, Obs. 7, *id.*<sup>8</sup> § 135, 7, end.<sup>9</sup> 176, R. LIX.<sup>10</sup> 144, R. XVI.<sup>11</sup> § 98, Obs. 2.<sup>12</sup> 100, 1.<sup>13</sup> § 40, 1.<sup>14</sup> 88, 4.<sup>15</sup> § 144, R. XIV.<sup>16</sup> 16, *μέρος*.<sup>17</sup> § 143, R. X.<sup>18</sup> § 143, R. IX.<sup>19</sup> § 129, R. I.



## EXPEDITION OF CYRUS.

[FROM XENOPHON'S ANABASIS, BOOK I.]

## CHAP. I.

*The Cause of the Expedition, and the Assembling of the Army at Sardis.*

ἸΔαρείον καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος<sup>α</sup> μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἡσθένει Δαρείος, καὶ ὑπόπτει τελευτῇ τοῦ βίου, ἐβούλετο τῶν παίδων ἀμφοτέρω παρῆναι· Ὁ μὲν οὖν πρεσβύτερος παρὼν<sup>α</sup> ἐτύγχανε· Κῦρον δὲ μεταπέμπετο ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην<sup>α</sup> ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. Ἀναβαίνει<sup>α</sup> οὖν ὁ Κῦρος, λαβὼν Τισσαφέρην ὡς φίλον· καὶ, τῶν Ἑλλήνων δὲ ἔχων ὁπλίτας, ἀνέβη, τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παράσιον.

Ἐπειδὴ δὲ ἐτελεύτησε Δαρείος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβάλλει<sup>α</sup> τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλευόμενος αὐτῷ. Ὁ δὲ πείθεται<sup>α</sup> τε καὶ συλλαμβάνει Κῦρον, ὡς ἀποκτενῶν<sup>α</sup> ἢ δὲ μήτηρ, ἐξαίτησάμενη αὐτὸν, ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. Ὁ δ', ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευέται, ὅπως μήποτε ἐτιέσται<sup>α</sup> ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει<sup>α</sup> ἀντ' ἐκείνου. Παρυσάτις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον, ἢ τὸν βασιλεύοντα Ἀρταξέρξην. Ὅστις δ' ἀφικνεῖτο τῶν<sup>α</sup> παρὰ βασιλείας πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀνεπέμπετο, ὥςθ' ἑαυτῷ μᾶλλον φίλους εἶναι, ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων<sup>α</sup> ἐπεμελεῖτο, ὡς πολεμεῖν τε ἱκανοὶ εἴησαν, καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. Τὴν δὲ Ἑλληνικὴν

<sup>α</sup> § 144, R. XII.<sup>α</sup> § 132, 1.<sup>α</sup> 97, 3.<sup>α</sup> 107, 4.<sup>α</sup> § 142, R. V.<sup>α</sup> § 153, Obs. 5.<sup>α</sup> § 135, 7.<sup>α</sup> § 76, Obs. 1.<sup>α</sup> 102, 4.<sup>α</sup> 106, 3.<sup>α</sup> 77, 1, & ref.<sup>α</sup> § 148, Obs. 7, 2.<sup>α</sup> 32, 4, δυνων, &<sup>α</sup> § 143, R. X.<sup>α</sup> § 144, R. XIV.

δύναμιν ἤθροιζεν, ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλεία. — Ὅτε οὖν ἐποιεῖτο τὴν συλλογὴν, ὅπόσους εἶχε φύλακας<sup>β</sup> ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις<sup>γ</sup> ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους, ὅτι πλείστους καὶ βελτίστους, ὥς ἐπιβουλευόντος Τισσαφέρνης<sup>δ</sup> ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνης τὸ ἀρχαῖον,<sup>ε</sup> ἐκ βασιλείως δεδομένα· τότε δ' ἀπίσθησαν πρὸς Κῦρον πᾶσαι, πλην Μιλήτου.<sup>ς</sup> Ἐν Μιλήτῳ δ' ὁ Τισσαφέρνης, προαισθόμενος τὰ αὐτὰ ταῦτα βουλευόμενος, [ἀποστήναι πρὸς Κῦρον,] τοὺς μὲν<sup>ζ</sup> ἀπέκτεινε, τοὺς δ' ἠξέβαλεν. Ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. — Αὕτη οὖν ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἄθροίζειν<sup>η</sup> στρατεύμα. Πρὸς δὲ βασιλεία πέμπων, ἠξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς<sup>θ</sup> οὐκ ἤσθάνετο, Τισσαφέρνην<sup>ι</sup> δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδεν ἤχθετο αὐτῶν<sup>κ</sup> πολεμοῦντων· καὶ γὰρ ὁ Κῦρος ὁ ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν ὁ Τισσαφέρνης ἐτύγγανε<sup>λ</sup> ἔχων.<sup>ο</sup>

Ἄλλο δὲ στρατεύμα συνελέγετο αὐτῷ<sup>π</sup> ἐν Χερρόνησῳ, ἡ τῇ καταντιπείρας Ἀβύδου, τόνδε τὸν τρόπον.<sup>ρ</sup> — Κλέαρχος ἦν Λακεδαιμόνιος, ἡ φυγᾶς.<sup>σ</sup> τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ ἡ μυρίους δαρεικόνες. Ὁ δὲ λαβὼν τὸ χρυσίον, στρατεύμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνησου ὁρμώμενος, τοῖς Θραξί· τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ὡφέλει τοὺς Ἕλληνας· ὥστε

<sup>α</sup> 81, 1.

<sup>β</sup> § 153, Obs. 5.

<sup>γ</sup> 71, 5.

<sup>δ</sup> 113, 2, & ref.

<sup>ε</sup> § 148, R. XXIII.

<sup>ς</sup> 2, (2).

<sup>ζ</sup> § 131, Obs. 6.

<sup>η</sup> § 165, R. XLIII.

<sup>θ</sup> § 134, 19.

<sup>ι</sup> § 148, R. XXI.

<sup>κ</sup> § 173, R. LV. &

Obs. 2.

<sup>λ</sup> § 154, R. XXXI.

<sup>μ</sup> § 144, R. XIV.

<sup>ν</sup> 44, 2.

<sup>ξ</sup> 107, 5.

<sup>ο</sup> § 154, R. XXXI.

<sup>π</sup> § 148, Obs. 7, κατὰ.

<sup>ρ</sup> § 134, 8, & 32.

καὶ χρήματα συνεβάλλοντο αὐτῷ,· εἰς τὴν τροφὴν τῶν στρατιω-  
τῶν, αἱ Ἑλλησποντικαὶ πόλεις ἐκοῦσαι.<sup>1</sup> 'Τοῦτο δ' αὖ οὕτω  
τροφόμενον ἐλάνθανεν· αὐτῷ τὸ στράτευμα. Ἀρίστιππος δὲ ὁ  
Θετταλὸς ἑτέγγαγε ξένος ὢν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν  
οἴκοι ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖται·  
αὐτὸν εἰς· διςχιλίους ξένους, καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω  
περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν.<sup>2</sup> 'Ο δὲ Κῦρος δίδωσιν  
αὐτῷ εἰς· τετρακισχιλίους, καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται  
αὐτοῦ,<sup>3</sup> 'μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν·  
ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάν-  
θανεν· αὐτῷ ττροφόμενον στράτευμα. Πρόξενον<sup>4</sup> δὲ τὸν Βοιω-  
τιον, φίλον ὄντα αὐτῷ, ἐκέλευσε, λαβόντα ἄνδρας ὅτι πλείστους,  
παραγενέσθαι, 'ὥς ἐπὶ Πεισίδας βουλόμενος στρατεύεσθαι, ὡς  
πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνε-  
τον<sup>5</sup> δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιοῦ, ἕξοντας  
ὅστας καὶ τούτους, ἐκέλευσε<sup>6</sup> ἄνδρας λαβόντας ἔλθειν ὅτι πλείσ-  
τους, ὡς πολεμήσων Τισσαφέρνη σὺν τοῖς φηγάσι τῶν Μιλη-  
σίων. Καὶ ἐποιοῦν οὕτως οὗτοι.

## CHAP. II.

*The Army being collected, commences its march.*

'Ἐπεὶ δ' ἰδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρό-  
φασιν ἐποιεῖτο, ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν  
ἐκ τῆς χώρας· καὶ ἀθροίζει 'ὥς ἐπὶ τούτους τό τε βαρβαρικὸν  
καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε  
Κλεάρχῳ,<sup>1</sup> 'λαβόντι, ἥκειν, ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ  
Ἀριστίππῳ, 'συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς  
ἑαυτὸν, ὃ<sup>2</sup> εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ  
προειστήκει<sup>3</sup> τοῦ ἐν ταῖς πόλεσι ξενικοῦ,<sup>4</sup> ἥκειν παρήγγειλε, λα-

<sup>1</sup> § 152, R. XXVIII.

<sup>2</sup> 18, 3.

<sup>3</sup> 107, 1.

<sup>4</sup> § 153, R. XXIX.

<sup>5</sup> § 124, 6, about.

<sup>6</sup> § 144, R. XVII. 6.

<sup>7</sup> § 148, Obs. 7. Etc.

<sup>8</sup> 117, 47

<sup>9</sup> § 175, R. LVIII.

<sup>10</sup> § 175. Obs. 2.

<sup>11</sup> 42, 1.

<sup>12</sup> § 144, R. XVII. 4.



βόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ εἶχαν τὰς ἀκροπόλεις φυλάττειν.\* Ἐνάλυσεν δὲ καὶ τοὺς Μίλητον πολιορκουντας· καὶ τοὺς φηγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξαιεν,<sup>β</sup> ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν· παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδα. Ὅι δὲ ἠδέως ἐπείθοντο· (ἐπίστευον γὰρ αὐτῷ·) καὶ λαβόντες τὰ ὅπλα, πρὸς ἤσαν εἰς Σάρδεις. Ξενίας μὲν δὴ, <sup>γ</sup> τοὺς ἐκ τῶν πόλεων λαβὼν, παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχίλους· Προξένος δὲ παρὴν, ἔχων<sup>δ</sup> ὀπλίτας μὲν εἰς πεντακοσίους καὶ χίλους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων<sup>δ</sup> χίλους· Σωκράτης δὲ ὁ Ἀχαιὸς, ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς, εἰς ἑπτακοσίους ἔχων ἄνδρας, παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρης δὲ, κατανοήσας ταῦτα, <sup>ε</sup> καὶ μεῖζονα ἡγησάμενος εἶναι, ἢ ὡς ἐπὶ Πεισίδας, τὴν παρασκευὴν, πορεύεται ὡς βασιλεῖα, ἣ ἐδύνατο τάχιστα, ἱππέας ἔχων<sup>δ</sup> ὡς πεντακοσίους. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέργους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

· Ὁ Κύρος δὲ ἔχων, οὓς εἶπον, ὥρματο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας, ἵσταθμὸν<sup>ς</sup> τρεῖς, <sup>ζ</sup> παρασάγγας<sup>ς</sup> εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ αὐτοῦ δύο πλῆθρα· <sup>ς</sup> γέφυρα δὲ ἐπὴν ἔξενγμένη πλοίοις<sup>ς</sup> ἑπτὰ. Τούτου διαβὰς, ἐξελαύνει διὰ Φρυγίας, σταθμὸν<sup>ς</sup> ἓνα παρασάγγας ὀκτώ, εἰς Κολοσσάς, <sup>ι</sup> πόλιν οἰκουμένην,<sup>ι</sup> εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας<sup>ς</sup> ἑπτὰ· καὶ ἦκει Μένων ὁ Θετταλὸς, <sup>ιι</sup> ἔχων ὀπλίτας χίλους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυθίους. Ἐντεῦθεν ἐξελαύνει σταθμὸν τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. \* \* \*

\* 85, 6.

<sup>β</sup> § 101, 1.

<sup>γ</sup> 117, 47.

<sup>δ</sup> 102, 4.

• § 144, R. XII. &

32. Also § 134, 8.

<sup>ι</sup> § 148, R. XXII.

<sup>ς</sup> § 161, R. XXXVIII.

<sup>β</sup> § 158, R. XXXIV.

<sup>ι</sup> 99.

<sup>ς</sup> § 160, R. XXXVI.

## CHAP. VI.

*The Trial and Death of Orontes.*

<sup>1</sup>Ἐντεῦθεν προϋόντων, αἰφαινετο ἵχνη ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι βροῦντες ἔκαιον καὶ χιλόν, καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ, Πέρσης ἀνὴρ, γένει β τε προσήκων βασιλεῖ, καὶ β τὰ πολεμικὰ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλευε Κύρῳ, α καὶ πρόσθεν πολεμήσας. Καταλλαγεῖς δὲ οὗτος Κύρῳ, β εἶπεν, εἰ ἀντὶ δοίῃ ἱππέας χιλίους, β ὅτι τὸν προκατακαίοντα ἱππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ καλύσειε τοῦτ' καίειν ἐπιόντας, καὶ ποιήσειεν, β ὥστε μήποτε δύνασθαι αὐτούς, β ἰδόντας τὸ Κύρου στρατεύμα, βασιλεῖ διαγχεῖλαι. Τῷ δὲ Κύρῳ β ἀκούσαντι ταῦτα ἰδοῦκε ὠφέλιμα εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγέμων. β

Ὁ δὲ Ὁρόντης, νομίσας ἐτοιμοὺς αὐτῷ εἶναι τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἡξοι β ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνὴν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν β φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς φέτο· ὁ δὲ λαβὼν, Κύρῳ δεικνυσιν. β Ἀναγνούς δὲ αὐτὴν ὁ Κῦρος, συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν αὐτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν β περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς β ἐκέλευεν ὀπλίτας ἀγαγεῖν, β τούτους β δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς β τριςχιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἰσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ β καὶ τοῖς ἄλλοις β ἰδοῦκε β προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. β Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν

α 112, 4.

β 157, R. XXXIII.

γ 146, Obs. 1.

δ 148, R. XXIII. 2, (2).

ε 148, R. XXIII. 2, (1).

ζ 101, 1.

ε § 144, R. XVI. 5.

ζ § 173, R. LV.

η § 175, R. LVIII.

θ 55, 2.

ι § 143, R. X.

κ § 130, Obs. 1, 2d.

λ 32, 4, Obs. 6.

μ τιν.

ν § 125, ὡς, 9.

ξ § 54 &amp; 55, &amp;

ο § 149, R. XXIV.

τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ Κῦρος ἄρχειν τοῦ λόγου ὧδε·

“Παρακάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δικαιοτάτον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω<sup>α</sup> περὶ Ὀρόντου τουτουί.<sup>β</sup> Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι· ἐπεὶ δὲ, ταχθεὶς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοὶ, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προςπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ<sup>γ</sup> τοῦ πρὸς ἐμὲ πολέμου<sup>δ</sup> πανάσασθαι, —καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.” Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὃ τι σε ἡδίκησα;—Ὁ δὲ ἀπεκρίνατο, ὅτι οὐ. Πάλιν ὁ Κῦρος ἠρώτα·—Ὀυκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν<sup>ε</sup> ὑπ’ ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσούς, κακῶς<sup>ς</sup> ἐποίησ τὴν ἐμὴν χώραν, ὃ τι<sup>ζ</sup> ἐδύνω;—Ἐφη ὁ Ὀρόντης·—Ὀυκοῦν, ἔφη ὁ Κῦρος, ὁπότ’ αὐτὸς ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν, μεταμέλειν τέ σοι ἔφησθα,<sup>η</sup> καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ’ ἐμοῦ;—Καὶ ταυτ’ ὁμολογεῖ ὁ Ὀρόντης.—Τί<sup>θ</sup> οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ’ ἐμοῦ, τῶν τοτρίτον ἐπιβουλευόν μοι φανερός<sup>ι</sup> γέγονας;—Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν<sup>ι</sup> ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν·—Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικός<sup>κ</sup> εἶναι;—Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης.—Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος·—<sup>β</sup>Ἐτι οὖν ἂν γένοιο τῶ ἐμῷ ἀδελφῷ<sup>λ</sup> πολέμιος, ἐμοὶ<sup>μ</sup> δὲ καὶ φίλος καὶ πιστός;—Ὁ δὲ ἀπεκρίνατο, ὅτι—οὐδ’, εἰ γιγνώμη<sup>ν</sup>, ὦ Κῦρε, σοὶ γ’ ἂν ἔτι ποτὲ δόξαιμι.<sup>ξ</sup>

Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν·—Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν<sup>ο</sup> δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι<sup>π</sup> γνώμη<sup>ν</sup>, ὃ τι σοὶ δοκεῖ.—Κλέαρχος δὲ εἶπε τάδε·—Συμβουλευώ ἐγὼ, <sup>ι</sup>τὸν ἄνδρα τουτον<sup>ρ</sup> ἐκποδῶν ποιῆσθαι ὡς τάχιστα· ὡς μηκέτι δέοι<sup>ς</sup> τουτον φυλάττεσθαι, ἀλλὰ

<sup>α</sup> § 131, Obs. 4.

<sup>β</sup> 79.

<sup>γ</sup> § 65, 2.

<sup>δ</sup> § 149, R. XXIV.

<sup>ε</sup> § 144, R. XVI. 5.

<sup>ς</sup> § 157, Obs. 1.

<sup>ζ</sup> § 153, Obs. 1.

<sup>η</sup> § 102, Table.

<sup>θ</sup> § 175, Obs. 4.

<sup>ι</sup> § 175, Obs. 5.

<sup>κ</sup> § 147, R. XX.

<sup>λ</sup> § 172, Obs. 7, 3d.

<sup>μ</sup> § 143, R. X.

<sup>ν</sup> § 176, Obs. 2.

<sup>ξ</sup> § 175, R. LVIII.

<sup>ο</sup> § 149, Exc. II. ἡμᾶς.

σχολή ἡμῖν,<sup>a</sup> 'τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθελόντας φίλους τούτους εὖ ποιῆν.<sup>b</sup> Ταύτη δὲ τῇ γνώμῃ<sup>c</sup> ἔφη καὶ τοὺς ἄλλους προσθίσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου, ἑλάβοντο τῆς ζώνης<sup>d</sup> τὸν Ὀρόντην, ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξῆγον αὐτὸν, οἷς<sup>e</sup> προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν, οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτα<sup>f</sup> σκηπὴν εἰσῆλθῃ, τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων,<sup>g</sup> μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην, οὔτε τεθνεῶτα<sup>h</sup> οὐδεὶς<sup>i</sup> πώποτε εἶδεν, οὐδ', ὅπως ἀπέθανεν, οὐδεὶς εἰδώς· ἔλεγεν· εἰκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

## CHAP. VII.

*Approach of the Enemy—Preparation for Battle.*

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας, σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ, περὶ μέσας νύκτας·—ἰδόνκει γὰρ, εἰς τὴν ἐπιούσαν ἔω ἤξειν βασιλεία<sup>a</sup> σὺν τῷ στρατεύματι μαχομένον<sup>b</sup>—καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως<sup>c</sup> ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου.<sup>d</sup> Αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἀντόμολοι παρὰ μέγαλον βασιλέως ἤκοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασιλείας στρατιᾶς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγὸν καὶ λοχαγὸν τῶν Ἑλλήνων, συνεβουλευέτο τε, πῶς ἂν τὴν μάχην ποιοῖτο,<sup>e</sup> καὶ αὐτὸς παρήνει θαρρόνων τοιᾶδε· “Ὡ ἄνδρες Ἕλληες, οὐκ ἀνθρώπων<sup>f</sup> ἀπορῶν βαρβάρων συμμαχὸν ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων<sup>g</sup> ὑμᾶς εἶναι, διὰ τοῦτο προσελαβον. Ὅπως οὖν ἔσεσθε ἄνδρες

<sup>a</sup> § 148, R. XXI.<sup>b</sup> § 153, Obs. 1.<sup>c</sup> § 152, R. XXVIII.<sup>d</sup> § 156, R. XXXII.<sup>e</sup> § 154, R. XXXI.<sup>f</sup> § 16, Obs. 1.<sup>g</sup> § 143, R. X.<sup>h</sup> § 101, 7, Attic.<sup>i</sup> § 167, R. XLVI.<sup>j</sup> § 105, 1.<sup>k</sup> § 175, R. LVIII.<sup>l</sup> § 106, 2.<sup>m</sup> § 144, R. XVII. 3.<sup>n</sup> § 172, R. LIV.<sup>o</sup> § 144, R. XVI.<sup>p</sup> § 143, R. XI.

ἄξιοι τῆς ἐλευθερίας, ἥς κέκτησθε, καὶ ὑπὲρ ἥς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἂντι ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. Ὅπως δὲ εἰδῆτε, εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς διδάξω.—Τὸ μὲν πληθὺς πολὺν, καὶ πολλῇ κρानγῇ ἐπιάσιν· ἂν δὲ ταῦτα ἀνάσχησθε, ἑτάλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἷους ἡμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἶκαδε βουλόμενον ἀπιέναι τοῖς οἶκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντι τῶν οἶκοι.

Ἐσταῦθα Γαυλίτης παρῶν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· “Καὶ μὴν, ὦ Κύρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ τῶν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου τοῦ προσιόντος ἂν δ' εὖ γένηται τι, οὐ μεμνησθαι σε· ἐνιοὶ δὲ, οὐδ', εἰ μέμφοι τε καὶ βούλοιτο, δύνασθαι ἂν ἀποδοῦναι, ὅσα ὑπισχνῇ.” Ἀκούσας ταῦτα ἐλεξεν ὁ Κύρος· “Ἄλλ' ἔστι μὲν ἡμῶν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρώα, πρὸς μὲν τὴν μεσημβρίαν, μέχρις οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν οἱ ἄνθρωποι· πρὸς δὲ ἄρκτον, μέχρις οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπείνουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἦν δ' ἡμεῖς νικήσωμεν, ὑμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω, ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.” Οἱ δὲ ταῦτα ἀκούσαντες, αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξηγγέλλον. Εἰσέησαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινες, ἀξιούντες εἰδέναι, εἰ σφίσιν ἔσται, εἰς κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. Παρεκλεόντο δ' αὐτῷ πάντες, ὅσοι περ' διελέγοντο, μὴ μάχεσθαι,

• § 143, R. IX. 1.

• § 135, 9.

• § 112, IX.

• 42, 1, & 44.

• 112, 1.

• § 143, R. X.

• § 147, Obs. 2, R. I.

• & 32, 4, Obs.

• 32, 4, Obs. ὄντων

• & ὄντων.

• 89, 5. Sup. εἰ.

• 38, πάντα.

• § 148, R. XXI.

• § 165, R. XLIII.

• § 149, Exc. II.

• 64, Obs. 2, 3.

• 64, Obs. 2, 3.

• § 112, II. Attic im-

perf.

• 37, 3.

ἀλλ' ὀπισθεν ἑαντῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο Κῦρον· Ὅϊσι γάρ σοι, ὦ Κῦρ, μαχεῖσθαι τὸν ἀδελφόν; Ἡ δὲ Αἴ', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστὶ παῖς, καὶ ἐμὸς ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

Ἐσταῦθα δὴ, ἔν τῃ ἐξοπλισίᾳ, ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ διχίλιοι καὶ τετρακόσιοι· τῶν δὲ μετὰ Κῦρον βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἅμφι τὰ εἴκοσι. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι γὰρ ἦσαν ἑξακισχίλιοι ἰππεῖς, ὧν Ἄρταγέρσης ἦρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἑκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑννεήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὕστέρησε τῆς μάχης ἡμέρας<sup>α</sup> πέντε, ἐκ Φοινίκης ἐλαύνων. Ταῦτα δὲ ἡγγέλλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἡγγέλλον. Ἐνταῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι· παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧτετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ, βαθεῖα, τὸ μὲν εὖρος<sup>β</sup> ὀργυαί<sup>γ</sup> πέντε, τὸ δὲ βάθος<sup>δ</sup> ὀργυαί<sup>ε</sup> τρεῖς. Παρετέτατο δὲ ἡ τάφρος ἄνω, διὰ τοῦ πεδίου, ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδιάς τείχους.<sup>ς</sup> Ἐνθα δὴ εἰσὶν αἱ διώρυχες ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσai· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος<sup>ζ</sup> πλεθριαῖαι,<sup>η</sup> βαθεῖαι δὲ ἰσχυραῖς, καὶ πλοῖα<sup>θ</sup> πλεῖ ἐν αὐταῖς

<sup>α</sup> § 165, R. XLIII.

<sup>β</sup> § 144, R. XVII. 1.

<sup>γ</sup> 25, 2.

<sup>δ</sup> § 160, R. XXXVI.

<sup>ε</sup> § 143, R. X.

<sup>ς</sup> § 158, R. XXXIV.

<sup>ζ</sup> 13, Obs. 6.

<sup>η</sup> 50, Obs. 2, η.

<sup>θ</sup> § 139, R. 6.

<sup>ι</sup> § 165, R. XLIII.

<sup>κ</sup> § 139, R. 1.

σπαργα· εἰςβάλλουσι δὲ εἰς τὸν Εὐφράτην· διαλείπονται δὲ ἐκάστη παρασάγγην· γέφυραι δὲ ἴππειαι.

Ἦν δὲ παρ' αὐτὸν τὸν Εὐφράτην πάροδος στετὴ, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν<sup>α</sup> τὸ εὖρος· Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιῷ ἂντι ἐρύματος, ἐπειδὴ πυνθάνεται Κύρον προσελάνθοντα. Ταύτην δὲ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου.<sup>β</sup> Ταύτη μὲν οὖν τῇ ἡμέρᾳ<sup>γ</sup> οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵκη πολλά. Ἐνταῦθα Κύρος Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ θαρκεῖνους τριςχιλίους, ὅτι τῇ ἐνδεκάτῃ<sup>δ</sup> ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνύμετος εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται· δέκα ἡμερῶν.<sup>ε</sup> Κύρος δ' εἶπεν,— Οὐκ ἄρα ἐτι μαχεῖται, εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται· ἂν δ' ἀληθεύσης, ὑπισχνούμαί σοι δέκα τάλαντα.—Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύμα διαβυίνειν, ἔδοξε καὶ Κίρῳ<sup>ς</sup> καὶ τοῖς ἄλλοις ἀπεγνῶναι τοῦ μαχεῖσθαι· ὥστε τῇ ὑστεραίᾳ<sup>δ</sup> Κύρος ἐπορεύετο ἡμελημένως μᾶλλον. Τῇ δὲ τρίτῃ<sup>ε</sup> ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὀπλων<sup>ι</sup> τοῖς στρατιώταις<sup>κ</sup> πολλὰ ἐπὶ ἀμαξῶν καὶ ὑποζυγίων ἦγετο.

## CHAP. VIII.

### *The Battle—Death of Cyrus.*

Καὶ ἦδη τε ἦν ἂμφι ἀγορὰν πλήθουσιν, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύσειν, ἥνικα Παταγύας, ἀνὴρ Πέρσης, τῶν<sup>ι</sup> ἂμφι Κύρον πιστῶν, προφαίνεται ἐλαύνων κατὰ κράτος ἰδροῦντι τῷ ἵππῳ<sup>κ</sup> καὶ εὐθὺς πᾶσιν, οἷς ἐνετίγχανεν, ἔβδα

<sup>α</sup> § 165, XLIII.

<sup>β</sup> § 142, R. VII.

<sup>γ</sup> § 157, Obs. 1.

<sup>δ</sup> § 160, R. XXXVI.

<sup>ε</sup> & 16, ἡμέρα.

<sup>ς</sup> § 101, Obs. 2, (1).

<sup>τ</sup> § 160, Obs. 2.

<sup>θ</sup> § 149, R. XXIV.

<sup>ι</sup> § 144, R. XVI. 8.

<sup>κ</sup> § 143, R. X.

<sup>λ</sup> § 146, Obs. 1.

<sup>μ</sup> § 143, R. X. Obs. 4.

<sup>ν</sup> § 158, R. XXXIV.

καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῶν προσέρχεται, ὡς εἰς μάχην παρῆσκενασμένος. Ἐνθα δὲ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἰδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἁτάκτοις σφίσιν<sup>α</sup> ἐπιπαισῖσθαι. Καὶ Κύρος τε, κατακηδήσας ἐκ τοῦ ἄρματος, τὸν θώρακα ἐνδύ, καὶ ἀναβάς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις<sup>β</sup> πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἐαυτοῦ τάξιν ἕκαστον.<sup>γ</sup> Ἐνθα δὲ σὺν πολλῇ σπουδῇ καθίσταντο, Κλίσαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῇ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μίτων δὲ, καὶ τὸ στρατεύμα, τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ. Τοῦ δὲ βαρβαρικοῦ, ἵππεις μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλίσαρχον ἕστασαν ἐν τῇ δεξιᾷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῇ εὐωνύμῳ, Ἀριαῖός τε ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. Κύρος δὲ, καὶ ἵππεις μετ' αὐτοῦ ἑξακόσιοι, κατὰ τὸ μέσον, ὀπλισμένοι θώραξι<sup>δ</sup> μεγάλῳ, καὶ παραμυριδίοις, καὶ κράτεσι πάντες, πλην Κύρου.<sup>ε</sup> Κύρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς<sup>ς</sup> ἐν τῇ πολέμῳ διακινδυνεύειν. Οἱ δ' ἵπποι ἅπαντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵπποις Ἑλληνικάς.

Καὶ ἦδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς<sup>ζ</sup> ἦσαν οἱ πολέμοι· ἤνίκα δὲ δεῖλῃ ἐγένετο, ἐφάνη κοριορτὸς ὥσπερ τεφελή ληνκῇ, χρόνῳ<sup>η</sup> δὲ οὐ συχνῷ ὕστερον, ὥσπερ μελανία τις<sup>θ</sup> ἐν τῷ πεδίῳ ἱππολύ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. Καὶ ἦσαν ἵππεις μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· (Τισσαφέρτης ἐλέγετο τούτων ἄρχειν·) ἐχόμενοι δὲ τούτων γερόφοροι· ἐχόμενοι δὲ ὀπλίται<sup>ι</sup> σὺν ποδήρεσι ξυλίναις ἀσπίσιν· (Αἰγύπτιοι<sup>κ</sup> δὲ οὗτοι ἐλέγοντο εἶναι·) ἄλλοι δ' ἵππεις, ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη,

<sup>α</sup> § 169, R. LIII.<sup>δ</sup> § 158, R. XXXIV.<sup>ε</sup> § 160, Obs. 2.<sup>β</sup> § 152, Obs. 1.<sup>ς</sup> 32, 4, *δρακ.*<sup>θ</sup> § 133, 10.<sup>γ</sup> § 131, Exc. 7.<sup>η</sup> § 40, 2.<sup>ι</sup> § 130, R. 6.



ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. Πρὸ δ' αὐτῶν, ἄρματα ἑαλεῖποντα συχνὸν ἀπ' ἀλλήλων, τὰ δρεπανηφόρα<sup>α</sup> λεγόμενα· εἶχον δὲ τὰ δρέπανα ἕκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δέφοις εἰς γῆν βλέποντα, ὥς<sup>β</sup> διακόπτειν, ὅτῳ<sup>γ</sup> ἐντύχοιεν. Ἡ δὲ γνώμη ἦν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων καὶ διακοψόντων. Ὁ μὲντοι Κῦρος εἶπεν, ὅτε καλίστας παρεκελεύετο τοῖς Ἑλλήσι, τὴν κραυγὴν τῶν βαρβάρων ἀνασχέσθαι, ἐπενέσθῃ τούτῳ· οὐ γὰρ κραυγῇ,<sup>δ</sup> ἀλλὰ σιγῇ ὥς ἀνυστὸν, καὶ ἡσυχῇ, ἐν ἴσῳ καὶ βραδείῳς προσήεσαν. Καὶ ἐν τούτῳ, Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἐρμηνεῖ, καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν<sup>ε</sup> τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη·<sup>ς</sup> καὶ τοῦτο, εἶπῃ, νικῶμεν, <sup>π</sup>πάνθ' ἡμῖν πεποδῆται. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος, <sup>κ</sup>καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου<sup>ι</sup> βασιλέα, (τοσοῦτῳ γὰρ πλήθει περιῆν βασιλεὺς, ὥς τε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου<sup>ι</sup> ἔξω ἦν,) ἀλλ' ὁμως ὁ Κλέαρχος οὐκ ἠθέλησεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρα, φοβούμενος μὴ<sup>β</sup> κυκλωθεῖν ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ<sup>ι</sup> μέλοι, ὅπως καλῶς ἔχοι.<sup>μ</sup>

Καὶ, ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει· τὸ δ' Ἑλληνικόν, <sup>α</sup>αὐτ' ἐτι ἐν τῷ αὐτῷ μένῳ, συντάττετο ἐκ τῶν ἐτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων <sup>ο</sup>οὐ πάντῃ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεαῖτο ἐκατέρωθεν ἀποθῆναι, τοὺς τε πολεμίους ἀποβλέπων, τοὺς τε φίλους. <sup>ι</sup>Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὥς<sup>β</sup> συναγῆσαι, ἤρετο, εἴ τι παραγγέλλοι.<sup>γ</sup> Ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι<sup>δ</sup> τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἴη.<sup>ε</sup> Ταῦτα δὲ λέγων, θορόβου<sup>ς</sup> ἤκουσε διὰ τῶν τάξεων ἰόν-

<sup>α</sup> § 134, 8 & 32.

<sup>β</sup> § 139, R. 6.

<sup>γ</sup> § 176, R. LIX.

<sup>δ</sup> § 70, Obs. 2, Attic.

37, 1, &

§ 148, Obs. 7, 5.

<sup>ε</sup> § 157, Obs. 1.

<sup>ς</sup> § 158, R. XXXIV.

<sup>ι</sup> § 152, Obs. 1.

81, 4.

<sup>β</sup> § 165, R. XLIII.

<sup>γ</sup> § 64, Obs. 2, 2.

<sup>δ</sup> § 149, Obs. 1, Rem. 2.

<sup>ε</sup> 117, 43.

<sup>ς</sup> § 174, Obs. 2, & 86.

<sup>ι</sup> § 172, R. LIV.

<sup>β</sup> § 152, Obs. 1.

<sup>γ</sup> § 144, R. XIII.

τες, καὶ ἤρετο, εἰς ὃ θόρυβος. Ὁ δὲ Σινοφῶν εἶπεν, ὅτι τὸ σύνθημα παρίσχεται δεύτερον ἤδη. Ἐκαὶ ὅς ἐθαύμασε, εἰς παραγγέλλει, καὶ ἤρετο, ὃ τι καὶ εἴη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο, ὅτι ΖΕΥΣ ΣΩΤΗΡ καὶ ΝΙΚΗ. Ὁ δὲ Κύρος ἀκούσας,—Ἄλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἴστω.—Ταῦτα δὲ εἰπὼν, εἰς τὴν ἰαντοῦ χώραν ἀπήλυνε. Καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια ἀπεχέστην τὸ φάλαγγς ἀπ' ἀλλήλων, ἥνικα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἵεναι τοῖς πολεμίοις. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν καὶ ἅμα ἐφθόγγεον πάντες, οἷόν περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἴθουσι. Λέγουσι δὲ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦνῃσαν, φόβον ποιοῦντες τοῖς ἵπποις. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίπουσιν οἱ βάρβαροι τοῖς ἵπποις καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἰδόντες μὲν κατὰ κράτος οἱ Ἕλληνες, ἑβόων δὲ ἀλλήλοις, μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἵππεσθαι. Τὰ δὲ ἄρματα ἐφέρετο, —τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δὲ, ἐπεὶ προΐδουσιν, θύσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥς περ ἐν ἵπποδρόμῳ, ἐκπλαγεῖς καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασκεν· οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδὲις οὐδὲν, πλὴν ἐπὶ τῷ εὐσύνῳ τοξευθῆναι τις ἐλέγετο.

Κύρος δὲ, ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ θιώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἁμῶν ἀντὶν, οὐδ' ὥς ἐξήχθη διώκειν· ἀλλὰ συνεισπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν, ἐπεμελλεῖτο, ὃ τι ποιήσει βασιλεὺς. Καὶ γὰρ ᾔδει αὐτὸν, ὅτι μίσην ἔχοι τοῦ Περσικοῦ στρατεύματος. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μίσην ἔχοντες τὸ αὐτῶν ἠγοῦντο, νομίζοντες οὕτως ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ἦ, καὶ, εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἐν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. Καὶ βασιλεὺς δὴ τότε μίσην ἔχων τῆς ἑαυτοῦ

α § 150, Obs. 3, R.

β § 147, R. XX.

γ 113.

δ § 176, R. LIX.

ε § 168, Obs. 7, σν.

ς § 152, Obs. 1.

ζ 63, 2.

η 69, 2.

θ § 134, 12, σπράττωμα.

στρατιάς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κίρατος.<sup>a</sup> Ἐπεὶ δὲ οὐδεὶς αὐτῷ<sup>b</sup> ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς<sup>c</sup> αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπεν ὥς εἰς κύκλωσιν. Ἐνθα δὲ Κύρος δέσας, μὴ<sup>d</sup> ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν, ἐλαύνει ἀντίος<sup>e</sup> καὶ ἐμβάλων σὺν τοῖς ἑξακκοσίαις, πικρὰ τοὺς πρὸ βασιλείως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα<sup>f</sup> αὐτῶν.

Ὡς δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακκόσιοι, εἰς τὸ<sup>g</sup> διώκειν ὀρμήσαντες· ἅπλῃ πάντῃ ὀλίγοι ἀμφοῖν αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι<sup>h</sup> καλούμενοι. Σὺν τούτοις δὲ ὢν, καθορᾷ βασιλεία καὶ τὸ ἀμφοῖν ἐκείνων στέφος· καὶ εὐθύς οὐκ ἠρίσχετο, ἀλλ' εἰπὼν,—Ὀρῶ τὸν ἄνδρα,—ἔτετο ἐπ' αὐτόν, καὶ παῖει κατὰ τὸ στέφρον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς<sup>i</sup> τὸ τραῦμα φησι. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλιῶ, ὑπὸ τὸν ὀφθαλμὸν βραίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἀμφοῖν αὐτοὺς ὑπὲρ ἑκατέρου, ὅπόσοι μὲν τῶν<sup>j</sup> ἀμφοῖν βασιλεία ἀπέθανον, Κτησίας λέγει· (παρ' ἐκείνῳ γὰρ ἦν·)—Κύρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὁκτώ οἱ ἄριστοι τῶν<sup>k</sup> περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Ἀρταπάτης δὲ, ὁ πιστότατος αὐτῷ<sup>l</sup> τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ εἶδε πεπτωκότα Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ.<sup>m</sup> Καὶ οἱ μὲν φασι, βασιλεία κελεῦσαί τινα ἐπισφάζαι αὐτὸν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάζαι, σπασάμενον τὸν ἀκινάχην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτόν δὲ ἐφόρει, καὶ ψέλλια, καὶ τὰ ἄλλα, ὥς περ οἱ ἄριστοι τῶν Περσῶν,<sup>n</sup> ἐτετίμητο γὰρ ὑπὸ Κύρῳ δι' εὐνοίαν τε καὶ πιστότητα.

<sup>a</sup> § 165, R. XLIII.

<sup>b</sup> § 148, R. XXIII.

2, (2).

<sup>c</sup> 64, Obs. 2, 2.

<sup>d</sup> § 131, Obs. 7.

<sup>e</sup> § 129, R. I.

<sup>f</sup> 88, 4.

<sup>g</sup> § 139, R. 6, Note.

<sup>h</sup> § 175, 3.

<sup>i</sup> § 143, R. X.

<sup>j</sup> § 147, R. XX.

<sup>k</sup> § 169, R. LIII.

## CHAP. IX.

*The Character of Cyrus.*

Κῦρος μὲν οὖν οὕτως ἔτελεύτησεν, ἀτὴρ ὢν Περσῶν, τῶν  
 ἔμετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ  
 ἄρχεω<sup>α</sup> ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται ἑτῶν Κῦρον  
 δοκούντων ἐν πείρᾳ γενέσθαι. Πρῶτον μὲν γὰρ παις ἔτι ὢν,  
 ὅτε ἐπαιδεύετο καὶ σὺν τῇ ἀδελφῇ καὶ τοῖς ἄλλοις παισὶ, ἑπὶ  
 πάντων<sup>β</sup> πάντα<sup>γ</sup> κράτιστος ἐνομίζετο. Πάντες γὰρ οἱ τῶν ἀρίστων  
 Περσῶν παῖδες ἐν ταῖς βασιλείως θύραις παιδεύονται· ἐνθα  
 πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχροὺς δ' οὐδὲν<sup>δ</sup>  
 οὔτε ἀκοῦσαι οὔτ' ἰδεῖν ἐστί·<sup>ε</sup> Θεῶνται δ' οἱ παῖδες καὶ τοὺς  
 τιμωμένους ὑπὸ βασιλείως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζο-  
 μένους· ὥς<sup>ς</sup> ἐνθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν<sup>ζ</sup> τε καὶ  
 ἄρχεσθαι. Ἐνθα Κῦρος εὐμαθέστατος μὲν πρῶτον τῶν ἡλί-  
 κων<sup>η</sup> ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις<sup>θ</sup> καὶ τῶν<sup>ι</sup> ἑαυτοῦ ὑπο-  
 δισιτέρων μᾶλλον πείθισθαι· ἔπειτα δὲ φιλιππότατος, ἑκαί  
 τοῖς ἵπποις ἀρίστα<sup>κ</sup> χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ ἑτῶν εἰς  
 τὸν πόλεμον ἔρχων<sup>λ</sup>, τοξικῆς<sup>μ</sup> τε καὶ ἀκοτισίσεως,<sup>ν</sup> φιλομαθέ-  
 τατον εἶναι καὶ μελετηρότατον. Ἐπεὶ δὲ τῇ ἡλικίᾳ<sup>ξ</sup> ἔφραπε,  
 καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκιν-  
 δυνότατος. <sup>ο</sup>Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν,  
 ἀλλὰ συμπεσὼν κατεσπιάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπα-  
 θεν, ὣν καὶ τὰς ὠτειλὰς φανεράς εἶχε, τέλος<sup>π</sup> δὲ κατέκτανε·  
 καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς<sup>ρ</sup> μακαριστὸν εἶναι  
 ἐποίησεν.

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ<sup>ς</sup> πατρὸς σατραπῆς<sup>α</sup> Λυδίας τε  
 καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός<sup>β</sup> δὲ καὶ  
 πάντων ἀπεδείχθη, <sup>γ</sup>οἷς<sup>γ</sup> καθήκει εἰς Καστωλοῦ πεδῖον ἀθροί-  
 ζεσθαι, <sup>δ</sup>πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστον ποιοῖτο,

α § 174, R. LVII.

β § 143, R. X.

γ § 157, Obs. 1.

δ 63, 2.

ε 117, 33.

ς 85, 2.

ζ § 148, Obs. 7, 3.

η § 143, R. XI.

θ § 131, Obs. 6.

ι § 143, R. VIII.

κ § 129, R. I.

λ § 157, R. XXXIII.

μ § 120, I. 2.

ν § 147, Obs. 2, R. I.

ξ 31, 3.

ο § 139, R. 6.

π § 149, R. XXIV.

εἴ τῳ σπαίεσαιο, καὶ εἴ τῳ συνθεῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. Καὶ γὰρ οὖν ἐπίστανον μὲν αὐτῶν αἱ πόλεις ἐπιτρέπομεναι, ἐπίστανον δ' οἱ ἄνδρες· καὶ εἴ τις πόλεμος ἐγένετο, σπεισάμενον Κύρου,<sup>a</sup> ἐπίστανε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. Τοιγαροῦν ἐπεὶ Τισσαφέρνης ἱπολέμησε, πᾶσαι αἱ πόλεις ἔκοῦσαι<sup>b</sup> Ἐκῦρον εἴλοντο ἀντὶ Τισσαφέρνης, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἠθελε τοὺς φεύγοντας πρόεσθαι, ἐφοβοῦντο αὐτόν. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προεῖτο, ἐπεὶ ἀπαξ αὐτοῖς· φίλος ἐγένετο, οὐδ' εἰ ἔτι μὲν μέιους<sup>c</sup> γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν. Ὁ φανερός δ' ἦν,<sup>d</sup> καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν<sup>e</sup> αὐτόν, νικᾶν πειρώμενος· καὶ εἰχὴν δὲ τινες αὐτοῦ ἐξέφερον, ὡς εὖχοιτο τοσοῦτον χρόνον<sup>f</sup> ζῆν,<sup>g</sup> ἔστε νικῆν καὶ τοὺς εὖ<sup>h</sup> καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ,<sup>i</sup> ἐνὶ γε ἀνδρὶ τῶν<sup>j</sup> ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα, καὶ πόλεις, καὶ τὰ ἑαυτῶν σώματα προεῖσθαι.

Ὅν μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα<sup>k</sup> πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν<sup>l</sup> καὶ χειρῶν καὶ ὀφθαλμῶν<sup>m</sup> στερουμένους ἀνθρώπους· ὥς τε ἐν τῇ τοῦ Κύρου ἀρχῇ ἐγένετο καὶ Ἕλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι, ὅποι τις ἠθελεν, ἔχοντι ὃ τι προχωροίη. Τοὺς μέντοι γε ἀγαθοὺς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ<sup>n</sup> πόλεμος πρὸς Πεισίδας καὶ Μυσούς· ὁ στρατευόμενος οὖν καὶ αὐτὸς εἰς τὰς τὰς χώρας, οὓς εἴωρα ἐθέλοντας κινδυνεύειν, τούτους<sup>o</sup> καὶ ἄρχοντας ἐποίει, ἧς<sup>p</sup> κατεστρέφετο χώρας, καὶ ἄλλοις δώροις ἐτίμα· ὥς τε φαίνεσθαι τοὺς μὲν ἀγαθοὺς, εὐδαιμονεστάτους, τοὺς δὲ κακοὺς, δούλους τούτων ἀξιοῦσθαι εἶναι. Τοιγαροῦν

<sup>a</sup> § 157, Obs. 1.  
<sup>b</sup> § 148, Obs. 7, 5.  
<sup>c</sup> 112, 1.  
<sup>d</sup> § 131, Obs. 7.  
<sup>e</sup> § 146, Obs. 1.  
<sup>f</sup> § 40, 5, for μέγας.

<sup>g</sup> § 177, Obs. 3.  
<sup>h</sup> § 101, 1.  
<sup>i</sup> § 160, R. XXXVI.  
<sup>k</sup> § 98, Obs. 2.  
<sup>l</sup> § 153, Obs. 1.  
<sup>m</sup> § 152, R. XXVIII.

<sup>n</sup> § 143, R. X.  
<sup>o</sup> § 131, Obs. 6.  
<sup>p</sup> § 154, R. XXXI.  
<sup>q</sup> § 148, R. XXI.  
<sup>r</sup> 36, 1.  
<sup>s</sup> 42, 1.

πολλή ἦν ἀφθονία τῶν ἐθαλόντων κυνουμένων, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

Ἔϊς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φανερὸς γένοιτο<sup>1</sup> ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιῶν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. <sup>2</sup>Καὶ γὰρ οὐκ ἄλλα τι πολλὰ δικαίως αὐτῷ<sup>3</sup> δισχιριζέτο, καὶ στρατεύματι ἀληθινῷ<sup>4</sup> ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ἀλλ' ἐπειθ' ἔγνωσαν κερδαλιώτερον εἶναι Κῦρον καλῶς πειθαρχεῖν,<sup>5</sup> ἢ τὸ κατὰ μῆνα κέρδος. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶασι τὴν προθυμίαν. Ὅτι γὰρ οὐκ ἐκείνους δὴ ὑπερέχει παντὸς ἔργου Κῦρον<sup>6</sup> ἐλέχθησαν γενέσθαι. Εἰ δέ τινα ὁρφή δεινὸν ὄντα οἰκονόμον<sup>7</sup> ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἥς<sup>8</sup> ἄρχοι χώρας, καὶ προσόδους ποιῶντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρραλέως ἐκτῶντο, καὶ ἂν πέπατο αὐτὸς τις, ἥκιστα Κῦρον<sup>9</sup> ἐκρυπτεν. Οὐ γὰρ φθόνῳ τοῖς<sup>10</sup> φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι.<sup>11</sup> Φίλους γε μὴν, ὅσους ποιήσαιο, καὶ εὖνους γνοίῃ ὄντας, καὶ ἱκανοὺς κρίνεις συνεργοὺς εἶναι, ὃ τι τυγχάνει βουλόμενος<sup>12</sup> καταργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. Καὶ γὰρ αὐτὸ τοῦτο, οὐκ ἐπὶ αὐτὸς ἕνεκα φίλων<sup>13</sup> ᾗτο δεῖσθαι, ὥς συνεργόνες ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου<sup>14</sup> ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

<sup>15</sup>Δῶρα δὲ πλείστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὢν, ἐλάμβανε διὰ πολλὰ· ταῦτα δὲ δὴ πάντα μάλιστα τοῖς φίλοις διεδίδου, πρὸς τὸν τρόπον ἑκάστου σκοπῶν, καὶ ὅτου<sup>16</sup> μάλιστα ὁρφή ἕκαστον δεόμενον. Καὶ ὅσα τῷ σώματι<sup>17</sup> αὐτοῦ κόσμον πέμποι τις, ἢ

<sup>1</sup> 147, R. XX.

<sup>2</sup> 172, Obs. 7, 2d.

<sup>3</sup> 143, R. XI.

<sup>4</sup> 154, R. XXX.

<sup>5</sup> 139, R. 1.

<sup>6</sup> 148, Obs. 7, 4.

<sup>7</sup> 85, 7.

<sup>8</sup> 148, R. XXI.

<sup>9</sup> 42, 1.

<sup>10</sup> 153, R. XXIX.

<sup>11</sup> 148, R. XXII.

<sup>12</sup> 177, 4.

<sup>13</sup> 144, R. XVI.

<sup>14</sup> 175, Obs. 5.

<sup>15</sup> 70, Obs. 2, A. &

<sup>16</sup> 144, R. XIV.

<sup>17</sup> 146, Obs. 3.

ὥς εἰς πόλεμον, ἢ ὥς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασκεν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις<sup>α</sup> πᾶσι κοσμηῆσαι, ἵφίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ<sup>β</sup> νομίζοι. <sup>2</sup>Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους ἐὼ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ<sup>γ</sup> περιεῖναι τῶν φίλων,<sup>δ</sup> καὶ τῷ<sup>ε</sup> προθυμείσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε ἱβίκους οἶνου ἡμιδεῖς πολλάκις, ὅποτε πάντῃ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου<sup>ς</sup> τούτου<sup>ς</sup> ἡδίοντι οἶνον ἐπιτύχοι·—τούτου οὖν σοι ἔπεμψε, καὶ δεῖταί σου<sup>ς</sup> τούτου ἐκπιεῖν τήμερον, σὺν οἷς<sup>ς</sup> μάλιστα φιλεῖς.—Πολλάκις δὲ χῆνας ἡμβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα·—Τούτοις<sup>ς</sup> ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων<sup>ς</sup> γεύσασθαι.—<sup>5</sup>Ὅπου δὲ χιλὸς σπάνιος πάντῃ εἴη, αὐτὸς δ' ἰδύνατο παρασκευάσασθαι, διὰ τὸ<sup>ς</sup> πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμελίαν, διαπέμπων ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγονσιν ἵπποις ἐμβάλλειν τούτον τὸν χιλόν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωνσιν. Εἰ δὲ δὴ ποτε πορεύοιτο, καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἑσπευδαιολογεῖτο, ὥς δηλοῖη, οὐς τιμᾶ. Ὡς τε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα<sup>ς</sup> κρίνω ὑπὸ πλειόνων<sup>ς</sup> πεφιλησθαι, οὔτε Ἑλλήνων,<sup>ς</sup> οὔτε βαρβάρων. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, ἰδούλου ὄντος, οἷδεῖς ἀπῆει πρὸς βασιλεία· πλὴν Ὀρόντης ἐπεχείρησε· (καὶ οὗτος δὲ, ὃν ᾔετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κῦρος<sup>ς</sup> φιλαίτερον, ἢ ἑαυτῷ<sup>ς</sup>) παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπεὶ πολέμοι ἀλλήλοις ἐγένοντο· καὶ οὗτοι μέντοι, οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομιζόντες, παρὰ Κῦρος ὄντες ἀγαθοὶ, ἄξιωτέρας ἂν τιμῆς<sup>ς</sup> συγχάνειν, ἢ παρὰ βασιλεῖ. <sup>10</sup>Μεγα δὲ τεκμήριον<sup>ς</sup> καὶ τὸ<sup>ς</sup> ἐν τῇ

<sup>α</sup> § 158, R. XXXIV.

<sup>β</sup> § 146, Obs. 1.

<sup>γ</sup> § 157, R. XXXIII.

<sup>δ</sup> § 144, R. XVII. 6.

<sup>ε</sup> § 160, Obs. 2.

<sup>ς</sup> § 143, R. XI.

<sup>ς</sup> § 148, R. XXII. Exc.

<sup>ς</sup> § 44, 1.

<sup>ς</sup> § 144, R. XV.

<sup>ς</sup> § 88, 4.

<sup>ς</sup> § 175, R. LVIII.

<sup>ς</sup> § 154, R. XXX. Note.

<sup>ς</sup> § 143, R. X.

<sup>ς</sup> § 147, R. XX.

<sup>ς</sup> § 144, R. XV. 2.

<sup>ς</sup> § 139, R. 6.

<sup>ς</sup> § 138, Rem.

ταλευτῇ τοῦ βίου αὐτῇ γεγόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθός, καὶ κρίτων ὀρθῶς ἐδύνατο τοὺς<sup>α</sup> πιστοὺς καὶ εἵνους καὶ βεβαίους. Ἀποθνήσκοντες γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀρριαίου· οὗτος δὲ τεταγμένος<sup>β</sup> ἐτύγγαεν ἐπὶ τῇ εὐωνύμῳ, τοῦ ἰππικῆ<sup>γ</sup> ἀρχῶν· ὡς δ' ἤσθετο Κύρον πεπτωκότα, ἔφυγεν, ἔχων<sup>δ</sup> καὶ τὸ στρατεύμα πᾶν, οὗ<sup>ε</sup> ἡγεῖτο.

<sup>α</sup> 32, 4, ἕτας.

<sup>β</sup> § 177, 4.

<sup>γ</sup> § 144, R. XVII. 1.

<sup>δ</sup> 102, 4.





# POETICAL EXTRACTS.

## ODES OF ANACREON.

### 1. To his Lyre.

- Θείω λέγειν Ἰ' Ἀτρεΐδας,  
 Θείω δὲ<sup>a</sup> Κάδμον ᾄδειν.  
 Ἄ βάρβιτος δὲ χορδαῖς<sup>b</sup>  
 Ἔρωτα μῦνον ἤχει.  
 5 Ἦμειψα νεῦρα πρώην,  
 Καὶ τὴν λύρην ἄπασαν.  
 Κάγω μὲν<sup>c</sup> ἦδον ἀθλοῦς  
 Ἡρακλέους· λύρη δὲ  
 Ἔρωτας ἀντεφώνει.  
 10 Χαίροιτε λοιπὸν ἡμῖν,  
 Ἡρωες· ἡ λύρη γὰρ  
 Μόρους ἔρωτας ᾄδει.

### 2. To Woman.

- Ἐφύσις κέρατα τάνοις,<sup>d</sup>  
 Ὅπλ' αὖ δ' ἔδωκεν ἵπποις,<sup>d</sup>  
 Ποδωκίην λαγωαῖς,<sup>d</sup>  
 Αἰέουσι<sup>e</sup> χάσμι<sup>e</sup> ὀδόντων,  
 5 Τοῖς ἰχθύσιν τὸ νηκτὸν,  
 Τοῖς ὀρνέοις πέτασθαι,<sup>e</sup>

Τοῖς ἀνδράσι φρόνημα<sup>f</sup>  
 Γυναιξίν—<sup>g</sup> οὐκ ἔτ' εἶχεν.  
 Τί οὖν δίδωσι;—κάλλος,  
 Ἀντ' ἀσπίδων ἀπασῶν, 10  
 Ἀντ' ἐγγέων ἀπάντων.  
 Νικᾷ δὲ καὶ σιδήρον,  
 Καὶ πῦρ, ἧ καλή τις οὔσα.

### 3. To Cupid.

<sup>h</sup> Μεσονυκτίοις ποθ' ὥραις,<sup>i</sup>  
 Στρέφεται ὅτ' Ἀρκτος ἦδη  
 Κατὰ χεῖρα τὴν<sup>j</sup> Βοώτον,  
<sup>k</sup> Μερόπων δὲ φῦλα πάντα  
 10 Κέεται κόπῳ<sup>l</sup> δαμέντα· 5  
 Τότ' Ἔρως ἐπισταθεῖς μεν<sup>m</sup>  
 Θυρέων ἔκοπ' ὀχῆας.  
 Τίς, ἔφην, θύρας ἀράσσει;  
 11 Κατὰ μεν<sup>n</sup> σχίσεις ὀνείρους.  
 Ὁ δ' Ἔρως, ἄνοιγε, φησί, 10  
 Βρέφος εἰμὶ, <sup>o</sup> μὴ<sup>p</sup> φόβησαι<sup>q</sup>  
 Βρέχομαι δὲ, κατέληνον

<sup>a</sup> § 125, δέ.

<sup>b</sup> § 158, R. XXXIV.

<sup>c</sup> § 125, μέν.

<sup>d</sup> § 152, R. XXVIII.

<sup>e</sup> § 150, Obs. 3, R.

<sup>f</sup> § 160, R. XXXVI.

<sup>g</sup> 32, 4 οὔσαν.

<sup>h</sup> § 169, R. LIII.

<sup>i</sup> § 166, 2, 2d.

Κατὰ τόντα πεπλάνημαι.  
 Ἐλέησα ταῦτ' ἀκούσας,  
 15 Ἄνὰ δ' εὐθὺ λόχον ἄψας,  
 Ἀνέφξα, καὶ βρόφος μὲν  
 Ἐσορῶ φέροντα τόξον,  
 Πτέρυγας τε, καὶ φαρέτρην,  
 Παρὰ δ' ἰστίην καθίσας,  
 20 Παλάμαισι<sup>h</sup> χεῖρας αὐτοῦ  
 Ἀνέθαιπον, ἐκ δὲ χαιτῆς  
 Ἀπέθλιβον ὑγρὸν ὕδωρ.  
 Ὁ δ', ἐπεὶ κρύος μεθῆκε,  
 Φέρε, φησὶ, πειράσσωμεν  
 25 Τόδε τόξον, ἔς τί μοι τῶν  
 Βλάβεται βραχέϊσα<sup>d</sup> νευρή.  
 Τανύει δὲ, καὶ με τύπτει  
 Μέσον ἥπαρ, ὥσπερ οἰστρος,  
 Ἄνὰ δ' ἄλλεται καγάζων,<sup>f</sup>  
 30 Ξένη, δ' εἶπε, ὀσσηγήθι.  
 Κέρας ἀβλαβὲς μὲν ἐστὶ,—  
 Σὺ δὲ καρδίην<sup>e</sup> πονήσεις.

#### 4. On Himself.

Ἐπὶ μυρσίαις τερεῖναις,  
 Ἐπὶ λωτίαις τε ποίαις  
 Στορέσας, θέλω προπίνειν.  
 Ὁ δ' Ἐρως, χιτῶνα δῆσας  
 5 Ἐπὶ ἀνέχοντος παπύρου,  
 Μέθυ μοι διακονεῖται.  
 Τροχὸς ἄρματος γὰρ οἶα

Ἡβίος τρέχει κυλισθεὺς<sup>e</sup>  
 Ὀλίγη δὲ κεισάμεσθα  
 Κόνις,<sup>h</sup> ὅστέων<sup>g</sup> λυθόντων. 10  
 Τί σε δεῖ<sup>h</sup> λίθον μυρίζων;  
 Τί δὲ γῆ<sup>h</sup> χεῖν μάταια;  
 Ἐμὲ μᾶλλον, ὥς ἐτι ζῶ,  
 Μύρισον, ῥόδοις δὲ κρᾶτα  
 Πύκασον, κάλει δ' ἐταίρην. 15  
 Πρὶν, Ἐρως, ἐκαὶ μ' ἀπαλ-  
 θεῖν.

Ἐπὶ νευρεῶν χορείας,  
 Σκαδάσαι θέλω μερίμνας.

#### 5. To the Rose.

Τὸ ῥόδον τὸ τῶν ἐρώτων  
 Μῖξωμεν<sup>e</sup> Διονύσῳ.  
 Τὸ ῥόδον τὸ καλλίφυλλον<sup>e</sup>  
 Κροτάφοισιν ἀρμόσαντες,  
 Πίνωμεν<sup>e</sup> ἄβρὰ γελῶντες.<sup>f</sup> 5  
 Ῥόδον, ὃ φέριστον ἄνθος,  
 Ῥόδον εἶαρος μέλημα.  
 Ῥόδα καὶ θεοῖσι<sup>g</sup> τερπνά.  
 Ῥόδα<sup>h</sup> παῖς ὁ τῆς Κυθήρης  
 Στέφεται καλοῖς ἰούλοις<sup>g</sup> 10  
 Χαρίτεσσι<sup>g</sup> συγχορεύων.  
 Στέφον οὖν με, καὶ ἰλνρίζων<sup>g</sup>  
 Παρὰ σοῖς, Διόνυσσε, σηκοῖς,  
 Μετὰ κούρης βαθυκόλπον,  
 Ῥοδίνοισι στεφανίσκοις 15  
 Πεπνυκασμένος, χορεύσω.

<sup>a</sup> 102, 10.

<sup>b</sup> § 158, R. XXXIV.

<sup>c</sup> § 110, 2.

<sup>d</sup> 104, 5.

<sup>e</sup> § 157, Obs. 1.

<sup>f</sup> 102, 1.

<sup>g</sup> § 74, Obs. 5.

<sup>h</sup> § 129, R. I. ἡμεῖς.

<sup>i</sup> 112, 6.

<sup>k</sup> § 149, Exc. II.

<sup>l</sup> § 152, XXVIII.

<sup>m</sup> § 175, R. LVIII.

<sup>n</sup> 32, 4, *iv*.

<sup>o</sup> § 172, 2, I. 1st.

<sup>p</sup> 12, 2.

<sup>q</sup> § 146, Obs. 1.

<sup>r</sup> § 153, Obs. 7.

<sup>s</sup> § 148, R. XXIII. 1.

<sup>t</sup> 101.

6. *Anacreon's Dove.*

- \* Ἐρασμὴ πῆλεια,  
 Πόθεν, πόθεν πέτασαι ;  
 \* Πόθεν μύρων<sup>a</sup> τουσούτων,  
 \* Ἐπ' ἡέρος θίουσα,  
 5 Πνέεις τε καὶ ψεκάζεις ;  
 \* Τίς εἴς ; — τί σοι<sup>b</sup> μέλει δε ;  
 \* Ἀνακρέων μ' ἐπεμψε  
 Πρὸς παῖδα, πρὸς Βάθυλ-  
 λον,  
 \* Τὸν ἄρτι τῶν ἀπάντων<sup>c</sup>  
 10 Κρατοῦντα καὶ τύραννον.  
 \* Πέπρακέ μ' ἡ Κυθήρη  
 Λαβοῦσα μικρὸν ὕμνον<sup>d</sup>  
 \* Ἐγὼ δ' Ἀνακρέοντι<sup>e</sup>  
 Διακονῶ τοσαῦτα.  
 15 Καὶ νῦν, ὄρῃς, ἐκείνου  
 \* Ἐπιστολὰς κομίζω<sup>f</sup>  
 Καὶ φησιν εὐθέως με  
 \* Ἐλευθέρην<sup>g</sup> ποιήσαιν<sup>h</sup>  
 \* Ἐγὼ δέ, \* κῆρ ἀφῆ με,  
 20 Δούλη μενῶ παρ' αὐτῷ.  
 Τί γάρ με δεῖ<sup>i</sup> πέτασθαι  
 \* Ὅρη<sup>j</sup> τε καὶ κατ' ἀγροὺς,  
 Καὶ δένδρεσιν καθίζειν,  
 Φαγοῦσαν ἄγριόν τι ;  
 25 \* Τανῶν ἴδω μὲν ἄρτον,  
 \* Ἀφαρπάσασα χειρῶν<sup>k</sup>

- \* Ἀνακρέοντος αὐτοῦ.  
 Πιῶν<sup>l</sup> δέ μοι δίδωσι  
 Τὸν οἶνον, \* ὃν προπίνα.  
 Πιῶσα δ' ἂν χορεύω, 30  
 Καὶ δεσπότην ἐμοῖσι  
 Πτεροῖσι<sup>m</sup> στυκιάζω.  
 \* Κοιμωμένη δ' ἐπ' αὐτῷ  
 Τῷ<sup>n</sup> βαρβίτῳ καθεύδω.  
 \* Ἐχει ἅπαντ' ἄγγελθε. 35  
 \* Ἀλισσιτέραν<sup>o</sup> μ' ἔθηκας,  
 \* Ἀνθρῶπε, καὶ κορώνης.<sup>p</sup>

7. *On Himself.*

- \* Ἀέγουσιν αἱ γυναῖκες,  
 \* Ἀνακρέων, γέρον εἰ.  
 \* Λαβὼν ἱσοπτερον, ἄθραι  
 Κόμας μὲν οὐκ εἶ<sup>q</sup> οὐδας,  
 Ψιλὸν<sup>r</sup> δέ σευ μέτωπον. 5  
 \* Ἐγὼ δὲ τὰς κόμας<sup>s</sup> μὲν,  
 Εἶτ' εἰσὶν, εἶτ' ἀπῆλθον,  
 Οὐκ οἶδα<sup>t</sup> τοῦτο δ' οἶδα,  
 \* Ὡς τῷ γέροντι<sup>u</sup> μᾶλλον  
 Πρίπει τὰ τερπνὰ<sup>v</sup> παίζων, 10  
 \* Ὅσφ' πῆλας τὰ<sup>w</sup> Μοίρης.

8. *To Cupid.*

- Θείω, θείω φιλήσαι.  
 \* Ἐπειθ' Ἐρως φιλεῖν με<sup>x</sup>.

<sup>a</sup> § 168, Obs. 7, ἀπό.

<sup>b</sup> § 148, R. XXII.

<sup>c</sup> § 144, R. XVII. 1.

<sup>d</sup> § 148, Obs. 7, 3.

<sup>e</sup> § 153, Obs. 5.

<sup>f</sup> § 175, 3.

<sup>g</sup> § 149, Exc. II.

<sup>h</sup> § 168, Obs. 7, κατ'

<sup>i</sup> § 169, R. LIII.

<sup>j</sup> § 86, 1.

<sup>k</sup> § 158, R. XXXIV.

<sup>l</sup> § 31, 3.

<sup>m</sup> § 56, 1.

<sup>n</sup> § 143, R. XI.

<sup>o</sup> § 139, Obs. 7.

<sup>p</sup> § 157, Obs. 1.

<sup>q</sup> § 149, R. XXIV.

<sup>r</sup> § 150, Obs. 8, R.

<sup>s</sup> § 161, R. XXXIX.

<sup>t</sup> § 134, 18, 2.

Ἐγὼ δ' ἔχων ἰδέσθαι  
 Ἀβουλον, οὐκ ἐπέισθην.  
 5 Ὅ δ' αὐτὸν τόξον ἄρας  
 Καὶ χερσὶν φαρέτρην,  
 Μάχῃ με προὔκαλεϊτο.  
 Κἀγὼ λαβὼν ἐπ' ὤμων  
 ὦϊον, ὅπως Ἀχιλλεύς,  
 10 Καὶ δοῦρα, καὶ βοεῖην,  
 Ἐμαρνάμην Ἐρωτι.  
 Ἐβαλλ', ἐγὼ δ' ἔφρευγον,  
 Ὡς δ' οὐκ ἐπ' εἶχ' οἴστον,  
 Ἦτορ ἄλλεν· εἶδ' αὐτὸν  
 15 Ἀφῆκεν· εἰς βέλεμον·  
 Μέσος δὲ καρδίης μεν  
 Ἔδυνε, καὶ μ' ἔλυσσε.  
 Μάτην δ' ἔχω βοεῖην·  
 Τί γὰρ βαλόμεθ' ἔξω,  
 20 Μάχης· ἔσω μ' ἐχούσης;

9. *To a Swallow.*

Σὺ μὲν, φίλῃ χελιδὼν,  
 Ἐτησίη' μολοῦσα,  
 Θέρει· πλέκεις καλὴν·  
 Χειμῶνι δ' εἰς ἄφαντος·  
 5 Ἦ Νεῖλον ἢ πὶ Μίμφιν.  
 Ἐρως δ' αἰεὶ πλέκει μεν  
 Ἐν καρδίῃ καλῇ.  
 Πόθος δ' ὁ μὲν πτεροῦται,  
 Ὅ δ' ὥν ἐστιν ἀκμήν,  
 10 Ὅ δ' ἡμίλειπος ἦδη.  
 Βοή δὲ γίγεται αἰεὶ

Καχηρότων· τοσούτων.  
 Ἐρωτιδῆς δὲ μικροῦς  
 Οἱ μείζοντες τρέφουσιν  
 Οἱ δὲ τραφέντες· αὐτὸς 15  
 Πάλιν κύουσιν ἄλλους.  
 Τί μῆχος οὐκ γίγνεται;  
 Οὐ γὰρ σθένος τοσούτους  
 Ἐρωτας ἐκσοβῆσαι.

10. *To Spring.*

Ἴδε, πῶς ἱάρος φανέντος  
 Χάριτες ῥόδα βρύνουσιν·  
 Ἴδε, πῶς κῆμα θαλάσσης  
 Ἀπαλύνεται γαλήνῃ·  
 Ἴδε, πῶς νῆσσα κολυμβᾷ· 5  
 Ἴδε, πῶς γέρας ὀδεύει·  
 Ἀφελῶς δ' ἐλαμψε Τιτάν.  
 Νεφελῶν σκιαὶ δονοῦνται·  
 Τὰ βροτῶν δ' ἐλαμψεν  
 ἔργα.

Καρποῖσι· γαῖα προκύν-  
 τει. 10

Καρπὸς ἐλαίας προκύνται.  
 Βρομίου στέφεται τὸ νᾶμα.  
 Κατὰ φύλλον, κατὰ κλῶνα,  
 Καθελὼν ἤνθησε καρπός.

11. *Cupid stung by a Bee.*

Ἐρως ποτ' ἐν ῥόδοισι  
 Κοιμωμένην μέλιτταν  
 Οὐκ εἶδεν, ἀλλ' ἐτρώθη.  
 Τὸν δάκτυλον δὲ δαχθεῖς

101, 1.  
 § 148, R. XXIII.  
 2, (2).  
 § 110, 2.  
 § 157, Obs. 1.

112, 1.  
 § 131, Obs. 7.  
 § 160, R. XXXVI.  
 § 168, Obs. 7, etc.

100, 2.  
 102, 10.  
 § 158, R. XXXIV.  
 § 76, Obs. 6.

5 Τὰς χειρὸς ἀλόλυνε·  
 Ἀραμῶν δὲ καὶ πετασθεῖς·  
 Πρὸς τὴν καλὴν Κυθήρην,  
 Ὀλωλα, μᾶτερ, εἶπεν,  
 Ὀλωλα, κάποθνήσκω.

10 Ὅφρις μ' ἐτυψε μικρὸς  
 Πτερωτὸς, ὃν καλοῦσι  
 Μελίττας· οἱ γεωργοί.  
 Ἄ δ' εἶπεν, εἰ τὸ κέντρον  
 Ποιῇ τὸ<sup>4</sup> τὰς μελίττας,<sup>5</sup>  
 15 Ἦ πόσον, δοκεῖς, ποτοῦσιν,  
 Ἐως, ὅσους· σὺ βάλλεις;

### 12. To the Cicada.

Ἀμακαρίζομεν σε, τέττιξ,  
 Ὅτι δένδρεων ἐπ' ἄκρων,  
 Ὀλίγην δρόσον πεπωκώς,  
 Βασιλεὺς ὅπως, αἰεῖδεις·  
 5 Σὰ γάρ ἐστι κεῖνα πάντα,  
 Ὅποσα βλέπεις ἐν ἀγροῖς,  
 Χ' ὅποσα φέρουσιν ὕλαι.  
 Σὺ δὲ φίλιός<sup>1</sup> γεωργῶν,  
 Ἀπὸ μηδενός τί βλάπτων·  
 10 Σὺ δὲ τίμιος βροτοῖσι,<sup>1</sup>  
 Θίρεος γλυκὺς προφήτης.  
 Φιλείουσι μὲν σε Μοῦσαι·  
 Φιλεῖ δὲ Φοῖβος αὐτὸς,  
 Αἰγυρὴν δ' ἰδωκεν<sup>2</sup> οἴμην·

Τὸ δὲ γῆρας οὐ σε τείρει, 15  
 Σοφὲ, γηγενής, φίλμνε,  
 Ἀπαθής, ἀναιμόσαρκος·  
 Σχεδὸν εἰ θεοῖς<sup>3</sup> ὅμοιος.

### 13. To Cupid.

Χαλεπὸν τὸ<sup>4</sup> μὴ φιλῆσαι,  
 Χαλεπὸν<sup>5</sup> δὲ καὶ φιλῆσαι·  
 Χαλεπώτερον δὲ πάντων,  
 Ἀποτυγχάνειν<sup>6</sup> φιλοῦντα.<sup>7</sup>  
 10 Γενος οὐδὲν<sup>8</sup> εἰς Ἐρωτα· 5  
 Σοφίῃ, τρόπος πατεῖται·  
 Μόνον ἄγρυρον βλέπουσιν.  
 Ἀπόλοιτο<sup>9</sup> πρῶτος αὐτὸς,  
 Ὁ τὸν ἄγρυρον φιλήσας.  
 Διὰ τοῦτον οὐκ ἀδελφός,<sup>10</sup>  
 Διὰ τούτον οὐ τοκήης<sup>11</sup>  
 Πόλεμοι, φόνοι δι' αὐτόν.  
 11 Τὸ δὲ χεῖρον, ὀλλύμεσθα  
 Διὰ τούτον οἱ φιλοῦντες.<sup>12</sup>

### 14. Cheerful Old Age.

Φιλῶ γέροντα τερπνόν,  
 Φιλῶ<sup>13</sup> νέον χορευτήν.  
 Γέρων δ' ὅταν χορεύῃ,  
 13 Τρίχας<sup>14</sup> γέρων μὲν ἐστί,  
 Τὰς δὲ φρένας<sup>15</sup> νεάζει. 5

<sup>a</sup> § 43 for τῆς.

<sup>b</sup> § 74, Obs. 5.

<sup>c</sup> § 153, Obs. 5.

<sup>d</sup> 32, 4, *ὄν*.

<sup>e</sup> § 144, R. XII.

<sup>f</sup> 38, 3.

<sup>g</sup> 37, 4.

<sup>h</sup> § 139, R. 6.

<sup>i</sup> See p. 180, Note 6.

<sup>k</sup> § 110, 2.

<sup>l</sup> § 147, R. XX.

<sup>m</sup> 88, 1.

<sup>n</sup> § 131, Obs. 4.

<sup>o</sup> § 143, R. XI.

<sup>p</sup> 89, 1.

<sup>q</sup> § 175, R. LVIII.

<sup>r</sup> § 172, 2, II. 1st.

<sup>s</sup> § 134, 8.

<sup>t</sup> 50, Obs. 2, 7.

<sup>u</sup> 50, Obs. 2, 9.

<sup>v</sup> § 129, R. I. *ἡμεῖς*.

<sup>w</sup> § 157, Obs. 1.

## IDYLS OF BION.

I. *The Dirge of Adonis.*

'Αἰάξω τὸν Ἄδωνι· ἐπαιάζουσιν Ἐρωτες·  
 \*Κεῖται καλὸς Ἄδωνις ἐπ' ὥρεσι, μῆρόν· ὀδόντι·  
 Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνῆ  
 \*Λεπτὸν ἀποπύχων· τὸ δέ οἱ· μέλαν εἴβεται αἷμα  
 Χιονέας κατὰ σαρκός· ἐπ' ὀφρύσι δ' ὄμματα ταρακῇ, 5  
 Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος·<sup>α</sup> ἄμφι δὲ τήνφ  
 Θνάσκει καὶ τὸ φίλαμα, τὸ· μήποτε Κύπρις ἀφήσει.  
 Κύπριδι· μεν τὸ φίλαμα καὶ οὐ ζώοντος· ἀρέσκει,  
 'Ἄλλ' οὐκ οἶδεν Ἄδωνις·<sup>β</sup> ὃ μιν θνάσκοντι· ἐφίλασεν.  
 \*Αἱ αἱ τὰν Κυθήρειαν,<sup>γ</sup> ἀπώλετο χαλὸς Ἄδωνις. 10  
 'Ὡς ἴδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,  
 'Ὡς ἴδε φοῖνιον αἶμα μαραινομένην περὶ μῆρῳ,  
 'Πάχεας ἀμπετάσασα κινύρετο,—μῆινον Ἄδωνι  
 Δύσποτμε, μῆινον Ἄδωνι, πανύστατον· ὥς σε κηχίω,  
 'Ὡς σε περιπτύξω, καὶ χεῖλα χεῖλεσι μῖξω. 15  
 Φεύγεις μακρόν, Ἄδωνι, καὶ ἔρχεται εἰς Ἀχέροντα  
 Καὶ στῆγνὸν βασιλῆα καὶ ἄγριον· ἅ δὲ τάλαινα  
 Ζῶω, καὶ θεὸς ἐμμὶ, καὶ οὐ δύναμαί σε διώκειν.  
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν, ἐσσι γὰρ αὐτὰ·  
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταφέει. 20  
 Θνάσκεις, ὦ τριπόθατε· πόθος δέ μοι,<sup>δ</sup> ὡς ὄναρ, ἔπη.  
 Σοὶ δ' ἅμα κεστός ὄλωλε· τί γὰρ, τολμηρῇ, κυνάγεις;  
 Καλὸς ἐὼν ἴοισσοῦτον ἔμῃραο θηρσὶ παλαίειν;  
 'Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἐρωτες.  
 Αἱ αἱ τὰν Κυθήρειαν,<sup>ε</sup> ἀπώλετο καλὸς Ἄδωνις. 25  
 Δάκρυον ἅ Παφία τόσον ἐκχέει, ὅσον Ἄδωνις

\* § 157, Obs. 1.

† § 148, Obs. 7, 1.

‡ § 131, Obs. 6.

β § 158, R. XXXIV.

ε § 142, R. V. Sup.

δ § 62, 1.

γ § 146, Obs. 1.

αὐτοῦ.

‡ § 165, R. XLIV.

δ § 168, Obs. 7, αἰν.

ε § 163, R. XLI.

ε § 163, R. XLI.

§ 134, 20.

Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄσθη·

Αἶμα ῥέδον τέκται, τὰ δὲ δάκρυα· τὰν ἀνεμώνων.

Διάζω τὸν Ἀδωνιν· ἀπαίλωτο καλὸς Ἀδωνις.

Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρω, Κύπρι· 30

Ἔστ' ἄγαθὰ στιβάς, ἔστιν Ἀδώνιδι· φυλλὰς ἱετοῖμα·

Αἰκτερον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις.

Καὶ τέκνος ὦν καλὸς ἔστι, καλὸς τέκνος οἶα καθεύδων.

Ἐκλείται ἄβρὸς· Ἀδωνις ἐν εἵμασι πορφυρέοισιν·

Ἀμφὶ δέ μιν κλαίοντες ἀναστανάχουσιν Ἑρωτες, 35

Κυράμενοι χαίτας ἐκ' Ἀδώνιδι· ἡγῶ μὲν ὄϊστος,

Ὅς δ' ἔπ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὐπτερον ἄγε φαρέτρην·

Χῶ μὲν ἔλυσσε πέδιλον Ἀδωνίδος, ὃς δὲ λήβῃσι

Χρυσείοις ἑφορέησιν ὕδωρ, ὃ δὲ μηρία λούει·

Ὅς δ' ὅππιδεν πτερύγεσσι ἀναψύχει τὸν Ἀδωνιν. 40

Ἀντὰν τὰν Κυθήρειαν ἐπαιιάζουσιν Ἑρωτες.

Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ἱμνέαιος,

Καὶ στέφος ἔξεπέτασσε γαμήλιον· οὐκέτι δ' Ἱμνάν,

Ἱμνάν οὐκέτ' αἰεδόμενον μέλος, ᾄδεται αἶ αἶ.

Αἱ Χάριτες ἑκλαίοντι τὸν νιέα τῷ Κινύραο, 45

Καί μιν ἐπαιίδουσιν· ὃ δὲ σφισιν οὐχ ὑπακούει·

Οὐ μὰν, εἴ κ' ἐθέλοι· Κώρα δέ μιν οὐκ ἀπολύει.

## II. The young Bird-catcher.

Ἰξευτὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι

Ὅρτια θηρεύων, ἵτ' ἀπότροπον εἶδεν Ἑρωτα

Ἐσθόμενον πύξιοιο ποτὶ κλάδον· ὥς δ' ἐνόασε,

Χαίρων, ὥντεκα δὴ μέγα φαίνετο ὄρνισον ἀντῷ,

Τὼς καλάμω· ἅμα πάντας ἐκ' ἀλλάλοισι συνάπτων, 5

Ἰτῆ καὶ τῆ τὸν Ἑρωτα μετάλμενον ἀμφεδόκουνεν.

Χῶ παῖς, ἀσχαλάων ἔντεχ' οἷ' εἰλος οὐδὲν ἀπάντη,

• 50, Obs. 1, τίεται.

• 26.

• § 148, Obs. 7, 1.

• § 146, Obs. 3.

• § 19, page 22.

• § 148, Obs. 7, 5.

• § 131, Obs. 7



Τὰς καλὰ μιν ῥίψας, ποτ' ἀροτρία πρόσθεν ἔκρινεν,  
 Ὃς νιν τάνδε τέχνην ἐδιδάξατο· καὶ λέγον αὐτῷ,  
 Καὶ οἱ δάϊξεν Ἔρωτα καθήμενον. Ἀντάρ ὁ πρόσθε 10  
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·  
 Φεῖδω 'τὰς θήρας, μῆδ' ἐς τόδε τῶντον ἔρχεν.  
 Φεῦγε μακρὰν·<sup>α</sup> κακὸν ἐντὶ τῷ θηρίῳ·<sup>β</sup> ἄλβιος ἔσση,  
 Βίσινα μὴ μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθης,  
 Οὗτος ὁ τῶν φεύγων καὶ ἀπάλμνος, αὐτὸς ἀφ' αὐτῷ 15  
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ καθίζει.

### III. Cleodamius and Myrton.

Κ. Ἐἵαρος,<sup>α</sup> ὦ Μύρσων, ἡ χεῖματος,<sup>β</sup> ἡ φθινοπώρου,  
 Ἦ θέρος, τί τοι ἀδύ; τί<sup>γ</sup> δὲ πλέον εὔχεται ἔλθειν;  
 Ἦ θέρος,<sup>δ</sup> ἀνίκα πάντα τελείται ὅσσα μογεῦμες;  
 Ἦ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι<sup>ε</sup> λιμὸς ἐλαφρά;  
 Ἦ καὶ χεῖμα δύσεργον, ἐπεὶ καὶ χεῖματι πολλοὶ 5  
 Θαλπόμενοι θέλγονται ἀεργεῖν<sup>ς</sup> τε καὶ ὄκνω;  
 Ἦ τοι καλὸν ἔαρ πλέον εὐαδεν;<sup>ζ</sup> εἰπέ τί τοι<sup>η</sup> φρὴν  
 Αἰρεῖται·<sup>θ</sup> λαλεῖν γὰρ ἐπέτραπεν ἅ σχολὰ ἄμμι.

Μ. Κρίνειν οὐκ ἐπέοικε<sup>α</sup> θεῖα ἔργα βροτοῖσι·  
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἔκατι 10  
 Ἐξερέω,<sup>β</sup> Κλεόδαμ, τό μοι<sup>γ</sup> πέλεν ἄδιον ἄλλων.<sup>δ</sup>  
 Οὐκ ἐθέλω θέρος ἤμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῇ.  
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὥρια τίκτει.<sup>ε</sup>  
 Οὐλὸν χεῖμα φέρειν, νιφετὸν κρυμὸς τε φοβεῦμαι.  
 Ἐλαρ ἐμοὶ τριπόδατον ὄλφ λυκάβαντι παρείη, 15  
 Ἀνίκα μήτε κρῖνος, μήθ' ἄλιος ἄμμι βαρύνει.  
 Εἵαρι πάντα κύει, πάντ' εἵαρος<sup>α</sup> ἀδέα βλαστεῖ,  
 Ἦ Χὰ νῦν<sup>β</sup> ἀνθρώποισιν ἴσα, καὶ ὁμοῖος ἀώς.

<sup>α</sup> § 153, R. XXIX.

<sup>β</sup> 148, Obs. 7.

<sup>γ</sup> 152, Obs. 2.

<sup>δ</sup> § 161, R. XXXVIII.  
 (ἐξέω.)

<sup>ε</sup> § 19, p. 22, Dor. gen.

<sup>ς</sup> § 142, Obs. 1, γρόνω.

<sup>ζ</sup> § 175, R. LVIII.

<sup>η</sup> § 148, R. XXI. (ἐπεί).

<sup>θ</sup> § 158, R. XXXIV.

<sup>α</sup> § 146, Obs. 1.

<sup>β</sup> § 101, Obs. 2, (1).

<sup>γ</sup> § 147, R. XX.

<sup>δ</sup> § 143, R. XI.

<sup>ε</sup> § 130, R. 1.

## IDYLS OF MOSCHUS.

I. *The Runaway Cupid.*

Ἄ Κύπρις τὸν Ἔρωτα τὸν νύκτα μακρὸν ἐβάσκει·—  
 ἔτις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,  
 Δραπετίδας ἑμὸς ἔστω· ὁ μαντὰς γέρας ἐξεῖ.  
 Ἔστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νῦν.  
 Χρῶτα μὲν οὐ λευκός, πυρὶ δ' εἴκελος· ὄμματα δ' αὐτῷ 5  
 Δρυμύλα· καὶ φλογόεντα· κακαὶ φρένες, ἀδὺν λάλημα.  
 Ὅν γὰρ ἴσον νοεῖ καὶ φθέγγεται· ὥς μέλι φωνά.  
 Ἦν δὲ χολᾷ, νόος ἐστὶν ἀνάμερος· ἡπεροπευτὰς,  
 Οὐδὲν ἀλαθέων, δόλιον βρόφος, ἄγρια παίδει.  
 Ἐπλόκαμον· τὸ κύκνον, ἔχει δ' ἱταμόν τὸ πρόσωπον. 10  
 Μικκύλα μὲν τήνω· τὰ χειρὺς, μακρὰ δὲ βάλλει.  
 Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Αἴδεω βασιλῆα.  
 Γυμνὸς μὲν τόγῃ σῶμα· νόος δὲ οἱ ἱμπεπνύκασται·  
 Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοις ἐπ' ἄλλους  
 Ἀνέρας ἡδὲ γυναικας, ἐπὶ σπλάγχνοις δὲ κάθηται. 15  
 Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βέλεμον·  
 Τυτθὸν ἰοῖ τὸ βέλεμον, ἐς αἰθέρα δ' ἄχρῃ φορεῖται.  
 Καὶ χρύσειον περὶ νῶτα φαρέτριον, ἔνδοθι δ' ἐντὶ  
 Τοῖ πικροὶ κάλαμοι, τοῖς πολλάκι κῆμὲ τιτρώσκει.  
 Ταῦτα μὲν ἄγρια πάντα· ἵπλυν πλεῖον δὲ οἱ αὐτῷ 20  
 Βαῖα λαμπρὰς ἰοῖσα, τᾷ ἄλιον αὐτὸν ἀναιθεῖ.  
 Ἦν τὴν γ' ἔλγῃς τῆνον, ὁδῶσας ἄγε, μὴδ' ἐλεήσῃς.  
 Κῆρ ποτ' ἰδῇς κλαίοντα, φυλάσσειο μὴ σε πλανήσῃ.  
 Κῆρ γελάῃ, τὴν νῦν ἔλκε· καὶ ἦν ἐθέλῃ σε φιλάσαι,  
 Φεῦγε· κακὸν τὸ φίλαμα, τὰ χεῖλε φάρμακον ἐντί. 25  
 Ἦν δὲ λίγῃ, λάβε ταῦτα, χαρίζομαι ὅσσα μοι ὄπλα,  
 Μήτι θίγῃς, ἰὸ πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέβηπται.

• § 139, R. 6.

• § 157, Obs. 1.

• § 147, R. XX.

• § 19, p. 22.

• § 139, Obs. 7.

• § 131, Obs. 6.

• § 172, 2, I. 2d.

• 38, &amp; 37, 4.

• § 168, Obs. 7, iv.

• § 139, R. 1.

II. *From the Dirge on Bion.*

Ἄρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι.  
 Ἀδόνες, αἱ πνικνοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,  
 Νάμασι τοῖς Σικελοῖς ἀγγεῖλατε τὰς Ἀρεθούσας,<sup>a</sup>  
 Ὅτι Βίῳ τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῇ  
 Καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Λωρὶς αἰοιδά. 5  
 Ἀρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι.  
 Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκ ἐτι μέλπει,  
 Οὐκ ἐτ' ἐρημαῖαισιν ὑπὸ δρυσὶν ἡμενος ἄδει,  
 Ἀλλὰ παρὰ Πλουτῆϊ μέλος λάθαιον ἀεῖδει.  
 Ἀρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι. 10  
 Τίς ποτὶ σὲ σύριγγι μελίζεται, ὦ τριπόθαιε;  
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;  
 Εἰσέτι γὰρ πνεῖε<sup>d</sup> τὰ σὰ χεῖλα, καὶ τὸ σὺν ἄσθμα.  
 Ἀχὼ δ' ἐν δοάκεσσι τεὰς ἐπιβόσκει<sup>e</sup> αἰοιδάς.  
 Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κἀκεῖνος ἐρῶσαι 15  
 Τὸ στόμα δαιμαῖνοι, μὴ δεύτερά σείῃ<sup>f</sup> φέρηται.  
 Τοῦτό τοι, ὦ ποταμῶν<sup>g</sup> λιγυρώτατε, δεύτερον ἄλγος  
 Τοῦτο, Μῆλη, γέον ἄλγος· ἀπώλετο κράν τοι<sup>h</sup> Ὀμηρος,  
 Τῆνο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι  
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥεέθροις, 20  
 Πᾶσαν δ' ἐπλησας φωνᾶς<sup>b</sup> ἄλλα· σὺν πάντιν ἄλλον  
 Τίεα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.  
 Ἀμφότεροι παγαῖς<sup>c</sup> περιλαμένοι· ὅς μὲν ἔπινε  
 Παγασίδος κράτας,<sup>i</sup> ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.  
 Χῶ μὲν Τυνδαρέοιο καλὰν ἄεισε θύγατρα, 25  
 Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον·  
 Κεῖνος δ' οὐ πολέμως, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,  
 Καὶ βώτας ἰλίγαινε,<sup>j</sup> καὶ ἀείδων ἐνόμνευ,  
 Καὶ σύριγγας ἔτενχε, καὶ ἄδεια πόρτιν ἀμάλγε,

<sup>a</sup> § 144, R. XVII.<sup>b</sup> § 17, Dor. gen.<sup>c</sup> § 147, R. XX.<sup>d</sup> 50, Obs. 1, + σύριγγι.<sup>e</sup> § 143, Obs. 14, 1st.<sup>f</sup> § 143, R. X.<sup>g</sup> § 146, Obs. 1, or<sup>h</sup> § 145, 2.<sup>i</sup> § 144, R. XVI.<sup>j</sup> § 154, R. XXX.<sup>k</sup> § 144, R. XV.

- Καὶ παῖδων ἰδίδασκε φιλάματα, καὶ τὸν Ἑρῶτα 30  
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρσε τὴν Ἀφροδίτην.  
 Ἀρχεττε, Σικελικαὶ, τῷ πένθος ἀρχεττε, Μοῖσαι.  
 Πᾶσα, Βίον, θρηγεῖ σε κλυτὴ πόλις, ἅσπερ πάντα.  
 Ἄσκρα μὲν γοᾷ σε πολὺ πλέον Ἑσιόδοιο.  
 Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι. 35  
 Οὐδὲ τόσον τὸν αἰοδὸν ἐμύρατο Τήϊον ἄστυ.  
 Σὲ πλείον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφoῦς  
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.  
 Ἀρχεττε, Σικελικαὶ, τῷ πένθος ἀρχεττε, Μοῖσαι.  
 Αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπ' αὖν κατὰ κᾶπον ὄλωνται, 40  
 Ἡ τὰ χλωρὰ σέλινα, τό τ' ἐνθάλῃς σῶλον ἀνηθον,  
 Ὅττιον αὖ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύονται.  
 Ἄρμεις δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,  
 Ὅπποτε πρῶτα θάνατῳ, ἀνάκοι ἐν χθονὶ κοῖλα  
 Ἐδομες εὖ μάλα μακρὸν ἀτέρμονα νήρητον ὕπνον. 45  
 Καὶ σὺ μὲν ἐν σιγῇ πεπνυκασμένος ἴσσαι ἐν γᾷ.



# NOTES.

## MARKS AND ABBREVIATIONS.

a.	active.	subj.	subjunctive.	pt.	participle.
m.	middle.	opt.	optative.	lit.	literally.
p.	passive.	imp.	imperative.		
ind.	indicative.	inf.	infinitive.		

§, indicates the Section, &c. of the Grammar referred to.

"Idioms" refers to the Introduction on Greek Idioms at the beginning of the book, pp. 7—56.

PAGE 71.—1. *ἐστίν*, pres. ind. 3d sing. of *εἶμι*, with *ν* added § 6, 1.—2. *ἦν*, imperf. ind. 3d. sing. of *εἶμι*.—3. *ἄνδρες*, from *ἄνθρω*.—4. *ἐγένετο*, 2 aor. of *γίνομαι*.—5. Supply *ἐστίν*.—6. *εἰσίν*, pres. ind. 3d pl. of *εἶμι*, § 6, 1.—7. *ὄρη*, from *ὄρος*;—*γένη*, from *γένος*.—"Αργεῖ, from "Αργος, § 40, 2.—8. *πλακούντων*, gen. pl. of *πλακούς*, § 40, 7.

P. 72.—1. *ἐπολέμει*, imperf. ind. a. of *πολεμέω*.—2. *ἐτελεύτησε*, 1 aor. ind. a. of *τελευτάω*, sup. *βίον*.—3. *ἤρξατο*, 1 aor. ind. m. of *ἄρχω*.—4. *ἐπεφύκει*, plur. ind. a. of *φύω*.—5. *ἐπέπνεον*, imperf. ind. a. of *ἐπιπνέω*.—6. *ὑδατος*, gen. sing. of *ὑδωρ*.—7. *ἐξηνθήκει*, plur. ind. a. of *ἐξανθίω*.—8. *ἐτράφη*, 2 aor. ind. p. of *τρέφω*.—9. *κατεπλάγη*, 2 aor. ind. p. of *καταπλήσσω*.—10. *κατεβρώθη*, 1 aor. ind. p. of *καταβιβρώσκω*.—11. *πληγείς*, 2 aor. pt. p. of *πλήσσω*.—*ἐτρώθη*, 1 aor. ind. p. of *τιτρώσκω*.—12. *γεγονέναι*, 2 perf. inf. of *γίνομαι*;—*γεγόναι*, 2 perf. ind. of the same.—13. *κατήλθον*, 2 aor. ind. a. of *κατέρχομαι*, to go down, from *κατά* and *ἔρχομαι*.—14. *ἐκλήθη*, 1 aor. ind. p. from *καλέω*.—15. *θανούσης*, 2 aor. pt. a. from *θνήσκω*.—16. *τῇ κεφαλῇ οἱ*, on the head to him; i. e. on his head, § 146, Obs. 1, with reference.

P. 73.—1. *γονεῖς*, acc. pl. of *γονεύς*, § 40, 1.—2. *τίμα*, pres. imp. a. of *τιμάω*, contr. for *τίμαε*.—3. *ἐνίκησεν*, 1 aor. ind. a. of *νικάω*.—4. *ἀπέστειλε*, 1 aor. ind. a. of *ἀποστέλλω*.—5. *ψηφίσασθαι*, 1 aor. inf. m. of *ψηφίζω*, followed by two accusatives, § 153, Obs. 5.—6. *εὐλαβοῦ*, pres. imp. m. of *εὐλαβέομαι*, contr. for *εὐλαβέου*.—7. *ἔλαβε*, 2 aor. ind. a. of *λαμβάνω*.—8. *μέν, δέ*, see Idioms, 117, 46.—9. *ἔρῳφεν*, 1 aor. ind. a. of *ῥέπτω*.—10. *ὄνειδος*, supply *ἐστίν*, Idioms, 50, Obs. 2, with examples.—11. *ἔφερε*, imperf. ind. a. of *φέρω*, § 117.—12. *ἐμαστιγίου*, imperf. ind. a. of *μαστιγίω*.—13. *ἐρῳφθη*, 2 aor. ind. p. of *ῥέπτω*.

P. 74.—1. ᾄδου, gen. sing. of ᾄδης, contr. for αἰδης.—2. Διός, gen. sing. of Ζεύς.—3. Λητοῦς, gen. sing. of Λητώ.—4. ἐπερδυνάεις, 1 aor. pt. p. of ἐπερδύω, used in a middle sense, § 74, Obs. 5, *having put on*.—5. λίσουσιν, pres. pt. a. of λίσω, dat. pl. *to those saying, or, to those who say, &c.*—6. πλείη, Ionic for πλεία, from πλείος.—7. γαῖα, Ionic for γία.

P. 75.—1. αἰδοίς, nom. predicate after εἶναι (§ 175, Obs. 5). The order is, θάλλω εἶναι αἰδοίς, &c.—2. ἀρετῆς οὐκ ἀντάξιός, *is not an equivalent for virtue*.—3. ἐξαμαρτάνουσι, pres. pt. a. dat. pl. of ἐξαμαρτάνω, arrange, Νομίζετε τοὺς συγκρούμεντας, &c., *consider those who conceal a crime, worthy of the same punishment with those who commit it*.—4. ἐτελεύτησε, sup. βίον, died, lit. “ended his life,” 1 aor. ind. a. of τελευτάω.—5. μεμαστίγισσο ἄν, *you would have been chastised*.—6. ὠργιζόμεν, imperf. ind. m. of ὀργίζομαι.—7. ἐσιτῆτε, imperf. ind. m. of σιτέω, *ate from time to time, i. e. lived on*, § 76, Obs. 2.—8. κρείσσω οἰκτιρμοῦ φθόρος, *envy is better than compassion, not a better feeling, but it is better to be envied on account of prosperity, than to be an object of pity, which implies suffering*.—9. ζῶσι, pres. ind. a. of ζάω.—10. ῥᾶον, comp. of ῥάδιος, § 53, 2.—11. οἶσσι, fut. ind. a. of φέρω, § 117.

P. 76.—1. τάληθῃ, for τὰ ἀληθῇ, contr. for ἀληθεία, § 40, 2.—2. τῆς σεαυτοῦ, scil. οὔσης, *your own*, lit. “which is,” or, “belongs to yourself.”—3. ἀπειχετο, imperf. ind. m. of ἀπείχω, *kept himself from, i. e. refrained*.—4. παρόντων, pres. pt. of παρέμι, *to be present*—ἀπόντων, from ἀπειμι.—5. μέμνησο, perf. imp. p. of μνάσμαι.—6. ἡξιώθησαν, 1 aor. ind. p. of ἡξιόω.—7. διήνεγκε, 1 aor. ind. a. of διαφέρει, *was distinguished above, excelled*.—8. ἔτυχε, obtained, 2 aor. ind. a. of τυγχάνω.—9. τῆς αὐτῆς ἡμέρας, *on the same day*, § 62, 3.—10. ὤφθη, *was seen*, 1 aor. ind. p. of ὄπτομαι.—11. οἶσσαν, perf. ind. a. of ὁράω, *to see*, § 90, 5.

P. 77.—1. ἐποίησε, 1 aor. ind. a. of ποίω.—2. γυναῖκας, acc. pl. of γυνή.—3. ἡ φύσις, lit. “nature;” here it means, *natural talents*.—4. τυφλόν, sup. ἐστίν, *is a blind thing*, § 131, Obs. 4.—5. ἔλαβον, 2 aor. ind. a. of λαμβάνω, *men usually obtain*, § 76, Obs. 6.—6. κολασθήτωσαν, 1 aor. imp. p. of κολάζω, *let the wicked be punished*.—7. ἀξίως, *in a manner worthy*.—8. οἰκοῦσι, pres. ind. a. of οἰκίω.

P. 78.—1. ἀνδρὶ (ἀνὴρ) φυλαττομένῃ, *to a man on his guard*.—2. οἱ ὀνομαζόμενοι, *those who are called*, Idioms 32.—3. ἐνειμε, 1 aor. ind. a. of νέμω, *has imparted to, bestowed on*.—4. βούλου, pres.

imp. m. of *βούλομαι*, be desirous, strive.—5. *ἥκεται*, is inferior, yields to, *ἵπκεται*.—6. *φύσις*, sup. *ἀπύλλει*.—7. *ἔοικεν*, 2 pers. ind. in the sense of the present, resembles, from *εἶκω*.—8. *ἀνέστη*, 1 aor. ind. a. of *στήμι*.—9. *δοθέναι*, 1 aor. inf. p. of *δίδωμι*, was given.—10. *τοὶ μὲν—τοὶ δέ*, sometimes—at other times.—11. *δεῖ τὰς πόλεις κοσμεῖν*, it is proper to adorn cities, i. e. cities ought to be adorned, &c.—12. *τῶν οἰκούντων*, of those inhabiting them, i. e. of the inhabitants.

P. 79.—1. *διεργάνει*, 2 aor. pt. a. of *διαφέρω*, being distinguished.—2. *ἤρισε*, 1 aor. ind. a. of *ἐρίζω*, entered the lists, contended.—3. *ἐπιτάττει*, pres. ind. m. of *ἐπιτάττειν*, § 112, Obs. 5.—4. *ὁδόν*, from *ὁδός*, § 22, Obs. 2.—5. *κενέ*, from *κύνω*, gen. *κυνός*.—6. *χιτώνι*, dat. pl. from *χιτών*.—7. *προμταπιδίους*, κ. τ. λ., *frontlets and breast-plates*.—8. *ἐχρησθε*, perf. ind. p. of *χρῶμαι*, in the middle sense; see *χράω*.—9. *ὀφλήματα*, perf. ind. a. of *ὀφείλω*, to owe; see the word, § 117.—10. *ὑδατος*, from *ὕδωρ*.—11. *ᾤκησεν*, 1 aor. ind. a. of *οἰκίω*.

P. 80.—1. *κατέλιπε*, 2 aor. ind. a. of *καταλείπω*.—2. *ἤγαγεν*, 2 aor. ind. a. of *ἄγω*, with a reduplication of the first syllable.—3. *ὀνομάσεν*, from *ὀνομάζω*.—4. *ἐπηρώθη*, from *πηρώω*.—5. *κατόνκει*, pres. imp. a. of *κατοικνέω*.—6. *πειρά*, pres. imp. m. of *πειράω*, contr. for *πειράω*.—7. *μὲν—δέ*, Idioms 117, 46.—8. *ζῶσω*, pres. ind. a. of *ζῶω*, contr. for *ζῶουσιν*.—9. *πλείω*, contr. for *πλείονα*, § 40, 5.—10. *ἤρξατο*, 1 aor. ind. m. of *ἄρχω*.—11. *ἐκζητότε*, perf. pt. m. of *ζητέω*, to be eager for, earnestly to seek after.—12. *εἰδώς*, pres. pt. of *εἶδω*, § 112, IX. he who knows.

P. 81.—1. *Θεοὶ αἰεὶ ὄντες*, the immortal gods, lit. "always existing."—2. *ἴσασιν*, pres. ind. a. 3d pl. of *οἶδα*, § 112, IX.—3. *γεγεννημένα*, perf. pt. p. of *γίνομαι*, the things that have been.—4. *ἀποθνήσκει*, from *ἀποβαίνει*, will result.—5. *ἐστίν*, (with the gen.) belongs to, is the property of, § 144, R. XII.—6. *ἀποθανεῖν*, 2 aor. inf. a. of *ἀποθνήσκω*.—7. *ἡ φύσις ἀπένιμν*, Nature (i. e. the God of nature) allotted, 1 aor. ind. a. of *ἀπονέμω*, § 76, Obs. 6.—8. *ἐσφάγη*, 2 aor. ind. p. of *σφάττω*, or *σφαίζω*.—9. *καταβράβηθη*, from *καταβράβεισκω*.—10. *ἐπείρασε*, from *πειράω*.

P. 82.—1. *ἐτελεύτησε*, ec. *βίον*, ended his life, died, *τελευτάω*.—2. *βίους*, 2 aor. pt. a. of *βίωω*, having lived.—3. *ἐνὶ πλείω*, contr. for *πλείονα*, § 40, 5, more by one.—4. *διῆλθον*, 2 aor. from *διέρχομαι*.—5. *δίδονται*, perf. ind. p. of *δίδωμι*.—6. *τὸ μὲν ἐγκάλεισαι*, κ. τ. λ., to censure and find fault is easy.—7. *βαλίστα*, contr. for *βαλίστρα*, § 40, 5.



—8. *διδόντες*, sup. *εἶναι*.—9. *ἄνευ τῆς θεωρίας*, without the knowledge, the study.—10. *δύνατο*, you could, from *δύναμαι*.—11. *καμῖναι*, 2 aor. pt. a. of *κάμνω*.

P. 83.—1. *ἤφατο*, from *ἄρχω*.—2. *ὀρκῶναι*, pres. inf. a. of *ὀρνωμι*, to swear by the gods.—3. *ἐδιδάχθη*, 1 aor. ind. p. of *διδάσκω*, was taught.—4. *νοῆσαι μὲν*, even to form a conception.—5. *ἐκπάλισεν*, 1 aor. ind. a. of *ἀπόλλυμι*, usually destroy, § 76, Obs. 6.—6. *διασπῶσαντο*, tore in pieces, from *διασπῶω*.—7. *ἄλω*, Attic Dec. § 19. acc. sing. of *ἄλος*.—*διακαθάραντι*, 1 aor. pt. a. Attic, of *διακαθαίρω*, § 97, 2. REM.—8. *ἐπίστη*, stood by, 2 aor. ind. a. of *ἐπίστημι*.—9. *ἐπῆναι*, praised, commended, imperf. ind. a. of *ἐπαινῶ*, § 76, Obs. 3.

P. 84.—1. *ἀσφαλῇ*, contr. for *ἀσφαλεία*, acc. sing. of *ἀσφαλής*.—2. *κρεῖττον*, sup. *εἶναι* (of which *ἐνα φίλον ἔχειν* κ. τ. λ., is the subject), is better.—3. *πολλοῦ ἄξιον*, of great worth.—4. *εὐλαβοῦ*, pres. imp. m. of *εὐλαβόμαι*.—5. *αὐτὶς ἑτεμν* 2 a. ind. a. § 117, *he himself cut*.—6. *ἀπεδήμησε*, went abroad.—7. *προςθῶ*, 2 aor. subj. a. of *προστίθωμι*.—8. *ἄξιῶ*, κ. τ. λ., contr. for *ἄξιόω*, *I entreat, I beg that you yourselves would do for your own selves*, &c.—9. *τοίκατιν*, 2 perf. ind. in the sense of the present, of *εἶμαι*, § 117.—10. *οἶδα*, pres. ind. a. of *οἶδα*, § 112. IX.—11. *ἐφικέσθαι*, 2 aor. inf. m. of *ἐφικνέομαι*, reach, attain to, § 76, Obs. 6. *ἡδυνήθησαν*, § 90. 4.

P. 85.—1. *πῶς*, about.—2. *δεδοίκασιν*,—*δεῖδω*, which see, § 117.—3. *γονεῖς*, acc. pl. contr. for *γονίας*, § 40, 1.—4. *εὖξαιτο*, you would wish, from *εὖχομαι*.—5. *ἐκένωσεν*, ever desolated, from *κενῶω*.—6. *ἠφάνισεν*, annihilated, 1 aor. ind. a. of *ἀφανίζω*.—7. *ἔφη*,—*φημί*.—8. *μῆνῃσο*, perf. imp. p. of *μνᾶομαι*, dep. § 113.—9. *ἤρξω*, 1 aor. ind. m. 2d sing. of *ἄρχω*.—10. *ἀπώλεσα*,—*ἀπόλλυμι*, and *ἀπέδωκα*, 1 aor. ind. a. of *ἀποδίδωμι*, § 110, 2.—11. *ἐννεκῶν*, κ. τ. λ., imperf. ind. a. of *ἐννεκῶω*, shook Greece to its centre.—12. *εὐρεῖν*, 2 aor. inf. a. of *εὐρίσκω*.—13. *ἀφίσται*, pres. ind. m. of *ἀφίστημι*,—sup. *έστην*.

P. 86.—*εἰδέναι*, pres. inf. a. and *ἴσθαι*, pres. imp. a. of *οἶδα*, from *οἶδω*, § 112, IX. and § 117.—2. *παρεῖναι*, pres. opt. of *πάσχωμι*.—3. *ἔσοιτο*, would be, 1 fut. opt. of *εἶμι*.—4. *ἐνάλασθαι*, 1 aor. inf. m. of *ἐνάλλωμι*.—5. *γεγόναι*, 2 perf. opt. of *γίνομαι*.—6. *πλείον*, contr. for *πλείονα*, § 40, 5.—7. *ἤξιον*, requested, contr. for *ἤξιός*, imperf. ind. a. of *ἄξιόω*.—8. *θεύρει*, look at, examine, pres. imp. a. of *θεωρεῖν*.

P. 87.—1. *οὐκ ἂν δύνατο*, you could not, *δύναμαι*.—2. *ἔλθῃ*,—*ἔρχομαι*.—3. *ἴδω*, 2 aor. opt. of *οἶδω*, which see, § 117.—4. *ἔσῃ*, 1 fut. ind. m. 2d sing. of *εἶμι*, you will be.—5. *θῶν*, 2 aor. subj. a. of

*θνήσκω*.—6. *χρῆσθαι*, pres. inf. m. of *χράσμαι*, § 98, Obs. 2.—7. *πείσαιμι*, κ. τ. λ., 1 aor. opt. a. of *πείθω*, *if I do not persuade*.—8. *ἐπιθυμήσεις*, 1 aor. opt. a. of *ἐπιθυμῶ*, *Æolic form*, § 101, 1.—9. *κἄν*, *καὶ ἂν*, combined, *ἂν* for *εἰάν*, § 125, *ἂν*, 1.

P. 88.—1. *γεγονέναι*, *became*, perf. inf. m. of *γίνομαι*.—2. *γλυκῆς*, acc. pl. contr. for *γλυκίας*, § 40, 1, sup. *εἶναι*.—3. *χειρους*, acc. pl. contr. for *χείρονας*, § 40, 5, and 1, *that the worse should rule the better*.—4. *εἰρήκασι*, perf. ind. a. from obsol. *ἔρω*, which see, § 117.—5. *τραφήναι*, 2 aor. inf. p. of *τρέφω*, *was brought up*.—6. *φανῆναι*, 2 aor. inf. p. of *φαίνω*, *was shown—appeared—to men*; i. e. *was born*.—7. *ἐπίθεται*, 2 aor. ind. m. of *πυνθάνομαι*, *found out, learned*.—8. *Ἄθω*, acc. sing. of *Ἄθως*, § 19, Examples of Attic Dec.—9. *διδασκᾶν*, perf. inf. p. of *διδασκᾶν*.—10. *εἰδέναι*, pres. inf. a. of *οἶδα*, from *εἶδω*, which see, § 112, IX. and § 117.—11. *πεσών*, 2 aor. pt. a. of *πίπτω*, see § 117.—12. *ἐξώκειλαν*, 1 aor. ind. a. of *ἐξοκέλλω*.—13. *ἀράμενος*, 1 aor. pt. m. of *αἶρω*, *having taken up, having lifted*.—14. *ἤρωτα*, imperf. ind. a. of *ἐρωτάω*, contr. for *ἠρώταε*.—15. *παρίοντας*, pres. pt. a. of *πάρεμι*, irreg. *to pass by*, § 112, II.

P. 89.—1. *ἐκίνει*, imperf. ind. a. contr. for *ἐκίνεε*, from *κινέω*.—2. *ἤλθεν*, from *ἐρχομαι*.—3. *τοὺς μὲν μικροὺς μεγάλους ποιῶν*, *in making the little great*; two accusatives after verbs of making, constituting, &c. § 153, Obs. 5.—4. Arrange, *Σωκράτης ἔφη δειμονῶν τοῖς*, κ. τ. λ., *Socrates said that those were mad who consulted the oracle*.—*ᾧ*, i. e. *κατὰ ταῦτα ᾧ*, *respecting the things which*.—5. *μαθοῦσι*, 2 aor. pt. a. dat. pl. *by learning*, *ἀριθμήσαντας*, *by calculating*, &c., Idioms, 104.—6. *τοὺς συνόντας*, *those associating with him*, i. e. *his associates*.—7. *ἐγρηγόροτος* sc. *ἄνθρωπου*, *of a man awake*, 2 p. part. of *ἐγείρω*, p. ni. *ἐγρήγορα*, anomalous for *ἤγορα*.—8. *ἐξευφλώσει*,—*ἐκτυφλώω*.

P. 90.—1. *μεταλλαχθέντος*, 1 aor. pt. p. of *μεταλλάσσω*.—2. *διαστάντων*, 2 aor. pt. a. of *διστάμην*, *being at variance*.—3. *ἤξιον*, imperf. ind. a. of *ἄξιός*, contr. for *ἤξιός*, *thought himself fit*.—4. *χειροτόνουν*, *to be elected*, § 174, Obs. 5.—5. *συνεβόησαν*, perf. ind. a. of *σέβω*, see *ῥέω*, § 117.—6. *πισόντων*, 2 aor. pt. a. of *πίπτω*, § 117.—7. *αὐχίσιν*, dat. pl. of *αὐχὴν*, -*ίνος*, dat. pl. *αὐχένσιν*, by euphony *αὐχίσιν*, § 6, 16.—8. *ἐσβαλον*, 2 aor. ind. a. of *εσβάλλω*, sup. *δαντούς*, *threw themselves into*,—*made a descent upon*,—*invaded*.—9. *ὥς ἂν ὡς τοῦ ζῴου τέκτοτος*, *since, or, because the animal lays eggs*.—10. *τοῖς χηνεῖσι παραπλήσια*, *very similar to those of a goose*, i. e. *to the eggs of a goose*.

## ÆSOPIC FABLES.

Respecting the life of *Æsop*, little is known with certainty. It is most probable he was a native of Phrygia, and was born a slave, about the middle of the sixth century before Christ. Having obtained his freedom from his last master, Iadmon of Samos, it is said he travelled through several countries, and became celebrated as a teacher of practical morality,—the precepts of which were embodied in those fables which he composed from time to time. The fables that have come down to us in his name, however, it is certain, were not written by him as they now appear, but are probably the substance of some of them, handed down by oral tradition, and collected by different individuals at a much later age, and when the Greek language had greatly degenerated from the purity of former times. Still, many of these fables are expressed with great simplicity, and convey to us important maxims of former days, in a pleasing and attractive manner.

P. 91.—1. ἡλίκος ἂν ἦν θόρυβος, *what an uproar there would be*. Here notice the effect of ἂν on the indicative: ἦν, *there was*, ἂν ἦν, *there would be*; see ἂν, § 125, and § 170, Obs. 1.—2. ἐπὶ τὸ διὰ παντός ἕνα τίκεται, κ. τ. λ., *for bringing forth only one young one during all her life*; with παντός supply χρόνου, and with ἕνα supply σκύμνον.—ἔνα, ἀλλὰ λέοντα, sup. τίκτω, *one, it is true, but a lion*.—3. ἐκαθέσθη, 1 aor. ind. p. of καθέζομαι, in a middle sense, *seated himself*.—ἤλλει, imperf. ind. a. of ἀλλέω, *and continued buzzing*, § 76, Obs. 3.—4. οὔτε ὅτε ἤλθες ἔγνων, κ. τ. λ., *I neither knew when you came, nor if you remain will I care*; lit. “will it be a care to me,” ἔρχομαι,—γινώσκω,—μέλει.—5. εὐρών, 2 aor. pt. u. of εὐρίσκω.—πεπηγότα, *stiffened, benumbed*, from πήγνυμι.—6. τοῦτον λαβὼν, κ. τ. λ., *took it up, and placed it in his bosom*, § 177, 1, Idiom, 101.—7. θερμανθεῖς, κ. τ. λ., *when it became warm*, θερμαίνω.—καὶ ἀναλάβων, *and having recovered*—ἀναλαμβάνω.—8. βότρυας πεπιερούς, κ. τ. λ., *having seen clusters of grapes hanging ripe*, κρεμάννυμι, in an active intransitive sense, augment not used.—9. ἐπειρᾶτο, imperf. ind. m. of πειράω, *he continued trying* (viz. for himself, for his own benefit, as indicated by the middle voice).—10. πολλὰ δὲ καμῶσα, κ. τ. λ., *having laboured much, and not having been able to reach them*, κάμνω, δύναμαι.

P. 92.—1. ἱστάς, perf. pt. a. of ἵστημι, for ἱστηκός, § 101, 7, *having taken his station; standing*.—2. ὦ οὔτος, *you silly creature*, or, *hark ye*,—with τόπος supply λοιδορεῖ.—3. κινδύνει πνιγῆναι, *was in danger of being drowned*, πνιγῆναι, 2 aor. inf. p. of πνίγω.—4. ἐμέμφετο τῷ παιδί, κ. τ. λ., *blamed the boy for his rashness*, § 151, Obs. 3.—5. ἀλλά, referring to a concession understood, such as “true,” νῦν, *help me now*, σωθῆναι (μοι), 1 aor. pt. p. of σώω.—

6. ἐπιστρέφεις, 2 aor. pt. p. of ἐπιστρέφω, *having turned upon him*.  
 7. εἰς τὰ ὀπίσω ἔφυγεν, *fled back*, lit. "to the places behind," *sup. χάρις*.—8. ὁ κακὴ κεφαλὴ, *O cowardly fellow*.—9. οὕτως τὸν βρυχθμόν, *whose roaring even*.—ὑπήνεγκας, 1 aor. ind. a. 2d sing. of ὑποφέρω.—10. ἀλλ', referring to a concession, such as, "it may be so," *but still*.—(ἐμὲ) θυσίαν εἶναι, *that I should be a sacrifice*, or simply, *to be a sacrifice*. *Θυσίαν* is the predicate after εἶναι in the same case with ἐμὲ understood; *Θυσίᾳ*, in the dative, to agree with μοί, would have been equally proper, § 175, Obs. 5, with ref.—11. ἐπενδυσθείς, 1 aor. pt. p. of ἐπενδύω, in the middle sense, *having put on*.—βιαιότερον, *more strongly*, viz. than usual.—12. ἐπιδραμόντες.....ἔπαιον, *ran upon.....and beat him*, § 177, 1, 1st. ἐπιδραμόντες, 2 aor. pt. of ἐπιτρέχω; see τρέχω, § 117.

P. 93.—1. τίκτουςαν, *which laid*, lit. "laying,"—δις τῆς ἡμέρας, *twice a day*.—τέξεται, *would lay*, § 172, Obs. 3, Idioms, 77. τέξεται, fut. ind. m. of τίκτω.—2. ὑπολαβόν, *interrupting, taking up speech*, or more freely, in reply (addressing himself to the peacock).—ἀλλ', concessive, referring to a concession understood, such as, "this is very well for you," *but, &c.*—3. ἔτριβε καὶ ἐπένιζε, *kept rubbing and combing his horse*, § 76, Obs. 2.—πάσας ἡμέρας, *for whole days*.—4. τὴν τρέφουσαν, *which nourishes me*, § 134, 8.—5. διαβαίνει ποταμόν, *was crossing a river*, § 169, R. LIII, imperf. ind. a. of διαβαίνω.—ὑπέλαβεν ἕταρον, κ. τ. λ., *he supposed it was another dog holding a piece of flesh*, ὑπολαμβάνω.—καὶ ἄρτις τὸ ἴδιον, κ. τ. λ., *and having let go his own (piece of flesh, κρέας)*.—ἔρμησε τὸ ἐκείνου λαβεῖν, *he made an effort to seize his piece*; with τὸ sup. κρέας.—6. τὸ μὲν οὖν οὐκ ἦν, ὃ δὲ κατέειχεν, *the former, of course, was not (had no existence), and that which he had*.—7. λεηθείσα, 1 aor. pt. p. of λαμβάνω, *having been caught*.—8. ἀποκοπίσης τῆς οὐρᾶς διαδράσῃ, *running about with his tail cut off*, διαδιδράσκω.—9. ἤγετο ἀβίωτον βίον, *thought his life wretched*.—10. ἔγνω οὖν, *accordingly he resolved*.—τοῦτ' αὐτό, *this same thing here*; *νουθετῆσαι* is followed by two accusatives, § 153, R. XXIX.

P. 94.—1. παρήναι, imperf. ind. a. of παραινίσκω, *he began to exhort*.—2. ὥς οὐκ ἀπρεπές, κ. τ. λ., *since this member was not only unseemly, but even a useless weight appended to them*; for the construction of the participle with ὥς, see § 178, Obs. 6.—3. ὦ αὖτη, *hark ye, sir!* § 133, 9, "fox," fern. in Greek, is commonly masc. in English. This mode of address, ὦ οὗτος, is commonly expressive of anger, contempt, or irony.—4. ἀλλά, *but*, referring to something not expressed, such as, "a fine advice, truly!" "but."—εἰ οὐ

σοι τοῦτο συνέφερον, *if this did not profit yourself, you would not recommend it to us.*—5. ὥς . . . ὄντας, *because they were*, § 178, Obs. 6.—6. ὥς, sup. ὄντα, *because they were*, lit. “as being.”—μηδέπω πινών, *having not yet drunk*, 2 aor. pt. a. of πίνω.—7. ἐπὶ πολὺν δὲ τόπον δραμών, *when he had run a great distance*, τρέξω, ἐμβαλῶ.—8. ἐμπλακείς, 2 aor. pt. p. of ἐμπλέκω, *being entangled*,—ἐθηρεύθη, *was taken*.—9. ἐσώθην, *was saved*, σώζω.—οδυεδόθην, *have been betrayed*, προδίδομι.—10. τῶν σιῶν βραχύντων, *when food was wet (covered with snow)*, 2 aor. pt. p. of βρέχω.—ἐψυχον, *were dry*.—11. τὸ θέρος, *in summer*, § 160, Obs. 2, συνήγες, *from συνάγω*.—12. ἦδον, *I was singing*, imperf. ind. a. of ᾄδω.—εἰ θέρους ὥραις ἤνεις, *if you piped in the time of summer*; χειμῶνος (ὥραις) ὄρχου, *dance in the time of winter*; ἀνίσω, ὀρχέομαι.—13. κοινωνίαν θέμενος, *having formed a partnership*, 2 aor. pt. m. of τίθημι.—14. σιάς, *having taken his stand, standing*.—ἐξιούσας τὰς αἰγὰς συνελάμβανεν, *caught the goats as they came out*, ἔξιμι, συλλαμβάνω.—15. ἐνήλατο αὐταῖς, *jumped, danced among them*, 1 aor. ind. m. of ἐνάλλομαι.

P. 95.—1. τὰς πλείστας (αἰγὰς), *the most of the goats, a very great number*, πλείστας, Sup. of πολὺς.—ἐκείνος, *the former (viz. the ass)*, αὐτοῦ, *the latter (the lion)*, § 153, Obs. 7.—2. εὐ ἴσθι ὅτι καὶ γὰρ (καὶ ἐγώ), κ. τ. λ., *be assured that even I would have been frightened, if I had not known that you were an ass*.—3. βύρας βρεχομένης, *hides sleeping*, pres. pt. p. of βρέχω.—4. συνέθετο ἀλλήλοις, κ. τ. λ., *they enter into an agreement with each other, that first they should drink the water*, 2 aor. in the sense of the present, and therefore followed by the subjunctive after ὅπως,—καὶ εἰθ’ (for εἴτα) οὕτως, *and then (afterwards) in this way*.—συνέθετο, 2 aor. ind. m. of συντίθημι, ἐκπλώσιν, 2 aor. subj. a. of ἐκπίνω.—5. συνέβη, *it happened*, 2 aor. ind. a. of συμβαλῶ, used impersonally, i. e. translated as an impersonal verb. Its proper subject, however, is the following infinitive clause, § 138, Obs. 3, Idioms, 52.—6. πρὶν, κ. τ. λ., *arrange διαφύγῃναι πρὶν ἢ, κ. τ. λ., to burst asunder; that they burst asunder, before they reached (got at) the hides*, 2 aor. inf. p. of διαφύγγνυμι.—πρὶν—ἢ, πρὶν—πρὶν, πρότερον—πρὶν, are equivalent expressions, and mean, *sooner than, before that, before*, Idioms, 117, 47.—7. ταμών, *having cut*, 2 aor. pt. a. of τέμνω.—ἀπὲρ for καὶ ἐπὶ.—ἀράμενος, 1 aor. pt. m. of αἰρώ.—8. ἐπαχθισμίνος, perf. pt. p. of ἐπαχθίζω, *weighed down, oppressed with the load*.—ἀπερηκώς, perf. pt. a. of ἀπερίω. Obsol. in present, *completely exhausted*.—9. δι’ ἣν (αἰτίαν), *for what reason; why*;—ἄρα, *having*

raised, lifted up, 1 aor. pt. a. of αἶρα.—ἐπιθῆς, 2 aor. subj. a. of ἐπιτίθημι.—10. γινῶναι, 2 aor. inf. a. of γινώσκω.—ἐν τίνι τιμῇ, in what estimation.—11. εἰς ἀγαλματοποιοῦ, sup. ἐργαστήριον, in the acc. sing., governed by εἰς.—εἰκάσας ἑαυτὸν ἀνθρώπῳ, having assumed the appearance of a man; in human form.—12. τοῦ δὲ εἰπόντος, κ. τ. λ., and on his saying, for a drachma, with a laugh (he asked) for how much (can one buy) this (statue) of Juno? Supply the words in parentheses from the preceding sentence; thus, πόσον τις δύναται πρῆσθαι τὸ ἀγαλμα τῆς Ἥρας.

P. 96.—1. κερδῆς, the god of gain; arrange τὸν λόγον αὐτοῦ εἶναι πολὺν παρὰ τοῖς ἀνθρώποις, that his estimation was great among men.—ῥητο, asked, ἔρομαι.—2. ἐν τούτοις ἀνήση, κ. τ. λ., if you purchase these, I will give you this one into the bargain, lit. "as an addition." δίδωμι, the present in the sense of the future.—3. τις (ἄνθρωπος), a certain man; ἐν αὐλῇ, in the court-yard.—4. ὥσπερ εἰώθει, as was customary; 2 plup. ind. a. ἔθω.—5. εἰρῶδμως παῖζον, played gracefully; παῖζον ἦν (the participle with the verb εἰμί) is equivalent to ἐπαίζε, § 177, 5; so the following περιπαῖζον, and κατέχων, sup. ἦν=περιέσκαιρον, and κατεῖχεν.—6. ἤληθον, κ. τ. λ., continued grinding (i. e. from time to time) the whole night; observe the force of the imperfect mentioned, § 76, Obs. 2.—πυρὸν φίλης Δήμητρος, lit. wheat, (the gift) of friendly Ceres, or simply, "wheat," poetically expressed by the periphrasis in the text.—7. ἐξ ἀγροῦ δ' ὅσον χρεῖα (i. e. τόσον ὅσον χρεῖα) ἐστὶν ἄγειν, and from the field whatever it was needful (to bring).—8. φάτης ὄνειδος, of the ass's crib.—9. αὐλῆς, of the hall (or, parlor).—ἄμειρα, violently.—10. σάινων, κ. τ. λ., fawning as (the lapdog) and trying to frisk around.—11. ἤλθε προῖσιν δεσπότην, κ. τ. λ., lit. "he went to beat down," i. e. he nearly threw down (or, he was about to throw down) his master, while at supper by mounting on his shoulder, § 177, Obs. 5, last part.—12. θεράποντες ἐν μίσοις, the servants interfering; ἄλλος ἄλλοθεν, one from one side, another from another (§ 131, Exc. 7), i. e. on all sides.—13. ἔτλην (τοῖα) οἷα χρεῖ μὲ (τλῆναι), § 149, Exc. II., I have suffered what (lit. "such things as") I deserved (to suffer).—14. οὐρεσιν (for ὄρεσιν), in the mountains.—15. βαιῶ δ' ὁ μέλεος, κ. τ. λ., but I, wretched creature, tried to put myself on a level with (to be like) a trifling dog, § 76, Obs. 4. Notice the force of the middle voice in παρισύμην.

## II. ANECDOTES OF PHILOSOPHERS.

P. 97.—1. εἴμαρτο, κ. τ. λ., plup. ind. p. of μίλομαι, used impersonally, *it was fated to me—it was my destiny—to steal*. The slave thought to excuse his theft by pleading the doctrine of unavoidable destiny, taught by his master, who presented him with another view of the subject, by applying the same doctrine to his punishment: “*yes, and to be flogged for it too, replied the master.*”—δαρῆναι, 2 aor. inf. p. of δαίρω and δέω.—2. ὅτα, acc. pl. of οἷς.—συνεφύηκεν, perf. ind. a. of συρρέω.—3. κληθεῖς, *having been invited*, 1 aor. pt. p. of καλέω.—ἐπιδεικνυσθαι, κ. τ. λ., *to show off (to make a display of) their great learning*; viz. for their own advantage, as indicated by the middle voice.—4. τοῦτ’ αὐτὸ ἔφη ὁ βλίσσας, *this same thing, said he, which you see (namely).*—σιγᾶν ἐπιστάμενον, *who knows how to be silent*.—σιγᾶν, pres. inf. a. of σιγᾶω.—5. οὐ τὸν τρόπον, κ. τ. λ., *I had compassion, he replied, not on the manners, but on the man*.—6. ἔφασκεν, imperf. ind. a. of φάσκω, frequentative from φάω, *was wont often to say*.—εὗρηκέναι from εὕρισκω, *had discovered*.—7. οὐ τοῦτο δεῖ σκοπεῖν, κ. τ. λ., *lit. it is proper to consider, not this, but if (i. e. whether or not) a person is worthy of a great state*.—8. τοὺς προίχοντας, *those who are before*; τοὺς ὑστεροῦντας, *those who lag behind*.—προσφειροίμεθα, *we should conduct ourselves*.—9. ἐνοχλούμενος, *being pestered, annoyed*; καὶ κοπτόμενος, *and tired out*.—10. τισὶ ἀτόποις διηγήμασι, *with certain out of place (ill-timed) stories*.—ὃ τι λέγω, *what I say*.—11. ἀλλ’ εἴ τις, κ. τ. λ., *but (it is wonderful) if any one who has feet endures you, i. e. does not run away from you*.

P. 98.—1. θρασυνόμενον, *behaving insolently*.—2. δι’ ὃν μέγα φρονεῖν ἀξιοῖς, *lit. through whom thou thinkest thyself entitled to be proud, i. e. to whom thou owest all thy consequence*, Idioms, 117, 45.—3. μαστιγῶσον, ἐγὼ γὰρ ὀργίζομαι, *chastise him, for I am angry (and therefore unfit to punish in a proper and reasonable manner)*. When a person punishes in anger, he is more likely to consult the gratification of his own feelings, than the good of the offender or of others.—4. οὐκ ἀνστή, *not to be endured, intolerable*, Idioms, 114, 4.—οὐ καὶ σὺ, εἶπε, κ. τ. λ., *and yet, said he, do you not bear geese cackling*.—ἀνίχει, pres. ind. m. 2d sing. of ἀνίχω, Attic for ἀνέχη, § 101, 8.—5. κατασχοῦσάν, *having befallen*, 2 aor. pt. a. of κατέχω.—ἐν πάσαις (συμβολαῖς), *θεασάσθαι, κ. τ. λ., that in all these changes, she had beheld the countenance of Socrates the same*.—6. κακὸν εἶναι

τὸ ζῆν, κ. τ. λ., *that to live is an evil*, he replied, *not to live, but to live wickedly (is an evil)*.—7. βακτηρίᾳ ἐπηρείσατο ἀσθενήσας, *when he was sick he supported himself on a staff*, ἐνθα, *in which*.—8. καὶ (ἐκείνου) βραδύνοντος, *and he (viz. the person to whom he sent) being dilatory*.—9. ἀπέδρα, *ran away*, 2 aor. ind. a. of ἀποδιδράσκω.—10. Διογένην δὲ (δεῖσθαι) Μάνους, *that Diogenes should want Manes*.—11. παιδίον με νενίκηκε εὐτελείᾳ, *a boy has surpassed me in economy*.

P. 99.—1. τὸ σκεῦος, *his platter*.—τῷ κοίλῳ ἄρτῳ, *in a hollow piece of bread*.—2. ὅτε ἀλούς, κ. τ. λ., *when having been taken captive, and being exposed to sale*, 2 aor. pt. a. of ἀλίσκομαι, § 117.—3. τί οἶδε ποιεῖν, *what he could do*: lit. "what he knew to do."—(εἶδω, or, ὅτι οἶδε) ἀνδρῶν ἄρχεῖν (*I know, or, that he knew*) to govern men.—4. εἰ καὶ δοῦλος εἴη, *even if he were a slave*.—5. καὶ γάρ, *and (it is proper) for*, § 125. γάρ, 2.—δεῖν πεισθῆναι αὐτῷ, *that it was necessary to obey him*, 1 aor. inf. p. in the middle sense.—6. ὃ σὺν κύριος τῆς οἰκίας, κ. τ. λ., *where then, said he, might the master of the house enter?* § 172, II. 3d.—7. λούνται, *are bathing*; ἡγήσασθε, *he said, no—he answered in the negative*.—τῷ δὲ (sup. πυθομένῳ) εἰ πολὺς ὄχλος (λούται) ὁμολόγησεν, *but to one asking if a great crowd is bathing, he said, yes!—he answered in the affirmative*.—8. πρὸς, *with reference to*.—ἰδοὺ καὶ Διογένης, *lo! even Diogenes*.—9. ὀρίσασθαι, *having given as a definition*, "Man is," &c., ὀρίσθω.—τίλλας, 1 aor. pt. a. of τίλλω—εἰσὶνιγνεν, *see εἰσφέρω*.—10. ἐπαινῶν, *since he praised*, lit. "praising."—ὑγίαιας ὦν ποιητικός, *being a restorer of health, a promoter of health*.—11. μετὰ βασιιν αὐτοῦ παρήβαλε, κ. τ. λ., *compared his change of residence, &c. to the sojournings of the king, viz. of Persia, called the king, by way of eminence*.

P. 100.—1. ἀγωνιῶ, *I fear greatly*.—μή τι κακὸν εἰργασμαι, *that I have done some evil*, perf. ind. p. in the middle sense, § 116, 2, 5th.—2. τί αὐτῷ περιγέγονεν, *what advantage had accrued to him*.—3. τοὺς ὄνους ἵππους ψηφίσασθαι, *to vote their asses (to be) horses*; i. e. by a public decree to convert their asses into horses—a proposition just as reasonable as to make a man a general of an army merely by a vote.—ὅλλά is elliptical, supply thus, "you seem to think this proposal a foolish one;" ἄλλά, *but, and yet*, &c.—4. ἐμπεισῖν, 2 aor. inf. a. of ἐμπίπτω.—5. τοὺς μὲν, *the former*—τοὺς δέ, *the latter*, § 133, 3. Idioms, 26.—7. τί πλείον ἔχουσιν οἱ φιλόσοφοι, *what more philosophers have (than others)*, i. e. what advantage philosophers have over others.—7. ἀναιρεθῆσιν, *should be abolished*.



—ὁμοίως βιώσομεν, *we (philosophers) would live in the same manner* (as we now do), Idioms, 77, with ref.—8. εἰς ἀγνώτα τόπον, *into a strange place*.—καὶ εἴσει, *and thou wilt know*, fut. ind. m. of εἶδω, Attic for εἶσθι.—9. διαφέρουσιν, *excel, are superior to*.—ὥστε οἱ δεδασμασμένοι, κ. τ. λ., *in the way in which (i. e. just as) tamed horses excel those that are untamed*.—10. ἄνδρες γινόμενοι, *when they become men*.—11. τί (i. e. κατὰ τί); *in what?*—παιδευθεὶς, *from (or, by) being educated, if he is educated*, § 177, 1, 2d.—λίθος ἐπὶ λίθῳ, *a stone upon a stone*; alluding to the seats of the theatre, which were of stone.—12. συντίταντός τινος αὐτῷ νῖόν, *a certain man placing his son with him (as a pupil)*. Five hundred drachmæ are equal to about eighty-eight dollars.—πρῶν, imp. of πρίσμαι.—δύο (scil. ἀνδράποδα) τῷ (slaves).

P. 101.—τὸ πλῖον (sup. μέρος), *the greater part*.—2. οἱ μὲν, *the former*, viz. philosophers.—οἱ δέ, *the latter*, namely, the rich.—3. εἰ ταῦτα ἔμαθες, κ. τ. λ., *if you had learned to bring yourself to these things (to put up with them, be satisfied with them)*.—οὐκ ἂν ἐθεράπευες, *you would not now be attending on*, § 170, Obs. 1.—4. ἡμεῖς μὲν οἱ ἰδιῶται, *we unlearned persons*.—5. οὐ γὰρ περὶ ὁμοίας, κ. τ. λ., (and no wonder) *for we are not each of us (i. e. you unlearned and we learned), concerned about a life of the same kind*; here γὰρ refers to some such supplement as is here made, “no wonder,” “naturally enough,” § 125. γὰρ, 1.—6. ἔκλαυσεν, from κλαίω.—οὐδὲν προὔργου ποιεῖ, *he does no good*.—7. δι’ αὐτὸ γὰρ τοι τοῦτο, ἔφη, κλαίω, (it is true) *for on this very account indeed do I weep*; see No. 5, with ref.—8. οὐδὲν οὐδέποτε, *any thing at any time*, Idioms, 63.—9. εἰ ἡδέως ἀποθνήσκει, *whether he would die willingly*.—μάλιστα, εἶπεν, *certainly, said he*.—10. ὥστε γὰρ, κ. τ. λ. In this sentence γὰρ introduces a reason for the affirmation expressed by μάλιστα, and ὥστε introduces a conclusion, of which the apodosis may be supplied thus: γὰρ ἀπαλλαττόμεν ἂν τοῦ βίου οὕτως ἡμένως ὥστε, κ. τ. λ., and the whole be rendered literally, “certainly, for I would depart from life just as willingly, as I willingly depart from a decayed and falling hut;” or without the apodosis, “certainly; just as I willingly depart,” &c.—11. τί πρᾶττοι, *what he was doing*.—τῷ ἀδελφῷ, *to his brother*, i. e. to death, beautifully represented as the brother of sleep.

P. 102.—1. ἀφῆκεν, *let him go* (unpunished), 1 aor. ind. a. of ἀφίημι.—2. ἐστεμμένον, *crowned with garlands*, perf. pt. p. of στέφω.—3. ἀποστεφανώσασθαι, (they say) *that he put off his crown*.—ὅτι γενναίως, sc. ἀπὶ θάνατον, *that he died bravely*.—4. ἀλλὰ γὰρ εἰπέ, *but he said*.

κ. τ. λ., here ἀλλά introduces an opposite sentiment to be supplied, and γὰρ with its clause assigns the reason of it; thus, *But*, "it is proper for me to do so," *for I knew that I had begotten him a mortal*;—for ἀλλὰ γὰρ, see § 125. ἀλλά, 1;—for the participle, as used here, see § 177, Obs. 4.

### III. ANECDOTES OF POETS AND ORATORS.

5. πέντε τάλαντα, *five talents*—about two hundred and seventy-eight dollars.—ὡς ἐφρόντισεν ἐπ' αὐτοῖς, *when, or, after he thought upon them*.—6. ἀπέδωκεν αὐτά, *he gave them back, returned them*.—7. ἐκρίντο ἀσεβείας, *was put on his trial for impiety*.—8. βάλλειν αὐτὸν λίθοις, *lit. to strike him with stones, i. e. to stone him*.—9. τὸν πῆχυν ἔρημον τῆς χειρὸς, *his arm deprived of the hand*.—10. ἔτυχε δὲ ἀριστεῖων, κ. τ. λ., *happened to have distinguished himself* (§ 177, 4), *and first of the Athenians*.—τὼν ἀριστῶν ἔτυχεν, *obtained the prize of valor*.—11. τοῦ ἀνδρὸς τὸ πάθος, *the misfortune of the man*.—ἀφῆκαν, *dismissed, sent away from the tribunal, discharged from custody*, ὑπομνήσκει, ἀφῆμι, 1 aor. ind. a. § 110, 2.—12. διὰ τὸ φανλίζειν, *on account of his disparaging*.—ἐνακληθεὶς (ἀνακαλῶ), *being recalled*.—μέχρι δέ τινος, sc. χρόνου, *for some time*, § 165, R. XLIII.—ποῦ δὲ σὺ (ἔρχῃ), κ. τ. λ., *whither art thou going? he replied, "to the quarries."*

P. 103.—1. παραβολὰς κρινόμενος, *being accused of dolage*.—ἀνίγνω, *read over*, 2 aor. ind. a. of ἀναγιγνώσκω.—ὅπως ὑγιαίνειν, *how sound he was*.—ὡς, *so that*, καταψηφισθαι, κ. τ. λ., *adjudged insanity against his son*.—2. βίους, κ. τ. λ., *having lived ninety-seven years, i. e. when he was ninety-seven years old*, 2 aor. pt. a. of βίω.—3. κατέκειτο ἡρεμῶν, *lay resting himself*.—προσδοῦναι, *to give also, to give in addition (to the figs)*.—ἀκράτου (οἴνου) ῥοφεῖν, *some undiluted wine to drink (to sup up)*, § 144, R. XV., ῥοφεῖν, i. e. ὡςτε ῥοφεῖν, § 174, Obs. 2.—4. ἀνατραπῆναι, *to be turned over, overset*; ἀνατρέπω.—ἐκ πάσης προφάσεως, *from every cause*.—5. τίος σοὶ μεταδῶ τῶν ἐμῶν; *of what part of my possessions may I make a present to you? he replied*.—οὐ βοῖ'εις, κ. τ. λ., *of the part which (i. e. of what part) you please, &c.*—6. σχολάζειν, *to be a pupil, to go to school*.—διττοὺς μισθοὺς, *two fees*.—7. ἀναγνούς, *having read it over*, 2 aor. pt. a. of ἀναγιγνώσκω.—8. τὸ μὲν πρῶτον αὐτῷ, κ. τ. λ., *that to him going over it (reading it over) the first time*.—αὐτῷ is here governed by φανῆναι, in a middle sense, *to seem, to appear*, and of course, like δοῦναι, is followed by the dative,

as explained, § 149, Obs. 3, 2d.—ἀπλήν καὶ ἀπραγών, *dull* (without point), and *inefficient*.—9. τί οὖν, κ. τ. λ., *what then, art thou not going to read it once for all* (i. e. only once) *before the judges?*—ἐπὶ, *before*, § 124, 9.

#### IV. ANECDOTES OF KINGS AND STATESMEN.

P. 104.—1. ἠρώτων, imperf. ind. a. of ἐρωτάω, *asked, continued to ask, were in the habit of asking*, § 76, Obs. 2.—τίνι, κ. τ. λ., *to whom, i. e. to which of them he intends to leave the kingdom?* lit. “will leave.”—2. ὃς ἂν ὑμῶν, κ. τ. λ., (i. e. τοῦτ᾽ ὅς ᾖ), *to him who* (i. e. to whomsoever) *of you may have the sharper sword*.—ὑμῶν is here governed by ὃς in a partitive sense; see *Matthias*, § 354, 5.—3. πῶς σε κείρω; *how shall I trim you?* pres. subj. a.—σιωπῶν, *in silence*; lit. “in being silent,” the participle expressing *manner*, § 177, 1, 2d.—4. οὐ θαυμάζων, *not because he admired them*; the participle expressing *cause*, see as above.—βουλόμενος, *because he wished*.—5. ἡ λεόντων, supply στρατόπεδον.—6. Ἀθηναίους μακαρίζων, *that he considered the Athenians a happy people, a lucky race*.—εἰ, κ. τ. λ., *if they find ten generals to choose every year*. Observe the force of the middle αἰρεῖσθαι.—αὐτὸς γὰρ εὕρηκεναι, *for that he himself had found*; the subject of the infinitive αὐτός in the nominative, § 175, R. LVIII. Exc.—7. οὓςτινας, sc. ἀνδράποους, *whom, what men*.—τοὺς μάλιστα, ἔφη, κ. τ. λ., *answered, I love most those who are going to betray me* (meaning, those now in his service, and whom he regarded as traitors, who would betray him when they thought it for their own advantage to do so), *and I hate most those who have betrayed me already*, (i. e. those formerly in his service who had proved traitors).—8. τί τῶν ὑπ’ Αἰσχύλου, κ. τ. λ.; *which of the events spoken of by Aeschylus, &c. he admired?*—ὃ δ’ αὐτός, κ. τ. λ., *but (he admired) that which he himself had seen, &c.*—Φίλιππον, κ. τ. λ., namely, Philip, viz. as further described in this clause, the whole of which is in apposition with ὃ, or its antecedent, and sets forth the event to which Neoptolemus refers.—9. τῇ (sc. ἡμέρᾳ) ἐξῆς, *on the following day*;—ἐπισφαγίντα, *murdered*, 2 aor. pt. p. of ἐπισφάττω;—ἐξόμμενον, *cast out as worthless*, perf. pt. p. of ὀλίπω.—10. εὐτυχημάτων, *fortunate events*; πρώτου, δευτέρου, and τρίτου, are all in apposition with εὐτυχημάτων.—11. Ὀλύμπια, i. e. κατὰ Ὀλύμπια (ἀγωνίσματα), *at the Olympic games*.

P. 105.—1. Ὡ δαῖμον, εἶπε, κ. τ. λ., *O fortune, said he, oppose some moderate reverse to these fortunate events*.—2. φθονεῖν κέρω

σεν, κ. τ. λ., *is wont to envy great success* (and of course to cause it to be followed by great reverses), lit. "is formed by nature," &c.—3. ἐπαρθείς, *being elated*, 1 aor. pt. p. of ἐπαίρω.—4. Διογένηι εἰς λόγους ἐλθὼν, *having come into conversation with Diogenes,—having an interview with him.*—κατεπλήγη, *was astonished*, 2 aor. ind. p. of καταπλήσσω.—τὸν βίον, i. e. κατὰ τὸν βίον, *at the life.*—5. κατεμήνυε τὸ ἦθος αὐτοῦ, *represented his character*; συνεξέφερε τῇ μορφῇ, κ. τ. λ., *brought out (gave expression to) his bravery in (or, with) his form.*—οὐ διεφύλαττον αὐτοῦ τὸ ἀφρόνιστον καὶ λεοντώδες, *did not preserve his manly, and lion-like expression of countenance.*—6. τί δακρύει (i. e. κατὰ τί), κ. τ. λ., *why he weeps.*—εἰ γεγόναμεν, κ. τ. λ., *since we have not yet become masters of one.*—7. πλουτίζειν ἢ πλουτεῖν, *to enrich (others) than to become rich ourselves.*—8. τοῦτι τὸ ράκος (§ 65, 2), *this rag here.*

P. 106.—1. ἀναζευγνύειν, *to break up the encampment*; μὴ μόνος, *that you only*, § 166, 2, 5th.—δέδουκας, perf. ind. a. of δέιδω, § 117.—2. τραγῳδῖν, *a tragic actor* (performing his part), ἐμπροσθεῖστον διητέθη, *was moved more tenderly than usual*, 1 aor. ind. p. of διατίθημι. The play was the Troades of Euripides.—3. ἀπῶν ἤχαιο, *departed*, § 177, Obs. 7.—δεινὸν εἶναι, *it would be dangerous, dreadful, ominous of evil.*—4. ἦρχε, *was king.*—5. μὴ τοῦ ἡλίου ἐπιλάμποντος, *if the sun did not shine*, § 166, 2, 3d.—6. εἰ θέλουσι δύο ἥλιοι γενέσθαι, *if there should be two suns*; θείλω with the infinitive, is sometimes used as an auxiliary, as in English, § 78, 2.—κίνδυνος, sup. ἂν εἴη.—σιμφλεχθέντα διαφθαρεῖναι, *would be consumed and destroyed, or, of all things being consumed, &c.* § 177, 1, 1st.—7. οὐκ ἂν ἀνέσχοιντο, *they will not likely endure*, 2 aor. opt. m. of ἀνέχω, the optative instead of the indicative ἀνέξουσιν, § 172, II. 3d.—8. ἐν πότοις ἐκυλινδεῖτο, *indulged himself in a continual round of revellings, drinking bouts.* Observe here the force of the imperfect, the middle voice, and the verb itself, *to roll, or, to wallow about.*—9. οὐκ ἔτι ἦν, κ. τ. λ., *it was no longer possible to find Themistocles acting disorderly.*—ἦν is here used impersonally for εἴην, Idioms, 117, 33, or some such nominative as δύνάμεις, or εἰσουλία is understood.

P. 107.—1. Εὐρύτις τι ὑπεναντίον, κ. τ. λ., *gave an opinion contrary to (that of) Eurybiades.*—2. πάταξον μὲν, ἀκουσον δέ, *strike (as quickly as thou wilt) but hear (first).* Note the force of the imperative aorist denoting rapidity, § 75, Obs. 5.—ἤδει δέ, *for he knew.*—3. δι' αὐτόν, *through himself*, viz. Themistocles; or, *on his own account.*—ἐλθὼς λόγος, ἔρα, *you are right, said he*, (Themis-

ioleas,) &c. In this sarcastic answer, Themistocles states that the place of this person's birth was so contemptible, that nothing could raise him; and that he was himself so contemptible that the advantage of being an Athenian, if he had it, could not avail him.—4. ἐξαιτούμενον, importuning him (viz. for his own advantage, as the middle voice indicates).—ᾄδοντα παρὰ μέλος, by singing (or, if he sang) contrary to melody.—5. αἷς ὑποτρέχουσι χειμαζόμενοι, under which persons overtaken by a storm, run for shelter.—6. καὶ κεφαλὴν οὐκ ἔχει, and yet it has no head.—7. ἔλεγε, he recommended.—τῆς ἀγορᾶς, from the market-place, the mart, or place of public resort.—πρότερον—πρὶν ἢ, before that, § 117, 47.—τινὰ νεώτερον (φίλον), some new friend, lit. "some more recent."—8. μῆτε ῥαδίως ἐντυχεῖν, κ. τ. λ., that he had not easily met with another person, either, &c., 2 aor. inf. a. of ἐντυχάνω.—9. διαβληθέντος, having been accused, 1 aor. pt. p. of διαβιάλλω.—ὡς βλασφημήσαντος, as having reviled him.

P. 108.—1. τὸ σιγάτευμα, that the army, i. e. this class of bodies, or, every army, § 134, 2.—συντετάχθαι, to be marshalled, (and to remain so, § 76, Obs. 8,) perf. inf. p. of συντάσσω.—θώρακα, as a corselet, the predicate, see § 134, 4.—2. ἤγηγε, bore, 1 aor. ind. a. of φέρω.—ἐνδιμότερον, more courageously, more cheerfully, with more resignation, § 121, 2, Notes.—3. τῶν μετὰ Φωκίωνος, κ. τ. λ., those about to die with Phocion.—εἶτα οὐκ ἀγαπᾷς, κ. τ. λ., are you not then content (pleased) at dying, &c., Idioms, 62, IV. & § 177, 1, 2d.

## V. ANECDOTES OF SPARTANS.

4. μὴ ἐρωτᾷν, do not ask, never ask, § 166, 2.—ὅσοι, i. e. τόσοι ὅσοι, as many as, Idioms, 48.—5. κόπτοτος, teasing him.—ἀκαίροισι, unseasonable.—καὶ δὴ, and in particular.—6. ἡμαθίς, unlearned, acc. pl. contr. for ἡμαθίας, § 40, 1.—οὐδὲν κακόν, nothing evil, meaning, no cowardice.—μεμαθήκαμεν, perf. ind. a. of μαρθάνω.—7. ὁ Κλειμβρότου, sup. νιός, § 142, Obs. 1.—8. μὰ τοὺς θεούς, by the gods, § 165, Obs. 3.—9. τοῖς λέγουσι, to those who say, pres. pt. a. § 134, 3.

P. 109.—1. ἀλλὰ μὲν, (but we certainly), introduces an affirmative assertion abruptly, as an offset to something said or implied before, such as, "perhaps so," "but," &c. The Cephissus was a river near Athens—the Eurotas, a river near Sparta; the reply of

Antalcidas sarcastically intimated that the Athenians never had the courage to come near the Eurotas, so as to give an opportunity of driving them from it.—2. *τις γάρ;* for who? referring to some such expression as, "what need of this?" "for who finds fault with him?"—3. *ὁ λῶστα*, my good friend, spoken ironically.—4. *μὴ αἱ κόραι*, that my daughters.—*φανῶσι μοι*, would appear to me, "in my sight," 2 aor. subj. p. governing the dative, as p. 103, 8.—*αἰσχροί*, ugly, i. e. contrasted with the splendour of the garments, or, *ridiculous*, from their unsuitableness.—5. *καταπελτικὸν βίλος*, an arrow (or javelin) for the catapult, lit. "a missile."—*ἀπόλοιεν ἀνδρὸς ἀρετή*, the bravery of man is ruined, i. e. is no longer of any avail.—6. *ἀκήκοα*, κ. τ. λ., 2 perf. ind. of *ἀκούω*, I have heard the bird itself.—*κατηγοροῦσι*, blame; for the genitive Ἀγχιλαίου, see § 151, Obs. 2.—*συνεχίσαι*, in close succession, continuous.—*πυκναῖς*, frequent.—*ἐμβολαῖς*, inroads, sudden attacks; *στρατεῖαις*, expeditions.—*ἀντιπάλους*, a match.—7. *τετραμένον*, wounded, perf. pt. p. of *τετρώσκω*.—*καλὰ τὰ διδασκάλια*, a fine tuition fee, lit. "a tuition fee which is fine," or, "excellent." See the force of the adjective before the article and its noun, Idioms, 13, 2.—8. *διδάξας*, for having taught.—9. *τὰ μὲν*, i. e. *κατὰ τὰ μὲν ἄλλα ἀλαζών*, in other respects vain, conceited.—*ἦδεῖτο*, was ashamed, *αἰδέομαι*.—*ἀφανίζειν*, to conceal, to hide it.—*καί*, emphatic, not connective, and expressed in translating, simply by emphasis on the relative.—10. *τί δ' οὗτος ἱγίης εἶποι;* but what could this man say worthy of confidence? that can be trusted.—*δέ*, in this place is adversative, and seems, like *ἀλλά*, to refer to something previously said, but not reported, such as, "these statements seem to be fair," "but," &c.—11. *κατὰ τὸν ἐπιχώριον τρόπον*, after the manner of his country, i. e. with Laconic brevity.—*λέγοντα*, κ. τ. λ., since he told how war should be carried on.

P. 110.—1. *τούτου μὲν ἀνέσχετο*, refrained indeed from this, viz. from punishing him.—*δέ*, but, *ἀπόφηνας*, having showed him; i. e. having made him.—2. *τούτον μέντοι λαβὼν*, having received this man from you, as you remember—*μέντοι* is emphatic.—3. *ἐμέλλε προδιδόναι*, intended to betray; was on the point of betraying.—*τοῦ προειρημένου*, of the before mentioned, viz. Pausanias.—4. *περὶ τῶν συμβεβηκότων ἀκούσας*, having heard concerning these events—the things that had taken place.—5. *τῆς χαλκιοίκου Ἀθηνῆς*, of Chalcicean Minerva, lit. "of Minerva of the brazen house."—*ἐμφοράς*, having blocked up, 1 aor. pt. a. of *ἐμφοράσσω*.—*ἀνείλεν*, destroyed, 2 aor. ind. a. of *ἀναιρέω*.—*αἶψα*, 1 aor. pt. a. of *αἶψα*, same as

αἵρου.—ὑπάρ τοῖς ὄροις, *beyond the boundaries* (of his country);—a traitor was not suffered to be buried in his native country.—6. μὴν τινα, *a mouse*, § 133, 10.—δηχθεὶς, *being bitten*, 1 aor. pt. p. of δάκνω, § 117.—ὥς οὐδέν ἐστιν, κ. τ. λ., *there is nothing*.—τολμᾶν ἀμύνασθαι, *by daring, by being bold enough to defend itself*.—7. ἐν Πύλαις, *at Thermopylae*. The pass of Thermopylae was, as it were, the gates (πύλαι) of Greece. It was called *Thermo* (θερμός, *warm*), from the hot-baths or springs in the neighbourhood.—εἶλοντο, *seized*, 2 aor. ind. m. of αἶψω.—8. οὐδέ . . . . . ἐστιν, *it is not ever possible*; ἐστιν for ἔστιν, Idioms, 117, 33.—οἰκοῦν χαρίν, κ. τ. λ., *then it is well, since we shall fight with them in the shade*. Observe οἰκοῦν means, *therefore*, and is affirmative, but οὐκοῦν means, *therefore not*, and is negative.—ἐπιτίθεσθαι, *to attack*.—ὥς ἐν ᾗδου, κ. τ. λ., *since they would sup in Hades*.—δειπνοποιησμένους, acc. agreeing with αὐτούς understood as the subject of the infinitive ἀριστοποιεῖσθαι, instead of the dative agreeing with στρατιώταις, § 175, Obs. 2, and Rem.

P. 111.—1. (τόσαι) ὅσαι, *as many as*, i. e. *all who*.—αὐταὶ ἀφικόμεναι, *coming in person*.—τὰ ἐναντία, sup. τραύματα, *the wounds before*.—γανρούμεναι, *with a lofty air*.—2. εἰ δὲ ἑτέρως εἶχον, sc. ἐαυτούς (Idioms, 67, 1), *but if they (their sons) were* (lit. “had themselves”) *otherwise in respect of their wounds*, § 157, R.—3. ὥς ἔνι (i. e. ἔνεστι) μάλιστα (Idioms, 117, 34), *as much as possible*.—λαθεῖν σπεύδουσαι *anxious to escape observation*.—θῦναι, *to be buried* (§ 174, Obs. 5,) *by others*.—4. ἐν παρατάξει χωλωθέντος, *having been lamed in the battle*.—ἱπομνησθήσῃ, *you will be reminded*, 1 fut. ind. p. of ὑπομνήσκω.—5. ἢ ταύτην (Dor. for ταύτην), ἢ ἐπὶ ταύτῃ (Dor. for ταύτῃ), *either this, or, upon it*; with the first clause supply φέρε, with the second φέρου. Nothing was esteemed a greater disgrace to a Lacedæmonian, than to leave his shield on the field of battle.—6. ὥς ἔοικε, *probably*.—Ξῆνης, *a stranger a foreigner, one of another country*.—μόναι γάρ, “very properly” *for we alone*.—7. τινὲς τῶν (ὄντων) ἐξ Ἀμφιπόλεως, *some men of Amphipolis*.—8. μὴ λήγετε, *say not so*.—9. παραδοκοῦσα, κ. τ. λ., *waiting anxiously to see what would result from the battle; what the issue would be*.—πυθομένης, sc. αὐτῆς, *she inquiring; on her inquiry*, 2 aor. pt. m. of πυθάνομαι, gen. absol.—10. ἀλλ’ οὐ τοῦτο ἐπυθόμην, κ. τ. λ., “indeed!” *but, vile slave, this I did not ask; but how my country fares?* here ἀλλά refers to something understood, such as, “indeed!” “it may be so,” “possibly,” or the like.—φῆσεντος δέ, *but when he said*.

P. 112.—1. τραυθεῖς, *having been wounded*, 1 aor. pt. p. of τραύσσω.—2. μᾶλλον γεγενῆσθαι, *rather to rejoice*, 2 perf. inf. of γηθῆναι.—3. σεμνυνομένης, *being proud, valuing herself highly*.—ἄσπας, κ. τ. λ., *who were most orderly in deportment*.—4. τοιαῦτα εἶναι, κ. τ. λ., *such, she replied, ought to be the occupations of a good and virtuous woman*.—5. καὶ ὅσῳ ἀντίλεγε, *and in proportion as he refused, or, spake against it (τόσῳ) πλεονα προστιθέντος, adding more*.—τὸ ξυνύλλιον, *the naughty stranger, the words of a child*.—6. τὸν δὲ Ἀρισταγόραν ὑποδύμενον, *this same Aristagoras getting his sandals put on*.

## VI. MISCELLANEOUS ANECDOTES.

7. ὁ Ζεῦξις, *lit. the Zeuxis, i. e. the celebrated Zeuxis*, § 134, 5.—ἐν πολλῷ χρόνῳ γράφειν, καὶ γάρ, κ. τ. λ., *that I paint in a long time, and (with reason) for (seeing that) I paint for a long time*. Sup. χρόνον.—8. ὃν ἐβλου τότε, *which he then lived*, § 150, Obs. 8.—τοῦ λοιποῦ (χρόνου), *for the future*, § 160, Obs. 2.—9. φέρειν γάρ, κ. τ. λ., *for (they said) that his form brought disgrace, both on Lacedæmon and its laws*.

P. 113.—1. ληφθεὶς, λαμβάνω.—συσταθεὶς αὐτῷ, *being brought before him*, 1 aor. pt. p. of συνίστημι.—2. σεμνυνομένου, *boasting arrogantly (and saying)*.—3. ἔγνωσ ἄν, *you would know*, 2 aor. ind. a. of γινώσκω.—ἑστρατήγει, *commanded, were the leader*.—4. ὁ τῶν μελῶν ποιητής, *the lyric poet*.—τὶ σοφόν, *something wise, witty, clever*.—μετὰ χλευασμοῦ, *with scornful derision*.—συνελς, *perceiving*, 2 aor. pt. a. of συνίημι.—5. ὁ γενόμενος, κ. τ. λ., *who was (one) of the thirty tyrants*, § 143, Obs. 4.—6. εἰς τίνα με χαιρὸν ἄρα, κ. τ. λ.; *for what occasion then dost thou now preserve me?* For the force of ἄρα, see Idioms, 62, II.—ἐτελεύτησε (τὸν βίον), *he died, lit. "ended his life"*.—7. κατατυχὼν ἔν τισι, κ. τ. λ., *having been successful in some desperate cures*.—8. Μενεκράτης Ζεὺς, βασιλεῖ Ἀγησιλάῳ, *(the ancient style of beginning a letter,) Menecrates Jove, to Agesilaus the king, greeting, i. e. wishes happiness; the infinitive for the imperative*, § 176, Obs. 2, *lit. "be happy"*.—ὑγιαίνειν, *wishes a sound mind*.—9. εἰςία πῶτα, κ. τ. λ., *once gave a splendid entertainment*.—καὶ δὴ καὶ, *and especially, and in particular*.—ἰδιῶ, *by itself, separately*.—καὶ ἰδυμῆτο αὐτῷ, *and offered incense to him; or, impersonally in the passive, "incense was offered to him"*.—10. ἠλέγχετο, *he fell convinced*.—καὶ ταῦτα, *and that too*, § 133, 7.—ἐμπλῆς πάνυ, *very neatly*.



P. 114.—1. ἐνόησε, *was afflicted with, laboured under*; intransitive verb used transitively, § 150, Obs. 8, 1st.—Πειραιᾶ, *the Piræus*,—the largest of the three harbors of Athens.—2. τὰ κατὰ-φορτα, *coming into it*.—ἐαυτοῦ εἶναι, *were his own*.—τοῖς περισωζομένοις, *on account of those being saved* (from shipwreck).—3. συνοικῶν, κ. τ. λ., *dwelling with*, i. e. *labouring under*.—ἀναχθεῖς, *having sailed*, 1 aor. pt. p. of ἀνάγω, in a middle sense.—ἰάσασθαι, *to be cured*, Idioms, 87, 4.—4. ἐμύνητο, *he remembered*, plup. ind. p. in a middle sense.—τῆς διατριβῆς, κ. τ. λ., *lit. his stay*, meaning the kind of life he led in his insanity.—μηδὲν αὐτῷ προσήκουσας, *not at all belonging to him*, *lit. "in nothing pertaining to him,"* with μηδὲν supply κατὰ, § 157, Obs. 1.—5. εὐημερήσαντα, *having been successful, having gained his point*.—προπεμπόμενον, κ. τ. λ., *and being conducted home with great honour*.—6. οὐ παρήλθεν, κ. τ. λ., *did not pass by, nor get out of the way*.—(κατὰ) τοὺς ἄλλους, *with respect to others, to others*.—αὐξόμενος, *in becoming great*, *lit. "in increasing thyself."*—μέγα γὰρ αὔξει, κ. τ. λ., *for you are increasing a great calamity to all these* (at a future day).—7. ἐπὶ τῷ εἶναι, κ. τ. λ., *for being* (the son) of obscure parents.—καὶ μὲν, *and indeed, why truly*.—τὸ γένος, *my family*.—8. μὴ γένοιτό σοι οὕτω κακῶς, *may it never turn out so badly to thee; mayest thou never be so unfortunate*.—9. ἐν συνόδῳ, *in company*.—10. ἡ Πυθαγορικὴ φιλοσόφος, *the female Pythagorean philosopher*.—οὔσα φαλακρά, *being bald*.—ἀγῶνα προὔθηκε, κ. τ. λ., *proposed a contest among the poets for a talent*.—ὅστις, (to any one) *who*.—ἄμεινον, *better* (than the others), i. e. *best*.

## NATURAL HISTORY.

P. 115.—1. τὸ πλάτος πῆχους, *a cubit in breadth*, § 161, R. XXXVII.—συμβάλλουσι, κ. τ. λ., *strike their ears against each other below*, i. e. *as they hang down*.—2. φασί, *they* (people, men,) *say*, i. e. *it is said*.—σὺν Πύρρῳ τῷ Ἰππειώτῃ, *with Pyrrhus the Epirot*, i. e. *in the army of Pyrrhus, king of Epirus*. This story is either a mere fiction, or an exaggerated statement of some trifling occurrence, as nothing of the kind is mentioned by any other writer, and probabilities are against it.—3. προσφέρεται τὴν τροφήν, κ. τ. λ., *conveys its food both wet and dry*. Observe the force of the middle voice, denoting for its own use or advantage.—4. σπᾶς ἀντοῦς, *each other*, the same as ἐαυτοῦς, and used in a reciprocal sense, § 63, 5.—τοῖς ὀδοῦσι, *with their tusks*.—ὁ δὲ ἡτιθέας, κ. τ. λ.,

but the conquered elephant becomes subject to, and cannot endure.—5. θαυμαστόν ὅσον, *to a surprising degree*, i. e. τόσον ὅσον θαυμαστόν ἐστι.—6. ἔτη πλείω, κ. τ. λ., *lit. more years than two hundred*.—7. ταῖς προβοσσίαις, *with their probosces*, from πρό, *before*, and βόσκει, *to feed*, *lit. "the forefeeders."*—διανιστάμενοι, *standing upright*.—8. τοσοῦτον, *to such a degree*, i. e. ἐπὶ τοσοῦτον.

P. 116.—1. στάσεις τινὰς ἵσταςθαι παραβόλους, *to place themselves in certain bold attitudes*; *lit. "to stand certain bold standings,"* § 150, Obs. 8.—2. ἀνακυλῆιν, *to repeat, to go over and over, to practise*.—3. εἰς ὃ δυσμαθίστατος, *one, the slowest in learning*.—ἀκούων κακῶς ἐκαστοτε, *being scolded on every occasion*, *lit. "hearing himself spoken ill of."*—αὐτὸς ἀφ' ἑαυτοῦ, *alone of his own accord*; αὐτός is here equivalent to μόνος.—4. προπηλακισθεὶς, *being insulted*.—τοῖς γραφείοις, *with their styluses*. The stylus was a sort of iron pencil, sharp at one end, for the purpose of writing on waxen tablets, and flat at the other, so as to smooth or rub out what was intended to be erased.—5. μετέωρον ἐξάρας, κ. τ. λ., *having lifted him high in the air, was thought to be about to dash him to pieces*.—ἀπηρεύσατο, *laid him down*.—φοβηθῆναι, *to have been frightened*.—6. ἱστοροῦσι, *they (that is, men, people,) relate*.—καὶ τὰ, *and especially those*.—7. ἐπιδοῖς ἑαυτὸν, *having committed himself (i. e. τῷ ποταμῷ, to the stream)*.—ἀποθεωροῦσιν, *look from (viz. the bank of the river)*.—8. Arrange, ὡς . . . πολλὴν περιουσίαν τῆς ἀσφαλείας οὔσαν τοῖς μείζονσι, πρὸς τὸ θαρσύνειν, *because, or, since great abundance of security is to the larger (ones) as to venturing boldly, if, &c.*—9. ἀναβάντες (scil. θηράται, *the hunters*), *having mounted*.—τύπτειν (αὐτοὺς) προστάττουσι τούτοις, *they cause (lit. "they command") these (the tame ones) to strike them (the wild ones)*.—ἕως ἂν ἐκλύσωσιν, *until they tire them out*.—10. ἐπιβεβηκότος, κ. τ. λ., *when the elephant-driver mounts*, perf. pt. a. of ἐπιβαίνω.—οἱ μὲν (scil. πραιεῖς εἰσιν) οἱ δ' οὐ, *some are gentle, others not*.—11. ἑξαργιουνμένων, *of the very fierce ones*.—ἀπὸ τοῦ συμβεβηκότος, *from its peculiarity*; *lit. "from that which has happened to it,"* namely, its having a horn on its nose; ῥινόκερως, *rhinoceros*, from ῥίς, ῥίνος, *the nose*, and κέρα, *a horn*.

P. 117.—1. τοῦτο, *this (animal)*.—διαφερόμενον, *differing*, i. e. *contending, being at war*.—συνπύσσον εἰς μάχην, *coming to an encounter*, 2 aor. pt. a. of συμπύπτω.—ὑποδύνον, *getting down*.—2. φθάσας τὴν ὑπό, κ. τ. λ., *anticipating, preventing this (act of) getting under his belly*.—προκαταλαμβάνει, *seizes him before hand*, 2 aor. subj. a. of προκαταλαμβάνω, § 172, Obs. 4.—3. ἔπος, *sup.*

τοῦ ποταμοῦ, or, ποτάμιος, *the river horse*.—διχῆλος, *cloven footed*, this is not correct, the foot of the hippopotamus has four toes, terminated by little hoofs.—ἐξ ἀμφοτέρων, κ. τ. λ., *on both sides*, i. e. *on each side*.—4. τὸ δ' ὅλον κύτος τοῦ σώματος, *the whole trunk* (or, *cavity*) *of the body*.—5. ποτάμιον ὑπάρχον καὶ χερσαῖον, *as it lives in the river and on land*; lit. “being of the river and of the land,” i. e. “amphibious.”—6. πολύτεκνον, *prolific*.—κατ' ἐνιαυτόν, *every year, year by year, annually*.—7. ἐλυμαίνετο ἂν ὁλοσχερῶς, *he would utterly destroy*.—8. ἴδιον . . . τὸν καλούμενον ὕβρον, *a peculiarity called a hump*; lit. “that which is called a hump, peculiar (to them).”—αἱ μὲν, *the former*; αἱ δέ, *the latter*.

P. 118.—1. ταῖς δὲ φωναῖς, κ. τ. λ., *and in their cries they send forth human moanings*.—παντελῶς ἀντιθάσσειντα, *absolutely untameable*.—2. προκόττας, *the crocollas*, supposed to be the hyæna.—τοῖς δὲ ὁδοῦσιν πάντων (ζώων) ὑπεράγει, *it surpasses all* (other animals) *in* (the strength of) *its teeth*.—3. πᾶν ὀστέων μέγεθος, *every size of bones*, i. e. *the largest bones*.—τὸ καταποθέν, *that which is swallowed*, 1 aor. pt. p. of καταπίνω.—4. παγέντα, *frozen*, 2 aor. pt. p. of πηγνυμι.—γνώμονα, *the test*.—5. ἡσυχῇ γὰρ ὑπάγουσα, κ. τ. λ., *for proceeding softly he applies his ear*.—τεκμαιρομένη τὴν πῆξιν μὴ γεγονέναι διὰ βάθους, *conjecturing that the freezing has not taken place through* (much) *depth*, i. e. *that the ice is not sufficiently thick*.—6. τῷ δὲ μὴ φοβεῖν θαφρόουσα, κ. τ. λ., *but taking courage from its not sounding* (near) *he passes over*.—7. αἰσθάνονται, *they perceive themselves*, 2 aor. subj. m. of αἰσθάνομαι, § 172, Obs. 4.

P. 119.—1. τῷ λανθάνειν, ὅτε τῷ φεύγειν οὐ πεποίθασιν, *by lying concealed, when they cannot trust to flight*.—2. χερσαίων ἐλνυν, *of the land echini*, viz. *hedgehogs*.—μετοπίου, *in the autumn*.—3. καὶ παρικυλισθεῖς, κ. τ. λ., *and by rolling himself round* (among the grapes) *he takes them up*.—4. καὶ λαμβάνειν, κ. τ. λ., *and to pick* (them) *from him, dividing them among themselves*.—5. ἐμφράσσουσι τὴν κατ' ἄνεμον, *they block up the* (opening) *opposite the wind*.—6. ἐνέτυχε, *fell in with, came upon*, 2 aor. ind. a. of ἐντυχάνω.—πεφονευμένου, sup. ἀνθρώπου, *of a person murdered*.—πυθόμενος, *having been informed, learning on inquiry*, 2 aor. pt. m. of πυθάνομαι.—τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν, *and to take the dog with him*.—7. ἐξέτασις, *inspection*.—πάροδος, *a parade*, or, *review*.—ἡσυχίαν ἔχων, *lying at rest*, lit. “keeping quiet.”—8. ἐξόραμα μετὰ φωνῆς, κ. τ. λ., *he instantly rushed forth with noise and rage, and continued barking*.—ἐξόραμε, 2 aor. ind. a. of ἐκτρέχω.—καθ' ὅσον



a rehearsal.—12. ἀνταῖς περιόδοις φθγγόμενῃ, κ. τ. λ., *uttering (them) with the very turns, and going through all the changes (variations).*—13. ἐξ ἐλαχίστου (τῶν ζώων) γίνεται μέγιστος (τῶν ζώων), § 143, R. X.

P. 122.—1. τοῖς χηρλοῖς, *to those of a goose*, Sup. ὧις.—τοῦ δὲ γωνηθέντος αὐξομένου, *and since it, when hatched (lit. "when born") increases.*—2. τῇ σκληρότητι διαφέρειν, *surpassing in hardness.*—ἐξ ἀμφοτέρων τῶν μερῶν, *from (i. e. projecting from) both (each of the) parts*, meaning, the upper and lower jaw.—3. ὡς ἂν πολυγόνων τε ὄντων, *both because (or, since,) they are prolific*, § 178, Obs. 6; ἂν with the participle here, as elsewhere, intimates that the statement here made is of a *general* character, and has no reference to specific cases (§ 125, ἂν, 3, with inf. and participles).—4. γὰρ, *for*, assigning the reason why crocodiles are rarely destroyed by men.—τοῖς μὲν . . . . . τοῖς πλείστοις, *to some, and these the majority.*—5. μέγα βοήθημα τοῦ πλήθους τοῦτου φυομένου, κ. τ. λ., *a great aid of (i. e. against) this multitude increasing to the injury of men.*—τιχτοριος τοῦ ζώου, *as the animal usually lays (them);* lit. "the animal laying."—6. ὁ προκόδεϊλος, the preceding part of this description is taken from Diodorus Siculus, what follows is from Herodotus.—7. κατὰ λόγον, κ. τ. λ., *in proportion to its body.*—γλῶσσαν οὐκ ἔφυσε, *has not a tongue;* lit. "does not cause a tongue to grow."—τὴν κάτω γνάθον, *the lower jaw*, § 130, Obs. 1, 2d. Both these statements in the text are incorrect, and the result of judging from appearance without close examination.—8. τυφλόν, *blind*, (only comparatively,) *dim-sighted.*—9. ἅμα (τῷ ἡλίῳ) δυομένῃ, *just as the sun goes down;* lit. "with (the sun) going down."—βιοῦν, *having lived*, 2 aor. pt. a. of βιώω.

P. 123.—1. τὰ (πράγματα), κ. τ. λ., *the actions, the doings, the practice, the habits.*—ἐκτεῖναι μὲν, *the former*, i. e. the bees.—2. ὑπὲρ τοῦ (αὐτῶν) μὴ παραφέρεισθαι, *in order that they may not be carried out of their course.*—3. οἷον, *as it were.*—4. ὅπως λάθωσι, κ. τ. λ., *that they may escape observation by passing over in silence, λανθάνω.*—These stories are incorrect, though something in the habits of these animals, not well understood, doubtless led to this belief.—5. τῆς νάρκης, *of the torpedo.*—ἐκπῆγνυσιν, *benumbs.*—βαρύτητα ναρκώδη, *a benumbing heaviness*, i. e. a numb and heavy sensation.—6. πῦραν αὐτῆς, κ. τ. λ., *making an experiment of it to a greater extent.*—ἂν ἐκπίσῃ ζῶσα, *if it is*, i. e. *whenever it is thrown out (of the water) alive*, ἐκπίπτω.—αὐτοὶ κατασεκιδαννύντες, *that (they) pouring out, &c.*—the subject of the infinitive in the nominative,

because the same with the subject of the preceding verb (*ἔνιοι*), § 175, Exc.—7. τοῦ πάθους, *the effect, the torpidity*.—8. διὰ τοῦ ὕδατος, κ. τ. λ., *on account of the water being changed, and having been previously acted upon, viz. by the benumbing power of the fish, and so made to partake of its nature*. This effect is produced by the water acting as a conductor of the electric power,—a cause not understood by the ancients.—9. πύλαραι τὴν κόγχην, κ. τ. λ., *watches (at the mouth of) the shell-fish, sitting before it*.—ἔων (αὐτὴν εἶναι) ἀνεωγμένην, κ. τ. λ., *permitting it (to be, to remain) open and gaping*, perf. pt. p. of ἀνοίγω.—πρὸς πύλας αὐτοῖς, *may come in contact with them, προσπίπτω*.—10. παρειαῖσθαι, *passes to the inside*, § 76, Obs. 6.—ἐντὸς ἑκρούς, *within the enclosure (of the shell)*.—11. ὅπως οὐκ ἐτραχέθησται βράχειν, *in order that it may not be held fast (run aground) in shallows*.—ὥς περ ναῦς (ἔπεται) οἰάκι, κ. τ. λ., *being led along submissively, as a ship (follows) the rudder*.

P. 124.—1. ζῶον ἢ σκῆφος ἢ λίθος, (whether) *living creature or boat or stone*.—πᾶν ἐμβεβυθισμένον, *being completely engulfed, swallowed up*.—2. ἐκείνο (ζῶον) γιγνώσκον, *but knowing that (namely, the pilot-fish)*.—καθάπερ ἄγκυραν ἐντός, *as (a ship takes) its anchor within*.—3. ἔστηκεν, *remains stationary*.—καὶ ὄρεται, *and lies at anchor*.—ἀναπαυομένου, *while it (the pilot-fish) is reposing*.—προσθιγόντος δέ, *but when it advances*.—ἢ φέμβεται, *or else it wanders*.—πολλὰ (scil. κήτεα) διαφθίσθαι, *many (whales) are destroyed*, 2 aor. ind. p. of διαφθείρω.—καθάπερ (sup. πλοῖα) ἀκυβέρνητα, *as ships without a pilot*.—4. τῆς θαλάττης πλησίον, *near the sea*.—5. ὅταν δὲ κατισχύσῃ, κ. τ. λ., *but when it has covered up, and concealed them carefully*.—οἱ μὲν λέγουσι, *some say*,—οἱ δέ, *others say*.—ὃ δέ, *but that which, but what*.—6. γνωρίσασα τὸν ἑαυτῆς ἐκείνη θησαυρόν, *and having recognized each her own treasure*.—7. Ἡρακλείαν (λίθον), *the Heracleian stone; so called from the city of Heraclea in Lydia, where it was found in great abundance*.—ἄγει, *attracts*.—ὥς τε (αὐτοῖς) δύνασθαι, *so that (they) are able*.—ταὐτὸν (for τὸ αὐτὸν = τὸ αὐτό) τοῦτο ποιεῖν, *to do this same (this very) thing*, § 62, 3, and Obs.—ἄλλους, κ. τ. λ., *namely, to attract other rings*.—8. ἐξ ἀλλήλων ἥρηται, *is suspended from (or, connected with) one another*.—πάντι . . . . ἀνήρηται, *is connected with (or, imparted to) these throughout, from this stone*.

P. 125.—1. νιτρῶδες, *nitrous, saturated with nitre*.—φύμματος, *cleansing*.—πλείω (for πλείονα) χρόνον, *longer time (than is proper)*, *too long*.—διαπλάττει, *they fall in pieces*.

## MYTHOLOGY.

2. τὰ ἔξω, i. e. κατὰ τὰ ἔξω μέρη, *as to the external parts, externally*.—ἐπὶ τοῦ ρώτου, *upon the back*, i. e. on the upper or convex side of the arch. 3. εἰσιόντι, *to one entering, or, as you enter*.—πυλῆροῦσι γάρ, *for they keep the gates*.—4. ἐξῆς δέ, *next in order*.—ἀπάσης τέχνης, *of every work of art*.—μετὰ δέ, *next after this, further on*.—5. ὁ Ἴξίων καὶ ὁ Τάνταλος, (such as) *Ixion and Tantalus*.—ἄβατος καὶ ἀπόφύγτος, *inaccessible and forbidden*.—6. ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, *but they set ambrosia beside themselves, i. e. they cause ambrosia to be served up to them*.—7. ἀννεγμένον, *ascending, carried up*, lit. “being made to ascend,” perf. pt. p. of ἀναφέρω.—8. θυσίας ἄλλοι ἄλλας, κ. τ. λ., *different men offer different sacrifices*; lit. “some men offer one sacrifice, others another.”—9. ὁ δέ τις, *and another*.—φιλήσας μόνον, *by only kissing*.

P. 126.—1. οἱ πλάσται, *artists*.—αἰγίδα ἀνελκυσμένην, *girt with a breastplate*, § 153, R. and § 154, R. XXXI., ἀναζώννυμι.—ἰδρυμένην, *seated, sitting*.—2. διαβεβηκότα τοῖς ποσὶν ὥσπερ θύοντα, *stepping forth with his feet (having his legs extended), as if running*.—3. ἄλλοι δὲ ἄλλα, κ. τ. λ., *and other gods attend to other employments of a similar kind*.—4. καὶ τὰς προσαγορευομένας Ὥρας, *and the goddesses called Hours*.—5. τὰς ἐπιστήμας καὶ τὰς τιμὰς κ. τ. λ., *the knowledge and the honours of the invention of things invented and brought to perfection by himself*.—6. ἐν οἷς χρόνοις, *at what times*.—καὶ τὴν ἄλλην ἐπιμελίαν τήν, *and the other care which*.—7. καὶ τὸ πατάσχειν εὐεργεσίας, *and the beginning (i. e. the being the first to do) a good act*.—8. Εἰλειθυίαν, sup. μυθολογοῦσιν.—9. διὸ καὶ (μυθολογοῦσι), *wherefore also they (mythologists) say*.—εὐρεῖν, *invented*, 2 aor. inf. a. of εὐρίσκω.—ἀφ’ ἧς αἰτίας, *from (i. e. for) which cause*.

P. 127.—1. τὴν ἐκώνυμον τάξιν, κ. τ. λ., *the employment suited to her name, as well as the regulation of life*.—2. τῆς Εὐνομίας, κ. τ. λ., *than Wisdom of legislation, Justice and Peace*.—3. Ἀθηνᾶ δὲ προσάπτουσι, κ. τ. λ., *to Minerva they assign (as her office) to communicate to men the improving and planting of olives, and the method of using (operating upon) the fruit (so as to extract the oil from it)*.—4. ἔτι δὲ... τοῖς ἀνθρώποις, *and moreover also, the having made known (introduced) to men, many of the things belonging to other branches of knowledge*.—τὴν κατασκευήν, *the construction*.—καὶ τὸ εἶναι, *and in a word*.—Ἐργάνη, *Ergoné*, an epithet of

*Minerva*.—5. τὴν προσαγορευομένην ποιητικὴν, called poetry.—6. περὶ τὸν σίδηρον, relating to iron, in iron.—καὶ (τόσα) τῶν ἄλλων ὅσα, &c. &c., and as many of other things as, i. e. all (of) other things which, admit of being worked by fire.—ἐναγώνιον ἐνάγκυσιν, the energetic striving in battles.—7. κατ' αὐτήν, on it, belonging to it.—ἔτι δὲ τὴν ἰατρικὴν, &c. &c., and also the knowledge of healing, which is by the art of divination, i. e. in all such cases as it was deemed necessary to consult the gods by divination. 8. "And they say," (αὐτὸν) γερόμενον εὐρετὴν τοῦ τόξου, that he, being the inventor of the bow.—τὰ περὶ τὴν τοξίαν, the things concerning archery, i. e. archery, § 134, 12.—9. καὶ πολλὰ τῶν εἰς ἰατρικὴν, &c. &c., many things relating to the healing art; supply τέχνην.

P. 128.—1. καὶ τὸ λάθρα, &c. &c., and the appropriating secretly to one's self the things of others; in plain English, "stealing."—2. καὶ τὴν ἀπὸ τῆς χελώνης, &c. &c., and that he constructed (contrived) the lyre from (the shell of) the tortoise.—περὶ ταύτην, relating to it.—3. Ἡσίοδος, *Hesiod*. This quotation is from *Hesiod's Theogony*, v. 77, &c.—σφίον and ἀπασίον, Ionic for σφῶν and ἀπασῶν.—4. ἰδιώτας, unlearned.—οἱ σοφοί, the wise men, philosophers.—πειθόμενοι (agreeing with σοφοί), trusting, confiding in, following.—ὑπεκλήφασιν, have taken up (the notion), have supposed, perf. ind. a. of ὑπολαμβάνω.—κεκλημένον, perf. pt. p. of καλέω.—5. περιφέρεσθαι δὲ τὴν χώραν αὐτοῦ, and that his territory is flowed around.—καὶ ἐκ μόνων τῶν ὀνομάτων, even from their names alone.—6. τὸ δὲ μέγιστον, but above all, lit. "and that which is the greatest thing."—ἐν for ἐνεσσι (*Idioms*, 117, 33) impersonal, it is lawful, it is possible.—οὐκ ἐν, it is not permitted, it is not possible.—7. οὐσὴν ἀδαμαντίνην, which is of adamant.—ἄδελφιδόου, the nephew of the king (*Pluto*), being the son of *Jupiter*.—8. ἐπιστραμμένος τὴν φρουράν, being entrusted with the guard. For this accusative after the passive voice, see § 154, *Oba.* 2, 3d.

P. 129.—1. περαιωθέντας, &c. &c., a large meadow receives.—καὶ ποτὸν μνήμης πολέμιον, and a drink destructive of memory awaits those who have passed over the lake. Here ἐνδέχεται properly applies only to its subject λειμῶν, but is also by a kind of Zeugma (*Lat. Gr.* § 150, 1, 2d), put also with ποτόν, with which, of course, it must be differently translated.—2. τῷ ἀρίστῳ βίῳ συνοσόμενους, to lead the best mode of life; lit. "to be present with."—3. τόπος ἐριβώδης ἐν (δόμῳ) ἔδου, a gloomy region in *Hades*.—4. τὰ περὶ θήραν ἀσκήσασα, having practised the things pertaining to the chase, i. e. having lived as a huntress, § 134, 12.—τὴν μωτι-



κῆν (τέχνην), the art of divination.—*χρησμοφούσης*, delivering oracles,—where *Themis* was then delivering oracles.—5. ἐκώλυν, continued preventing, § 76, Obs. 2.—τὸ χάσμα, the chasm, or opening in the rock from which the gas ascended, that produced the agitations and convulsions in the Pythia, on the tripod placed over it, and which were regarded as the effects of the prophetic inspiration.—ἀνελών, having killed, 2 aor. pt. a. of ἀναίρω.—*παραλαμβάνει*, the present for the past, § 76, Obs. 1.—6. ἐθήτευσε, served for hire. For having slain the Cyclopes, Apollo was deprived of his dignity, and banished from heaven. He hired himself as a servant to Admetus, to whom he was greatly attached, and procured for him from the Fates, the favour here mentioned.—7. ἔληται, should choose, undertake, 2 aor. subj. m. of αἰρέω.

P. 130.—1. θελόντων, being willing; in the plural, referring to πατρός and μητρός, § 131, Obs. 1.—ὡς δέ τινι λέγουσιν, but as some say—*Ἡρακλῆς ἀνέπεμψεν*.—2. πειράσαι, to make trial of, to test.—εἰκασθέντες ἀνθρώποις, having assumed the appearance of men, 1 aor. pt. p. of εἰκάω, in the middle sense.—3. τεχιεῖν, for τεχίσσειν, § 101, 4, Obs. 1, (1) and (2), that they would inclose with walls; lit. "that they would wall."—οὐκ ἀπεδίδου, did not pay, imperf. ind. a. of ἀποδίδωμι, from the primitive, with the reduplication, § 109, 6.—4. προὔθηκε, contr. for πρό ἔθηκε (§ 89, Obs. 2), exposed her, 1 aor. ind. a. of προτίθημι, § 110, 2.—5. εἰ λήψεται, if he should receive, λαμβάνω.—*ποινὴν Γανυμήδους ἀρπαγῆς*, as a satisfaction for the abduction of *Ganymede*.—6. μὴ (αὐτοῦ) βουλομένου, but he, (namely, *Laomedon*), not being willing, i. e. refusing.—ἔλεν, 2 aor. ind. a. of αἰρέω.—7. κατοίκει (τὴν χώραν) τῆς Ἀσίας, κ. τ. λ., inhabited a region of Asia.—περὶ, κ. τ. λ., near that which is now called.—ἐπὶ πλείον, to a greater degree (than others).—8. οὐ φέρων, not bearing (scil. with moderation), being too much exalted by.—*μετασχών*, having shared, i. e. having been admitted to.—καὶ παρά, κ. τ. λ., the secrets of the gods; lit. "the things kept secret among the immortals."—9. καὶ ζῶν ἐκολάσθη, he was both punished when alive.—*καταχθίς*, having been driven down, 1 aor. pt. p. of κατέγω.—10. τὰς ἰσας (οἷσας), being equal, viz. in number.—καὶ τῆς Ἀητοῦς, κ. τ. λ., and proclaimed herself more fortunate in respect of offspring than *Latona*.—εἶθ' for εἴτα.

P. 131.—1. συνέβη, it happened, 2 aor. ind. a. of συμβαίνει, used impersonally.—ἅμα εὐτεκνον καὶ ἄτεκνον, both (or, together) happy in respect of children, and childless, i. e. one moment happy in her children, and the next, childless.—2. κυνηγός ἐδιδάχθη, was

educated, brought up a hunter.—3. ἐτελεύτησε (τὸν βίον, κατὰ) τοῦτον τὸν τρόπον, and he ended his life in this manner.—4. εἰς ἔλαφον into that of a stag, lit. "into a stag."—ἐμβάλειν λύσαν, infused a madness.—ἐβρώθη, he was devoured, 1 aor. ind. p. of βιβρώσκω.—5. καταφύοντε, continued howling,—the imperf. expressing continued action, § 76, Obs. 3.—6. ἤνεγκεν, brought, 1 aor. ind. a. of φέρω.—τὴν ἰατρικὴν (τέχνην), the art of healing, §§ 153, and 154, R. XXXI.—7. μὴ λαβόντας εἰς ἄνθρωποις θεράπεϊαν, that having received the art of healing, § 166, 2, 5th.—ἐνιαυτὸν, for a year.

P. 132.—1. βασιλεύον Ἡδωνῶν, while ruling over the Edonians.—παροικοῦσιν, live near.—ἐλθόντα, on his coming, when he came, lit. "having come."—2. τὴν (θυγατέρα) Νηρήως, the daughter of Nereus.—ἔγινοντο αἰχμάλωται, were made prisoners.—3. μεμηνός, being frantic, perf. ind. m. of μαίνομαι.—νομίζων κόπτειν, supposing, thinking that he was cutting.—4. ἀκρωτηριάσας ἑαυτὸν, and (afterwards) having cut himself.—ἔχρησε ὁ θεός, the god (viz. Apollo at Delphi) declared by an oracle.—αὐτὴν, that it (scil. τὴν γῆν, the earth).—ἔδησαν, they bound him.—διαφθαρείς, being torn to pieces, 2 aor. pt. p. of διαφθείρω.—5. εἰληφώς, having received, perf. pt. a. of λαμβάνω.—δυσκόλυνε, endeavoured to prevent, § 76, Obs. 4.—6. τῶν Ἰθακῶν κατάσκοπος, as a spy on the Bacchanals.—7. αὐτὸν ἐνέβαλεν, having taken him on board, 2 aor. pt. m. of ἐντίθημι.—8. ἤπειγοντο, x. τ. λ., and they made haste into Asia.—ἀπεμπελίσσαντες αὐτόν, in order to (or, intending to) sell him, § 177, Obs. 5.—9. κατὰ τῆς θαλάσσης, beneath the sea.

P. 133.—1. τὰ περὶ τὴν οἶνον ποιῆσαν, the things pertaining to the making of wine, i. e. the making of wine, § 134, 12.—2. τὰς τοῦ θεοῦ χάριτας, the favors of the god, viz. Bacchus, meaning "wine."—3. μεθ' ἡμέραν δὲ νοήσαντες, but on the next day, having thought of it, (having reflected upon what they had done).—μαστενουσῇ, seeking for.—κακέλη, for καὶ ἐκέλη.—4. ἔτι ἐν σπαργάνοις ὢν, while yet in his swaddling clothes.—ἐκδύς, having come out (of his cradle).—ὑπὸ τῶν ἰχνῶν, by his tracks.—5. τοῖς ποσὶ (τῶν βοῶν), on the feet (of the cows).—6. ἐκκαθάρας, having eviscerated, ἐκκαθαίρω, 1 aor. pt. a.—εἰς τὸ πύτος χορδῶς ἐντείνας, having stretched strings into (across) the cavity (of the shell).—7. οὐκ ἔχειν δὲ εἰπεῖν, but that they could not tell, Idioms, 67, 2.—ἡλᾶθησαν, they were driven, 1 aor. ind. p. of ἑλάνω.—διὰ τὸ μὴ δύνασθαι εὗρεῖν ἵχνος, on account of not being able to find a track.—8. τὸν πεκλοφῶτα, him who had stolen them, perf. pt. a. of κλέπτω.—κίκλοφα, Attic for the regular κέκλοφα, not used, § 101, 5.—καὶ τὸν Ἑρμοῦν ᾗτιότα, and complained of Mercury.

—τας βόας ἀτήτει, *demands (claims) his cows*.—10. ἡρνεῖτο, *he denied (that he had them)*.—μὴ πείθων δέ, *but not convincing him (that he did not have them)*.—11. ταύτας νέμων, κ. τ. λ., *while he was feeding them, having constructed a pipe (by joining some reeds together), he began to play upon it*.

P. 134.—1. τὴν χρυσὴν ῥάβδον, *the golden rod (or, caduceus)*.—ἣν ἐκέκτετο βουκολῶν, *which he had used while tending his flocks*, plup. ind. p. of κτάομαι.—θεῶν ὑποχθονίων, *of the gods under the earth*.—2. συμφυὲς σῶμα, *the united body, i. e. a body of a man and a dragon growing together*.—3. ἐπὶ τούτου, *in his time, under his reign*.—ἔδοξε τοῖς θεοῖς, *it seemed fit to the gods*.—ἕμμελλον ἔχειν.... ἕκαστος, *they were about (they intended) each to have*, § 131, Exc. 2.—4. ἀνεφνε θύλασσαν, *caused the sea to appear*. This was only, however, a salt spring or well.—5. ἣ χώρα τῆς Ἀθηῶς (εἶναι) ἐκρίθη, *the country was decided, or adjudged (to belong) to Minerva*.—6. τὸ Θριάσιον πεδῖον, κ. τ. λ., *inundated the Thracian plain, (a plain of Attica extending northward from Eleusis to Boeotia,) and laid Attica under water*.—7. οὗ περὶ τῆς, κ. τ. λ., *concerning whose privation (of sight)*.—8. ἀποκαταστήσαι, *to restore*, ἀποκαθίστημι.—9. πᾶσαν ἀρνέθων φωνήν, *every note of birds, i. e. the notes of all birds*.

P. 135.—1. ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν, *he walked as well as those who see*; lit. "in a manner similar to those who see."—2. κατέπεφνε, *he slew*, 2 aor. ind. a. by syncope and reduplication for κατέφανε from καταφένω.—ἔκτανεν from κτείνω.—3. τὸ τρίτον αὐτ' ἐπὶ τοῖς, *and thirdly (in the third place, § 120, I. 1), again in addition to these*.—4. χρυσόκερων ἔλαφον, κ. τ. λ., *after these, fourthly, he captured the golden-horned stag*; χρυσόκερων, acc. sing. masc. Attic for χρυσοκέρωτα, see § 19, Obs.—5. ἐξεδίωξεν, *he chased away*.—6. ἐκ Κρήτης, for ἐκ Κρήτης, with the adverbial τε denoting motion from, § 119, 1, 2d.—ἤλασε, 1 aor. ind. a. of ελαίνω.—7. Ἀἶδαο, poetic for ἄδου.—ἤνεγκεν, 1 aor. ind. a. of φέρω.—8. τὴν οἰκουμένην, scil. γῆν, *the habitable world*.—9. ἀήττητος καὶ ἄτρωτος, *invincible and invulnerable*.—10. ἐπιβουμένης δὲ Ἀλκμήνης, κ. τ. λ., *while Alcmena (the mother of Hercules) was crying out to Amphitryon (his reputed father)*.—ἄγχων ἑκατέρω, κ. τ. λ., *by squeezing them with both his hands, i. e. one in each hand, as the word ἑκατέρω indicates*.

P. 136.—1. ἔμαθεν, *he perceived*, 2 aor. ind. a. of μαρτυρῶ.—2. τὴν ἑτέραν, *the one*.—τῆς ἑτέρας, *the other*.—3. καὶ περιθεὶς τὴν χεῖρα, κ. τ. λ., *having put his hand around his neck, he held on*

squeezing until he choked him, *κασιθήμαι*.—4. *χαλκὰ ἀρόματα*, *brass rattles*.—*οὐχ ὑπομίνουσαι*, *not enduring, not being able to endure*.—*μετὰ δέος*, *through fear*.—5. *τοῦτο δὲ παλάσειν ἀναγκαζόμενος*, *being compelled to wrestle with him*.—*ψαύοντα γῆς*, *by touching the ground*,—*when he touched the earth*.—6. *μετὰ Λιβύην*, *from Libya*,—*next after Libya*.—*διεξήκει*, *went over, traversed*, imperf. ind. a. Attic of *διέξιμι*.—7. *ἔθυνε*, *was accustomed to sacrifice*, i. e. from time to time, § 76, Oba. 2.—*κατά τι λόγιον*, *according to, in compliance with, a certain oracle*.—8. (*κατὰ*) *τὴν ἐπιστήμην*, *as to, or, by his knowledge*.—*κατ' ἑτος*, *every year, yearly*. In such phrases *κατά* has a distributive power; see § 57, Distributives.—9. *τοῖς βωμοῖς προσέφετε*, *when they were carrying him to the altars*. This imperfect passive cannot well be rendered passively for want of a proper passive progressive form of this verb in English. The expression, "*was being carried*," which has lately become so common, is as novel as it is clumsy and improper (see Eng. Gr. § 31), and is unnecessary, as the same thing can be expressed by adopting the active form, as in the rendering here given.—10. *καὶ καθασθέντες*, *and having scouted themselves*, 1 aor. pt. p. of *καθίζομαι*, in the middle sense.—*ἤξιον βοηθεῖσθαι*, *prayed to be assisted*.

P. 137.—1. *οὐκ ἐκδιδόντες, κ. τ. λ.*, *not giving them up, sustained*, Idioms, 101, 1.—*ἀποτεμών, κ. τ. λ.*, *cut off and gives*; as in the preceding ref., 2 aor. pt. a., commonly *ἀποταμών*, see *τέμνω*, § 117.—2. *διὰ τὰς ἀπὸ τῆς μητρὸς*, *through, i. e. on account of the plots of their step-mother*; lit. "proceeding from," &c.—3. *κατά τινα πρόνοιαν θεῶν*, *in accordance with a certain warning (providential admonition) of the gods*.—4. *ἀποπνεύειν*, *fell off, ἀποπίπτω*.—*ἀναθεῖναι*, *consecrated, laid up*, 2 aor. inf. a. of *ἀνατίθημι*.—5. *Αἰήτη χρησμὸν ἐκπεσεῖν*, *that an oracle was imparted to Æetes*.—*καταπλεύσαντες*, *sailing thither*.—6. *καταδείξαι θύειν τοὺς ξένους*, (they say) *that he gave out (published abroad), that he sacrificed strangers*.—7. *μηδεὶς τῶν ξένων τολμήσαι*, *no stranger would venture*, 1 aor. opt. a. of *τολμάω*,—the infinitive is *τολμήσαι*.—8. *φυλάσσεσθαι*, *to beware of*.—9. *τελών*—*θυσίαν*, *offering sacrifice, sacrificing*.—10. *πόθω γεωργίας, κ. τ. λ.*, *remaining some time in the country, through a fondness for agriculture, hastened, &c.*—*συμβαλὼν τὸν χρησμὸν*, *recollecting the oracle*.

P. 138.—1. *τί ἂν ἐποίησεν ἔξουσίαν ἔχων*, *what he would do if he had the power*; lit. "having the power," Idioms, 105, 1.—2. *πρὸς τινα*—*τῶν πολιτῶν*, *by one (some one) of his countrymen*.—*προσέταστον ἂν αὐτῷ*, *I would order him*.—3. *Ἀθηναῖς ὑποθεμένης*, *Mi-*

nerva suggesting it, at the suggestion of Minerva.—<sup>2</sup> Ἀργῶ, acc. sing. of Ἀργώ, contr. for Ἀργόα.—4. Ἀθηνᾶ ἐν ἡρμοσῇ φωνῇεν βύλον, Minerva fitted a vocal beam.—(αὐτῇ) χρημίσιν ὁ θεὸς, κ. τ. λ., the god directed him (Jason), on his consulting the oracle, to set sail, having collected together, &c.—5. ἀναχθέντες, having weighed anchor, 1 aor. pt. p. in the middle sense.—6. τὰς ὄψεις πεπηρωμένος, deprived of his sight; lit. “being mutilated as to his sight,” § 157. Obs. 1.—οἱ μὲν, some,—οἱ δέ, others.—προῦλεγε, by contraction for πρὸ ἔλεγε, or combined προέλεγε, foretold.—7. πεισθεὶς μητρὸς, persuaded by, yielding to, their stepmother.—8. (κατέλειπον) ὀλίγα ὄσα, κ. τ. λ., and (they left all) the little which they did leave, full of stench.—ὥςτα μὴ (αὐτὸν) δύνασθαι, κ. τ. λ., so that he could not bring it to (his lips), i. e. “could not use it.”—9. τὰ περὶ τοῦ πλοῦ, the things concerning their voyage.—ὑποθέσσεσθαι τὸν πλοῦν, that he would direct their course, instruct them as to their voyage.—τράπεζαν (ἀνάπλεον) ἰδεσμάτων, a table (full) of meals.

P. 139.—1 ἦν δὲ ταῖς Ἀρνύλαις χρεών, it was fated to the Harpies.—2. τοῖς δὲ Βορέου παισὶ (χρεών), and to the children of Boreas (it was fated).—διώκοντες μὴ καταλάβωσιν, pursuing, they should not overtake (the object pursued), sup. τὸ διωκόμενον.—3. καὶ γενομένη κατὰ τὴν ἡῶνα, and having reached the shore.—4. καὶ μηδὲν παθεῖν, and suffered nothing.—5. καὶ . . . ἐπίθετο, and instructed them, 2 aor. ind. m. of ὑποτίθημι.—τῶν, sup. ὄντων, which are. The Symplegades (from σύν, together, and πλήσσω, to strike), were two rocks at the entrance of the Euxine sea, so called because they were said to close, or “strike together.”—6. συγκρούμεναι δὲ ἀλλήλαις, and when they were dashed against each other, Idiomus, 102, 10.—ἀπέκλειον, they blocked up, shut.—7. διαπλεῖν κατὰφρονούντας, to sail through boldly, fearlessly; lit. “despising them.”—ἐὰν δὲ (αὐτὴν) ἀπολομένην (ἴδωσι), but if they saw it perish.—μὴ πλεῖν βιάζεσθαι, not to force a passage; lit. “not to force sailing.”—8. ἀναχωρούσας οὖν, κ. τ. λ., therefore watching the rocks receding, with vigorous rowing, Juno assisting.—9. τὰ ἄκρα, κ. τ. λ., the ship having lost the extremities of her stern ornaments; lit. “being cut off as to the extremities,” &c., ἔστησαν.—10. τὰ ἐπιταγέντα, the things ordered, 2 aor. pt. p. of ἐπιτάσσω.

P. 140.—1. ἐφύσων, and breathed, imperf. ind. a. of φυσάω.—2. τούτους αὐτῇ ζεύσαντι, κ. τ. λ., he commanded him, after he had yoked them, to sow the dragon's teeth.—3. ἡμίσεις (τούτων) ὧν (by attraction for οὗς), the half of those which.—4. δεδοικῖα μὴ διαφθαεῖν, fearing that he would be destroyed, § 166, 2, 5th.—5. ἐπὶ πηλῶν

λατο, she sent him (Jason) word.—*ἐγχειρίειν*, Attic future for *ἐγχειρίσειν*, § 101, 4, 1, (1 & 2), and would put into his hands.—*σύμπλουν ἀγάγεται*, and would take her as the companion of his voyage.—6. ᾧ, κ. τ. λ., with which she directed him, when about to yoke the bulls, to anoint his shield; before *μύλλοντα*, supply *αὐτόν*.—7. οὓς *ἐπειδὴν ἀθρόους θεάσεται*, whom when he should see in great numbers,—collected in a body.—*ὑπὲρ τούτου*, on this account, i. e. on account of the stones thrown.—8. *ὀρμήσαντας*, rushing at him.—*ἀνέτελλον*, continued springing up.—9. ὁ δὲ ὅπου *πλείονας*, κ. τ. λ., but he, when he saw a great number (gathered together).—10. *ἐξ ἀφανοῦς (τόπου)*, privily,—without being observed; lit. “from an unseen place.”—*νυκτός*, by night.—*κατακοιμίσασα*, having lulled to sleep.

P. 141.—1. *ἀπογνοὺς τὴν ἀποστροφὴν*, having given up all idea of the return.—2. *αἰτησάμενος ἑαυτὸν ἀνελῆν*, requesting (to be allowed) to put himself to death.—3. *ἐπαρσαμένη Πηλεῖ*, uttering curses against Pelias.—4. *κατελθών*, having returned (from Colchis).—5. *παρὶ (τῶν ἀδικημάτων) ὧν* (by attraction for *αῖ*), *δὲ ἡδίκηθη*, κ. τ. λ., wishing to be revenged (on Pelias) for the things in which he had been injured by him.—*καιρὸν ἐξεδέχτο*, he waited his opportunity.—6. *αὐτῷ δίκας ὑποσχῆ*, should render satisfaction to him, i. e. “be punished by him,” (so the Latin, *ei pœnas daret*), 2 aor. subj. a. of *ὑπέχω*.—7. *ποιήσιν νέον*, that she would make him young again.—*τοῦ πιστεῦσαι χάριν*, for the sake of gaining their confidence; lit. “of their trusting her.”—8. *εἰς (δόμον) ᾗδου*, into Hades.—*ἐπιστραφεὶς*, turning (himself) round, 2 aor. pt. p. of *ἐπιστρέφω* in the middle sense.

P. 142.—1. (*κατὰ*) *τὴν ἡλικίαν*, at the age of manhood.—*παρὰ χωρῆσαι τοῦ τεθρίππου*, to give up to him his four-horse chariot, lit. “to retire from.”—2. *ἐξενεχθῆναι*, κ. τ. λ., were carried out of (i. e. departed from) the accustomed path, *ἐκέρχου*.—3. *ἐπὶ τοῖς γεγενημένοις*, on account of what had taken place, i. e. at these occurrences.—4. *τὰς ἐκβολάς*, the mouths.—(*φασὶ*) *τὰς ἀδελφάς*, (they say) that his sisters.—5. *κατ’ ἐνιαυτόν*, yearly.—*καὶ τοῦτο πηγνύμενον ἀποτελεῖν*, and this becoming hard makes, &c.—6. *ἐν νύμφῃ*, in a reed,—the reed here intended is the stalk of the giant *ferula*, the pith of which is used as tinder, which probably is the origin of the fable.—7. *ᾗσθετο*, perceived, 2 aor. ind. m. of *αἰσθάνομαι*.—8. *αὐξάνομενον*, which grew again; lit. “increasing.”—*πυρὸς κλαπέτος δίκην ἔτινε ταύτην*, this punishment for (of) the stolen fire did Prometheus suffer.

P. 143.—1. τὸ χαλκὸν γένος, *the brazen age*; meaning, “the men of the brazen age.”—2. χύας, *having poured out*, 1 aor. pt. a. of χύω.—εἰς τὰ πλεῖστον ὑψηλὰ ὄρη, *to the high mountains near at hand*, § 130, Obs. 1, 2d.—κακεῖ, *for καὶ ἐκεῖ, and there*.—Αὐτὸν Φουξίω, *to Jupiter the god of escape*.—3. Διὸς ἐπιόντος, *Jupiter ordering, at the command of Jupiter*.—αἶψαν ἔβαλε, *he took up and threw*, Idioma, 101, 1.—ὅθεν καὶ λαοὶ, κ. τ. λ., *whence also they were metaphorically called laoi from lāas, a stone*,—a derivation about as near the truth as the story on which it is founded.—4. ἑαυτὸν εἶναι Δία, *that he himself was Jupiter*. Here the subject of the infinitive (ἑαυτὸν), though the same with the subject of the preceding verb, is in the accusative, § 175, Obs. 1.—τὰς ἐκείνου, κ. τ. λ., *having abolished, taken away, the sacrifices of that deity*.—5. βύρσας μὲν ξηραμμίνας, *dried hides*, perf. pt. of ξηραίνω.—6. καὶ αὐτοὶ, *themselves also*, i. e. in like manner.

P. 144.—1. ἀμὰ μὲν . . . ἀμὰ δὲ καὶ, *both . . . and also*.—μνησινάων, *cherishing a desire for revenge*.—ὁμολόγει, κ. τ. λ., (apparently) *agrees to the marriages*.—2. ὡς δὲ ἐκκληρώσαντο τοῖς γάμοις, *when they drew lots for the nuptials*, i. e. for their brides.—ἐστιάσας, (he) *having made a feast*.—3. τοῖς νικῶσι, *to those who conquered*, pres. pt. a. of νικάω, contr. for νικάουσι.—4. ἔχοντι γὰρ αὐτῷ, κ. τ. λ., *for from him having a purple lock, &c., his daughter Scylla cut off this lock as he slept*. The dative αὐτῷ is properly governed by ἐξῆλε, § 152, R. XXVIII, with which both ἔχοντι and κοιμωμένῳ agree.—5. ὑποβρύχιον ἐποίησεν, *drowned her*.—6. τῷ δυναμένῳ λύσαι, *to him who was able to solve it*.—7. ἣν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφίγγος, *and that which was proposed by the Sphinx was* (this), 1 aor. pt. p. of προτίθημι.—8. τί ἐστὶ τὸ αὐτὸ δίπουν, *what (animal) is at the same time two-footed*; lit. “what same animal,” &c.—9. ἔνθα μένος γυίοισιν . . . αὐτοῦ, *then the strength of its limbs*, lit. “to its limbs”—is, &c., πάλαι, same as ἐστὶ.

P. 145.—1. τὸ προβληθὲν, κ. τ. λ., *that the thing proposed was man*; with τό supply φῆμα.—2. τὴν μητέρα ἀγνοοιμένην ὑφ’ αὐτοῦ, *his mother being unknown by him*.—τῷ λύσαντι, *to him who should solve it*.—3. Τυνδάρεως (nom. sing. Attic for Τυνδάρεος), *Tyndarus*.—ἐδεδοίκευ μή, *was afraid that*, § 166, 2, 5th.—4. ἐὰν ὁ προκρίθης, κ. τ. λ., *if he who was preferred as bridegroom*. προκρίνω.—5. ἐκρυβόισα, κ. τ. λ., *by covering him with the fire by night*, lit. “by concealing him in the fire,” 2 aor. pt. a. of ἐκρύπτω.—πατρῶον, *derived from his father*.—μὲθ’ ἡμέραν, *after day* (was come), i. e. by day.—6. ὑπερίβαλεν, *exceeded, was excessive*.—7. οἱ

προσσιῶτες τῶν πόλεων, *the chief men of the cities*, 2 aor. pt. a. used as a noun, § 134, 11, προύστημι.—8. τάχιστ' ἂν εὐρέσθαι, *that they would quickly obtain*.

P. 146.—1. ἱερὸν κοινὸν τῶν Ἑλλήνων, *a temple in behalf of*; —lit. “common to”—*all the Greeks*, § 143, R. IX. 2.—2. ὦν διτέλσει, *he continued to live*; lit. “he continued being.”—λέγεται παρὰ Πλούτωνι, κ. τ. λ., *he is said to have the greatest honours with Pluto and Proserpine, and to sit as an assessor with them in judgment, ἔχων—παρεδρεύειν, to have—and to sit*, § 177, 1, 1st.—3. τῶν ἀριστείων ἔτυχε, *obtained the prize of valor*.—4. Θέτιδι. . . . συνῆψε, *united himself with Thetis (in marriage)*.—καὶ μόνου τούτου, κ. τ. λ., *and they say that at the nuptials of him alone, of all men that ever existed before, a marriage song was sung by the gods*; lit. “of those that had previously been.”—5. Τελαμῶνος, viz. of *Telamon*.—6. οἱ, *and these*, like the Latin *qui* beginning a sentence, Lat. Idioms, 38.—7. ἐπὶ τοὺς Βαρβάρους, *against the Barbarians*, meaning, “the Trojans.”—8. οὐδενὸς δὲ τῶν, κ. τ. λ., *no one of distinguished name being absent*; lit. “left out,” or, “behind.”—9. οὐδενὸς χείρων γενόμενος, *and being inferior to no one*.—συνεΐλεν, *along with others overthrew*.—10. τοὺς διπνεῖς, *of twofold nature*.—ἔπαυσεν, *caused to cease, put an end to*.—ἐξ ἀνθρώπων, *from among men*.

P. 147.—1. δασμὸν. . . . δις ἑπτὰ παῖδες, *twice seven youths, as a tribute*.—οὓς ἰδὼν, *and when he saw these*.—2. τῆς ἰναγκασμένης ὑποτελεῖν, *which was compelled to pay*.—οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον, *to their enemies a tribute so deplorable*.—τῆς φύσεως, κ. τ. λ., *of the creature, partly man and partly bull*.—3. οὕτως δεινοῦ προστάγματος, *from so dreadful an imposition*.

## MYTHOLOGICAL DIALOGUES.

FROM LUCIAN.

LUCIAN was born at Samosata, a city of Syria, in the beginning of the second century. He was of humble origin, and destined by his father to the profession of a sculptor; and with that view was placed under the instructions of his uncle. Not having a taste for this employment, he soon relinquished it, and devoted himself to literary pursuits, particularly to forensic eloquence, visited the most distinguished seats of learning, and made himself acquainted with the learning and philosophy of his time. He died at a very advanced age. As a writer he is distinguished among the authors of antiquity, for a genius eminently satirical, for brilliancy of thought and genuine humour. His style is pure and elegant, partaking but in a small degree of the faults of his age. His Dialogues are written in the true dramatic style, and have for their object, to ridicule “the absurdities of the pagan mythology, the impostures of pre-



tended philosophers, and the extravagancies of ancient times." A modern writer thus speaks of him—"The engaging variety of the subjects which he has selected, his humour and originality, his *bon mots*, the ease and gracefulness of his style, the tone of light and sportive irony which he preserves, even when treating of the gravest subjects, a tone so pleasing to superficial minds, procured for his works a most cordial and extensive circulation."

P. 147.—4. οἶσθα; knowest thou? § 112, IX.—λέγεις, thou speakest of, thou meanest.—τῷ τρόπῳ, in what manner, τῷ Attic form of *τίνι*.—ἐτηλλάγῃ, from ἐναλλάσσω.—5. ἀλλὰ καὶ, by ellipse for οὐ μόνον δὲ τοῦτο . . . ἀλλὰ καὶ, and not only (has she done) this, but also.—6. Ἄργον τοῦνομα (i. e. τὸ ὄνομα), Argus by name; lit. "as to name," § 157, Obs. 1.—7. καταπτάμενος, having flown down, or, fly down, § 117, 1, 1st, 2 aor. pt. m. of καθίπτειμι, see πέτομαι, § 117.—8. ἀπαγαγών, having brought, 2 aor. pt. a. of ἀπάγω, with Attic reduplication for ἀπαγών. The second aorist participle is known from any other, having the same letters, by the accent on the final syllable.—9. τοῖς ἐκεῖ (οὖσι), to those who are there.—ἀναγέτω, let her raise.

P. 148.—1. ἔχω τὸν πέλεκυν, κ. τ. λ., having this very sharp axe, or, with this, &c., Idioms, 102, 4.—εἰ καὶ λίθους, κ. τ. λ., this clause is evidently elliptical and may be supplied thus, ἅλις ὅξιν ὄντα, εἰ καὶ, κ. τ. λ., being sharp enough, even if it were necessary.—2. ἀλλά refers to some such idea understood as, "delay not," "waste not words," but.—δίδεις . . . κατανεγκών, having brought it down, divide, i. e. bring it down quickly, and divide, § 177, 1, 1st, διαίρειν, καταφέρειν.—3. πειρᾷ μὲν εἰ μέμνηται; art thou making trial of me if I be mad? pres. ind. m. 2 sing. of πειράομαι.—τάληθές, for κατὰ τὸ ἀληθές.—4. (προστάτω) διαίρεσθῆναι, κ. τ. λ., I order that this skull be split for me.—μηδὲ μέλλειν, and not to delay.—5. ὄρα μὴ κακὸν τι ποιήσωμεν, take care that we do not some mischief.—θαράλῳ, fearlessly, lit. "being bold."—τὸ συμφέρον, what is good for me.—6. ἄκων μὲν, πατοῶ δέ, though against my will, yet I will strike.—Vulcan then, with a heavy blow of his sharp axe splits open the head of Jupiter, from which Minerva springs forth in a full suit of armour. Astonished at the sight, Vulcan exclaims, τί τοῦτο!—7. εἰκότως γοῦν, with good reason then, indeed.—ἦσθα, Æolic for ἦς, see Dialects, § 112.—ζωογονῶν, engendering, nourishing alive.—καὶ ταῦτα, and that too, § 133, 7.—8. ἦ πον expresses strong probability, approaching to certainty, and may be rendered, it would seem indeed.—ἐλελίθεις ἔχων, without knowing it that thou hadst, § 177, 4, Idioms, 107, 2, 2 plup. ind. of λανθάνω.—πυρρίζει, dances the Pyrrhic dance, i. e. a dance performed in full armour.

with clashing and brandishing of weapons.—9. ἐθουσίῃ, is filled with martial fury.—10. γλαυμάς μιν, κ. τ. λ., she is, to be sure, azure-eyed, but the helmet sets off even this.—11. τούτων τὸν φαρμακίαν, that this drug-dealer, the emphasis imparted by : annexed to τούτων here, renders it expressive of contempt, † 65, 2.—προκατακλίνασθαι, should take precedence of me (at table), should sit down (recline) before me.—12. νῆ Δία, καὶ γὰρ, yes indeed, and (with reason) for, &c.

P. 149.—1. ἐμβρόντης, thunder-stricken wretch! alluding to his having been struck with lightning by Jupiter for restoring men to life, and is introduced here to enlist the former displeasure of Jupiter against him.—2. ἢ διότι; is it because?—3. ἐπιλήσῃς γὰρ, κ. τ. λ., (how can you say so?) you have even you forgotten? &c.—γὰρ, for, here refers to some such expression understood, as is here put in parenthesis, perf. ind. p. of λανθάνω.—ὅτι, seeing that.—4. οὕκουν ἴσα, κ. τ. λ., we have by no means lived on an equal footing, and in the same way.—ὅς, κ. τ. λ., i. e. ἐγὼ ὅς, I who.—τοσαῦτα δὲ πτόνηκα, have performed so many labours.—5. τῶν φαρμάκων, some of your drugs, perf. pt. p. in a middle sense, ἐπιτείνωμι.—6. εὐ λήγεις, ὅτι, you are right, seeing that.—ὑπ' ἀμφοῖν, by both causes, viz. ὑπὸ τοῦ χιτῶνος, by the tunic, the poisoned robe sent by Dejanira to Hercules.—εἰ μὲν ἄλλο, scil. ἐποίησα, if I did nothing else.—7. πορφύρεα ἐνδεδυμένος, having put on a purple garment, ἐνδύω.—παιόμενος, being beaten.—μελαγχολήσας, in a fit of madness, Idioms, 102, 2.—8. αὐτίκα μάλα εἴσσι (Attic for εἴσῃ), you shall very soon know, 1 fut. ind. m. 2 sing. of εἶδω.—ἐπὶ κεφαλῇ, headlong.—9. καίτοι εὖναιμον, and yet it is reasonable.—10. καλὰ μὲν γὰρ, κ. τ. λ., (you may well be proud) O Latona you, &c., with τίνας in the next clause supply καλὰ. This is said by Juno with a feeling of bitter irony. The retort of Latona in the next sentence is still more pungent, none of the gods being so celebrated for their ugliness as Vulcan, who was Juno's son. An emphasis is put on Ἥφαιστος by the article, making the irony still keener.

P. 150.—1. οἱ δέ σοι παῖδες, ἡ μὲν αὐτῶν, but your children, one of them.—παῖδες, the nom. absol. pl. distributed by the following ἡ μὲν αὐτῶν and ὁ δ' Ἀπόλλων.—ἀφφενική, like a virago.—2. προσποιεῖται, pretends.—ἐργαστήρια τῆς μαντικῆς, oracle-shops; lit. "workshops of divination."—τούς χρωμένους αὐτῷ, those consulting him.—λοεῖα, ambiguous (words).—4. ὥς τὸ σφάλμα εἶναι ἀνέκδυνον, so that the deception may be in no danger (of being detected), † 176.—ἀπὸ τοῦ ταισούτου (ἔργον οἶον τούτῳ εἶναι, from such (an employ-

ment as this is). Supply some such words as those in parentheses.—5. πλὴν οὐκ ἀγνοῖται, κ. τ. λ., *however he is not unknown*, (i. e. he is well known) *by the more intelligent, as for the most part working wonders*, i. e. *deceiving*.—6. τὸν ἐραῖμενον, *his loved friend* (Hycinchus).—καὶ ταῦτα οὕτω καλόν, *although being*, (i. e. *although he was*) *so beautiful*.—καλλιτεκνοτέρα ἰδοῦσας, *thou shouldst think thyself having more beautiful children*.—τῆς Νιόβης, *than that unhappy Niobe*; the article with “Νιόβης” calls particular attention to her sufferings.—7. μὲν τοι, *and yet*.—ἡ ξεροκτόνος, *this slayer of strangers*, in apposition with τέκνα, the nom. to λυπεῖ.—8. ἔγελασα, *I have to laugh*.—The sudden and irrepressible burst of merriment caused by the preceding remark is here expressed in the aorist, which is usually employed to express momentary action.—ἐκείνος θαυμαστός ἐστι; *is he an admirable person?* &c.—ἀπέδεικνεν ἄν, *would have played*.—9. αἰθλιός ἀπόλωλεν, *the wretched man has perished*.—ἠδίκως ἄλους, *having been conquered unjustly*.—10. ἐπεὶ ἔμαθεν ὀφθείσα, *when she learned (knew that) she was seen*, Idioms, 110, 1.—φοβηθεῖσα μὴ, κ. τ. λ., *fearing that*.—ἐπαφῆκεν αὐτῷ τοὺς κύνας, *she set his own dogs upon him*. See the story, p. 131, 1 aor. ind. a. of ἐπαφήμι.

P. 151.—1. ξύνει, *thou associatest with*.—πλὴν ἀλλ', *but nevertheless*.—κατή, *he (Jupiter) comes down*, pres. subj. a. of κάταμι, § 112, II.—2. ἐγὼ μὲν, κ. τ. λ., *I for my part would be ashamed*,—referring to Bacchus.—τὰ πολλὰ δέ, *and for the most part*.—3. καὶ ὅλως παντὶ, κ. τ. λ., *and in a word, resembling every thing (or, any thing) rather than*, &c.—4. καὶ μὲν, *and yet*.—5. ὑπηγάγετο, *subdued, brought under his power*.—ἔλασας, *having gone*, ἐλαίνω,—πρὸς ὀλίγον, *for a little*.—6. ὀρχούμενος ἅμα καὶ χορεύων, *at the same time dancing, and leading choruses*.—ἐνθιάζων, *raving*.—7. ὑβρίσας ἐς τὴν τελειήν, *treating his mystery with insult*.—τοῖς κλήμασιν, *with vine branches*.—ὑπὸ τῆς μητρός, *by his mother*, alluding to the story of Pentheus, p. 132.—8. οὐδεὶς φθόρος (ἔστι), *no matter*, lit. “let there be no grudging.”—9. οἷος ἂν νήφων οὕτος ἦν, *what sort of a person he would be when sober*.

P. 152.—1. ἔστι γὰρ τις, —γὰρ here refers to something said before, or manifest in the looks of Mercury, such as, “Is there any wonder I complain,”—for *is there any one?* &c.—2. τί μὴ λέγω (subj.), i. e. κατὰ τί, κ. τ. λ., *why should I not say so?*—3. δεῖ (ἐμὶ), *it is necessary that I*, i. e. *I must*.—4. τὰς ἀγγελίας τὰς παρ' αὐτοῦ (οὕσας), *the messages which are from him, or more briefly, his messages*.—παραιτίδεναι, *to serve up*.—5. νεκροπομπόχ, *an escort of*

the dead.—6. οὐ γὰρ ἱκανά μοι, x. t. λ., for, as if the labours of the day were not enough for me (supply οὐ μόνον δεῖ με) εἶναι, x. t. λ., (not only is necessary for me) to be, &c.—ἀλλ' ἔτι καὶ, but moreover also; supply again δεῖ με, before μεμερισμένον, (it is necessary that I), distracted as I am, &c.—7. ἑκάτερος ἐν οὐρανῷ, x. t. λ., are by day (alternately), the one in Heaven, and the other in Hades.—8. καὶ οἱ μὲν,—the reference is to Hercules and Bacchus.—ὁ δὲ Μάλας, but (I) the son of Maia; here ὁ Μάλας, is for ἐγώ, ὁ νῖός Μάλας, § 129, Obs. 1.—9. ὁψόμενον, x. t. λ., to see, i. e. in order to see, Idioma, 106, 4.—10. ἐν παρόδῳ . . . . ἰδὲ, by the way, pay a visit to Antiope.—11. καὶ ὅλως, x. t. λ., and now I am completely tired out.—ἂν ἤξιωσα πωρᾶσθαι, I would desire immediately to be sold into slavery.

P. 153.—1. ἕα ταῦτα, never mind these things; ἕα pres. imp. a. of ἑῶν, contr. for ἕας.—Arrange καὶ γὰρ χεῖ (σε) ὄντα νεανίαν ὑπερέτειν τῷ πατρὶ κατὰ πάντα.—σόβει, make haste.—2. ἀπ' οὗ γε εἰμὶ, ever since I at least exist; supply thus, ἀπὸ τοῦ χρόνου ἀπ' οὗ, x. t. λ.—καὶ πνέω, and blow.—τίνα ταύτην τὴν πομπὴν λέγεις, what procession is this thou speakest of? lit. "what procession this thou speakest (of)."—3. ἡδίστον, x. t. λ., you have lost the most pleasing spectacle; "you have been left by," "you have been away from," &c.—4. γὰρ, refers to the reply supposed, thus, "I have lost this sight FOR," &c.—τῆς Ἰνδιῆς (τοσαῦτα μίση) ὅσα (ἰστέ) παράλια τῆς χώρας, of India, (so much) as lies along the sea-shore of that region.—ὅν λέγεις, by attraction for τούτων (§ 143, R. X.) ὃ λέγεις.—τί μὴν, why not? lit. "what indeed" (hinders me to know)?—5. περὶ αὐτῆς, x. t. λ., concerning that damsel herself I am about to tell thee.—6. μὲν ὅτι, ὁ Ζεὺς, is it that Jupiter? i. e. "are you going to tell me that Jupiter?" &c.—ἐκ πολλοῦ, scil. χρόνου, for a long time (if so you may save yourself the trouble), γὰρ, FOR, &c.—7. οὖν, then.—τὰ μετὰ ταῦτα, what followed, lit. "the things after these things."—παίζουσα, in playful mood, lit. "playing."—8. ἐνέητο ἐμπυσών, having plunged in, swam off, or, plunged in, and swam off.

P. 154.—1. ὥς μὴ ἀπολλοθῆναι, that she might not fall off.—ἡρακλῆμενον τὸν πέπλον συνῆιεν, held together her robe swelled out with the wind.—2. ἡδὺ τοῦτο, x. t. λ., this was a pleasing sight which you saw; lit. "you saw this a pleasing sight," see N. 2. p. 153.—3. καὶ μὴν τὰ μετὰ ταῦτα, x. t. λ., yes indeed, and the things which followed these were still more pleasant, ἡδίστῳ contr. for ἡδίστον, § 40, 5.—ἀνέμῳ, without a wave.—4. παραπνέοντες, flying beside them,

along side of them; contr. for παραπτερόμενοι.—5. ἡμίσεις τὰς δῆδας, lighted torches, perf. pt. p. of ἀπαι.—ἥδον, contr. for ἡίδον, imperf. of αἶδω.—ἀναδύσαι, rising or emerging (from the deep), 2 aor. pt. a. of ἀναδύω.—6. εἰ τι ἄλλο (γένος), and if there was any other (race).—προῖτα γαγγήϊός, joyfully led the way.—7. ἐπὶ πᾶσι δέ, and last of all; lit. "after and close upon these things."—8. ἄλλος ἄλλο τοῦ πελάγου μέρος, κ. τ. λ., one at one part of the sea, and another at another (§ 131, Exc. 7), caused a swell.—9. τῆς θίας, in respect of the sight (which thou sawest), § 157, L.—10. μεθύσας, having intoxicated.—11. καὶ ἔξω ἦν βίβλους, and was beyond the reach of any missile, § 165, R. XLIII.

P. 155.—1. ἀναστρέψας, when I returned.—πολλούς τινάς, a number of fellows; τινάς here is used to express a feeling of contempt.—2. τραυσάμενος, ὃ ἔφερον δένδρον, having lighted the tree which (tree) I brought from the mountain, § 135, 2, 2d, Idioma, 42, L.—3. ὥςπερ εἰκός ἦν, as was proper.—4. δίδωσι μοι πινόν, κ. τ. λ., having poured into (a cup), gives me to drink a kind of poison.—περιπέριεσθαι, to whirl round; κατεπιάσθην, I was overpowered with (lit. "I was dragged down into") sleep.—5. ἀπ' ἐκείνου (χρόνου), from that time.—τυφλός σιμὶ σοι, I am blind as you see, for this usage of σοί, see § 145, 2.—6. ὡς βαθὺν (ὑπνον) ἐκοιμήθης, how deep a sleep you slept, § 150, Obs. 8.—μισταῖν τυφλούμενος, whilst being blinded, i. e. "whilst he was blinding you."—εὖ οἶδ' ὅτι—is a parenthetic clause of the same import with δηλονότι, and by supplying the ellipsis would be, εὖ οἶδ' ὅτι τοῦτο ἀληθές ἐστιν, I know well that this is true.—7. ἀλλ' ἐγὼ ἀπέειλον, ("true") but I took it away,—ἀλλά refers to a concession understood.—8. μόνα παρὰ τὰ πρόβατα, sending out the sheep alone.—ὅποσα ἐχρῆν, κ. τ. λ., what he should do; lit. "as to all the things which," &c.—9. μανθάνω, κ. τ. λ., I perceive that he escaped you by secretly getting out under them.—10. μελαγχολῶν, κ. τ. λ., supposing that I was mad, that I had lost my wits, οἶμαι.—κατεσφόριστο με, overreached me.

P. 156.—1. θάρσει, never mind.—ὅτι—τὰ γούν (i. e. γὰρ οὖν) τῶν πλεόντων, κ. τ. λ., that at least, then, the fate of those who sail is in my power.—2. διότι μὴ καὶ αὐτὴ, κ. τ. λ., probably because she was not invited, viz. on the occasion of the nuptials of Peleus and Thetis.—3. ἐν τούτῳ (χρόνῳ), for so long (a time).—μὴ παρῶσα, not being present.—4. ἀπεληλύθωσαν, had departed, plur. ind. m. Attic for ἀπεληλύθεισαν (§ 102), ἀπέρχομαι.—λαθεῖσα πάντας, unperceived by all; lit. "escaping the notice of all."—5. προσεχόντων τὸν νοῦν, listening, applying their mind, giving their attention.—

ἂ ἐπεγέγραπτο, κ. τ. λ., and there had been inscribed upon it—LET THE BEAUTIFUL ONE HAVE ME. The subject of ἐπεγέγραπτο is the inscription Ἡ ΚΑΛΗ, κ. τ. λ.—7. αἱ δὲ ἀνταπειοῦντο ἐκάστη, κ. τ. λ., they however each claimed it, and insisted that the apple belonged to her.—ἄχρ' χειρῶν, to blows, lit. "to fists."—8. αὐτὸς μὲν οὐ κρινῶ φησί, κ. τ. λ., I will not myself, said he, decide concerning this.—τὸ καλλίον, that which is more beautiful.—9. ἀπαγγεῖλόν ἡμῖν τὴν νικητοῦσαν, in order to announce to us the victor.

P. 157.—1. ἤδη σοι φημί, I tell you now (beforehand).—ἢν μή τι, unless in some way or other.—2. δεινὰ πεπονθότα, having suffered terribly, πάσχω.—τί τοῦτο; what is this (that I see)?—ἀπηνδράσκωμαι, I am burned to a cinder.—καὶ ζῶ, and I boil.—3. ταύτης τῆς Θέτιδος, of this Thetis here, of this Thetis, spoken of as near, because a goddess of the sea.—4. ἐπ' αὐτὸν, I went against him.—ὥς, in order that.—φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν, he might be frightened and refrain from men, Idioms, 101, or, he being frightened might, &c.—5. ἔτυχε γὰρ πλησίον πονεῖν, for he happened to be somewhere near, Idioms, 107, 4.—6. πᾶν οἶμαι—arrange φέρον πᾶν, οἶμαι, κ. τ. λ., with (or, bringing) all the fire, I very believe, which, &c.—7. καὶ εἴποθι ἄλλοθι, and if (he had any more) any where else, i. e. in other places than in Lemnos and Ætina, the two celebrated workshops of Vulcan.—8. αὐτὸν δὲ ἐμέ, even me myself.—μικροῦ δεῖν, κ. τ. λ., he has made me almost wholly dry, Idioms, 117, 26.—ὅπως διάνοιμαι, how I am affected, i. e. in what situation I am.—9. Φολιφός, supply εἰς.—ὥς εἰκός, as it is natural.—τὸ αἶμα, supply ἐστίν.—καὶ εἰκότως, and justly (art thou in this condition).—ὅς ὤρμησας, since thou didst make an attack; lit. "who didst rush onward against."—10. οὐκ αἰδισθεις ὅτι, not having respected (him) because, since or seeing that.—11. οὐκ ἔδει οὐν (ἐμέ) ἐλεῆσαι; ought I not then to have commiserated; lit. "was it not proper then that I should commiserate?"—12. τὸν Ἥφαιστον; κ. τ. λ., and was it not proper that Vulcan?" &c.—13. τί ἄγχεις, κ. τ. λ., why having made an attack upon Helen art thou strangling her?—τί; i. e. κατὰ τί; for what? why?—ἡμιτελῆ, half finished.

P. 158.—1. αἰτιῶ τολών τὸν Μενέλαον, blame then this Menelaus here. The article with Μενέλαον, renders it emphatic, as also with Ἐλένην as above.—αἰτιῶ, pres. imp. m. of αἰτιόμαι, contr. for αἰτιῶν.—2. ἐκείνόν μοι, κ. τ. λ., I ought to blame him, Idioms, 116, 3.—οὐκ ἐπὶ (σοι αἰτιῶν), κ. τ. λ., you ought not to blame me, good sir, but Paris more justly.—ἔχρετο ἀγκύσας, κ. τ. λ., carried off (¶ 177, Obs. 7,) the wife of me his host.—3. ἄμεινον οὕτω, it is better

so, i. e. this is the best advice.—*οὐ τοιγαροῦν, κ. τ. λ., wherefore then, ill-fated Paris, I shall never let you go out of my hands.*—4. *ἐδικαί (με) ποιῶν, you are acting unjustly towards me, § 153, R. XXIX.—καὶ ταῦτα, although, and that too.*—5. *ἐρωτικός γὰρ καὶ αὐτός εἰμι, for I myself also am a lover.—κατίσχημαι, am held in subjection.*—6. *ὡς ἀκούσιόν ἐστι, how involuntary a thing it is.*—7. *εἴθε οὖν μοι δυνατόν ἦν, would therefore that it were possible for me, i. e. that I could, § 172, 2, II. Rem.*—8. *φῆσει γὰρ αὐτός, for he will say that he, the subject of the infinitive in the nominative, § 175, Exc.—οὐδῶνα, the subject of the infinitive in the accusative, because different from the subject of the preceding verb, § 175, R. LVIII.*—9. *ὃς ἐκλαθόμενος, who having completely forgotten, ἐκλανθάνω.—ἐπεὶ προσεφίεσθε, when you arrived at (lit. “brought yourself to”) Troy.*—10. *προεπήδησας τῶν ἄλλων, you leaped ashore before the rest.—ἐν τῇ ἀποβάσει, at the debarkation.*—11. *οὐκοῦν καί, κ. τ. λ., wherefore I will reply to you even more justly in my own behalf.—καὶ τὸ ἐπικλιῶσθαι οὕτως, and its having been so decreed.—αἰτιᾷ; do you blame? pres. ind. m. 2 sing. of αἰτιάομαι.*

P. 159.—1. *τὸ κῆτος ὑμῶν, that sea monster of yours.—καθάπερ δόλιαρ, κ. τ. λ., having exposed the maiden as a bait.—(αὐτὸ) ὑπέκτεινεν ἐπιών; did Cepheus . . . . come upon and kill it? viz. the monster.*—2. *ὁ (παιδίον) μετὰ τῆς μητρός, κ. τ. λ., who, with his mother in a chest having been thrown into the sea.—ἐμβληθέν (from ἐμβάλλω).*—3. *εἰκὸς δέ, but it is probable.—καλὸν ἰδεῖν (Idioms, 87, 1), beautiful to behold.*—4. *οὐ γὰρ δὴ . . . ἐχρῆν, κ. τ. λ., for surely it was not seemly that he, &c.*—5. *ἐστάλη, he was sent.—ἐπιτελῶν τοῦτον τινα ἄθλον, in order to perform this as a certain service to the king, (namely, Polydectes, king of Seriphus).—ἐπιτελῶν, 1 fut. pt. a. contr. for ἐπιτελίσκων from ἐπιτελέω, § 101, Obs. 2, (1,) Idioms, 106, 1.—ἐνθα ἦσαν, where were,—he was going to add αἱ Γοργόνες, the Gorgons, but was interrupted by the eager inquiry following.—ἄλλως γάρ, for otherwise.*—6. *ὅπου διητῶντο, where they (the Gorgons) dwell; imperf. ind. m. of διαιτῶμαι.—ῥῆξ' ἀποπτάμενος, flew away, § 177, Obs. 7.*

P. 160.—1. *πῶς ἰδὼν; in what manner having seen them, got a view of them?*—2. *ἢ ὅς ὢν ἰδῇ, or else he who beholds them would not likely see any thing else after these things (i. e. afterwards).*—3. *τὴν ἀσπίδα προβαλόνσα, displaying her shield before him.—παρέσχεν αὐτῷ, enabled him, lit. “gave to him.”*—4. *λαβόμενος τῇ λαυῇ κόμης, having seized her by the hair with his left hand, § 144, 3.—καὶ πρὶν ἀνεγείσθαι, κ. τ. λ., and before her sisters awoke, 2 aor. ind. m. of*

*ἐπελθεῖν*.—5. κατὰ τὴν παραλίαν ταύτην (χώραν) κ. τ. λ., *but when he was come into this region of Ethiopia which lies along the sea*.—*προκειμένην*, *exposed*.—*καθιμμένην τὰς κόμας*, lit. *hanging down as to her hair*, i. e. *with her hair hanging down*, § 157, Obs. 1.—6. αἰὼς ἔρωτι, *having been captivated by love*, (viz. for her) *ἄλιστα*.—*διέγνω*, *he resolved*, 2 aor. ind. a. of *διαγιγνώσκω*.—7. ἀπαιδὴ (i. e. καὶ ἐπαιδὴ) τὸ κῆτος, κ. τ. λ., *and when the sea monster came forth against her* (viz. from the sea), imperf. ind. a. of *ἔπειμι*, § 112, II.—*καταπιόμενον*, *in order to devour*, 1 fut. pt. m. of *καταπίνω*, see *πίνω*, § 117.—8. τῇ μὲν (χειρὶ) καθιπνύεται, *with the one hand he smites* (the monster).—*λίθον ἐποίησεν αὐτό*, *he turned it* (the monster) *into a stone*.—*πέτρης*, *became stiff*, *were petrified*. Here with *πολλά* supply *μῖση*, and before *ὅσα* supply *τοσαῦτα*, lit. *and most parts of it*, viz. *so many as*, &c.—9. ὑποσχὼν τὴν χεῖρα, *supporting her with his hand*; lit. “*having had his hand under her for support*.”—*ἐν τοῦ Κηφείως (οἴκῳ)*, *in the (house) of Cepheus*.—*γάμον οὐ τὸν τυχόντα*, *a marriage of no ordinary character*, i. e. *an illustrious marriage*.—10. ἐπὶ τῷ γεγονότι, *at what has occurred*, *taken place*.—*εἰ*, *even if*, *although*.—*καὶ ἡξίου*, κ. τ. λ., *and thought herself fainer* (than we).—11. ὅτι οὕτως ἂν ἄλγησεν.—This reply is elliptical, and refers to some such expression to be supplied as, “*But still it would have been well if she had perished*,” BECAUSE *in this way*.—12. εἴ τι βάρβαρος γυνή, κ. τ. λ., *if a barbarian has said any thing*.—*ἐνίῳ τὴν ἄξιαν*, *beyond her deservings*, *above her demerits*.

## INCREDIBLE STORIES.

### FROM PALÆPHATUS.

PALÆPHATUS, a grammarian of Alexandria, is supposed to have flourished about four hundred years before the Christian era. Of this writer a single book only, entitled *Ἀπίστω*, (*Incredible Things*.) has come down to us, in which he endeavors to explain the origin of many of the Greek fables. Some of these explanations are plausible, others are far-fetched and unsatisfactory; but all of them show in what light, even in that age, the stories of mythologists were viewed by the learned. Most of these fables probably had their origin in facts, but these were so exaggerated and distorted by the fancy of their poets and fabulists, as to render it impossible often to say with certainty to what they refer. The explanations of Palæphatus are written in a plain and simple style; and even if we consider them fanciful, they show at least that the fables of the ancients, absurd as they now appear, are capable of a rational explanation. The following are only a few selections from this book.

P. 161.—1. φασὶν οἱ (οἱ Κένταυροι) θηρία, κ. τ. λ., *they* (i. e. *mythologists*) *say that the Centaurs were wild beasts, and that they*



had.—ὅλην τὴν ἰδέαν, the entire form, or, appearance.—αὐτῶν δὲ ἀνδρός, and this (viz. the head) of a man.—2. ἀδύνατον πιστεῖσθαι, he believes an impossibility, for the perf. translated as the present, see § 76, Obs. 8.—οὔτε γὰρ ἔστι, κ. τ. λ., for neither is there any congruity between the nature of a man and a horse; οὔτε, nor, &c.—3. εἰ δὲ τοιαύτη ἰδέα τότε ἦν, κ. τ. λ., and if such a form existed then, it would exist now.—ἔχει ἄρα, is thus, Idioms, 117, 43.—4. ἀπηργιώθη, became wild, ferocious.—ἄβατα, impassable.—εἰς τὰ οἰκούμενα (μέρη) κατιόντας, going down into the inhabited parts.—τὰ ὑποζυγία (θηρία), their cattle, viz. working cattle.—5. ἐκήρυξεν, made proclamation.—6. ἐκισοοῦσιν ἵππους κίλητας διδάξαι, contrive to train riding horses.—οὐκ ἤπισταντο, κ. τ. λ., they did not know how to ride on horseback.—7. ἀναβάντας τοὺς κίλητας ἤλαυνον, having mounted their horses, they rode; lit. "they drove," viz. themselves and horses.—ἐφ' οὗ, i. e. ἐπὶ τὸ μέρος, ἐφ' οὗ, to the place where.—καὶ ἐπειςβάλλοντες (scil. δαυτούς) τῇ ἀγέλῃ, and making an attack upon the herd.—8. ὅτε δὲ ἔστησαν οἱ ταῦροι, but when the bulls halted; lit. "stopped themselves."—9. ἐντεῦθεν.... ὅτι τοὺς ταύρους κατεκέντουν, from this that, (or, because) they transfixed the bulls (with their javelins).—ἀπὸ τοῦ ἔργου, from the work, or, manner of acting, viz. men riding on horses,—the man and the horse appearing to those at a distance as one animal.—10. ὑβρίσται ὑπ᾿ ἄρχον καὶ ὑπερήφανοι, became insolent and haughty.—καὶ δὲ καὶ, and moreover also, &c.

P. 162.—1. πεκλημένοι, having been invited, perf. pt. p. of καλεῖν.—μυθυσθέντες, and having become intoxicated.—καὶ ἀναβιβάσαντες.... αὐτάς, κ. τ. λ., and having set them (viz. the wives) upon the horses.—2. ἔρχοντο φεύγοντες, fled quickly, § 177, Obs. 7.—εἰς τὴν οἰκίαν (χώραν), into their own country.—3. ἐνέδρας ἐπόλουν, they laid snares, lay in ambush.—4. ξένην θίαν, a strange sight.—οἱ Κένταυροι, κ. τ. λ., the Centaurs.—ἡμῶς, κ. τ. λ., the Centaurs, by making incursions from Nephele, do us much evil.—5. ἀπὸ δὲ ταύτης τῆς ἰδέας, κ. τ. λ., undoubtedly from this appearance and rumour, the incredible story was framed.—6. καὶ μάλιστα, even in the greatest degree, i. e. very much.—ἄλλως τε καὶ, and especially.—7. οὐ μίντοι δὲ ἀληθές, but at all events it is not true.—8. τοὺς δὲ μύθους τούτους συνέθεσαν, framed these same fables.—μὴ ὑβρίζωσιν εἰς τὸ θεῖον, might not act insolently (or, in an arrogant manner) towards this divinity, viz. Diana.—9. τὸ γένος, i. e. κατὰ τὸ γένος Ἀρκάδιος, by birth an Arcadian.—10. τῶν δὲ αὐτοῦ πραγμάτων ἡμέλει, but he neglected his affairs, his business.—οἱ γὰρ τότε, κ. τ. λ.,

for in these days men all laboured with their own hands.—11. τῷ δὲ Ἀκταίωνι, κ. τ. λ., but the substance (ὁ βλος) of Actæon, while neglecting his own business, or rather, while engaged in hunting, wasted away,—was destroyed.

P. 163.—1. τὸ γὰρ ζῶον τοῦτο, for this animal (namely, the horse).—ὄντων αὐτουργῶν, being their own workmen.—τὴν τροφὴν καὶ, κ. τ. λ., possessing both food and great abundance.—ἄτε τὴν γῆν ἐργαζομένων, since, or, because they cultivated the ground.—2. ἵππο-τριφεῖν οὗτος ἐπελάβετο, he (namely, Diomêdes) betook himself to raising horses.—καὶ μέχρι τούτου (τοῦ χρόνου).... ἕως οὗ, κ. τ. λ., and up to the time when (i. e. simply until) he lost his property.—3. καὶ πάντα πωλῶν κατηράλωσεν, and selling all, he consumed it, 1 aor. ind. a. of καταναλίσκω.—οὗ γενομένου (quo facto), and this having been done, i. e. from this fact, the story originated.—4. ζῶσα, while yet alive.—5. ἀποθανόντων τῶν ἑαυτῆς παιδῶν, when her children died.—ποιήσασα ἑαυτῇ, κ. τ. λ., made a stone statue of herself; lit. "made a likeness to herself of stone."—6. οἷα, κ. τ. λ., i. e. τοιαύτην οἷα καὶ λέγεται εἶναι, just such as it is said to be.—7. καὶ τὰ λοιπά, the Greek form of the common expression, et cetera, etc. &c., abbreviated κ. τ. λ.—8. τοὺς μὲν κατέλιπε ἐπὶ τοῦ τόπου, he usually left them (the lamps) at their place.—αὐτὸς δέ, but he himself.

P. 164.—1. Καίνεια, ὅτι ἄτρωτος ἦν, they say that Cæneus was invulnerable, Idioms, 69.—ὃς δέ, but (he) who, Idioms, 39, 1.—2. ἀγαθὸς τὰ πολυμικά (ἔργα), κ. τ. λ., brave in warlike deeds, and skilled in fighting.—3. ἐτρώθη, was wounded, 1 aor. ind. p. of τιτρώσκω.—οὔτε (ἐν) Λαπίθαις, σιμμαχῶν πρὸς, κ. τ. λ., nor did he die among the Lapithæ, while fighting on the side of the Centaurs.—4. τὸν γε ἅλλον βίον, during his whole life, lit. "during the rest of his life,"—the end (i. e. the time of his death) is excepted.—5. τὴν Φοίνικος (θύγατρα), the daughter of a Phænician, viz. Agenor.—ἐπὶ ταύρου ὀχουμένην, being carried on a bull.—6. τελευτῶν δέ, and at last.—ἀλλὰ δὴ καὶ, but especially.—7. Εὐρώπην.... Ταῦρος ἔχων ἔρχετο, Taurus went away having Europa, i. e. Taurus eloped with Europa, Idioms, 102, 4.—προσανεπλάσθη, was fabricated.—Another explanation of this fable is, that the ship in which she was carried over to Crete was called Taurus.—8. ἦν κυριεύων, was a ruler, one who ruled.—ἐν ἱσάφῃ, in a bag, see Odys. κ. 19.—9. ὥς οὐχ οἷόν τε (ἦν), κ. τ. λ., that it was not possible I think is manifest to all, † 136, 10. Here the substantive phrase ὥς οὐχ οἷόν τε ἦν, is to be regarded as the accusative and the subject of εἶπε.

P. 165.—1. καὶ οὕς, *at which*.—ἐπιτολαὶ τινες ἀνέμων, *x. t. l., certain rising of the winds would be*; this was indicated by the rising or setting of certain stars, and of course came within the scope of the astronomer's art.—2. τῇ πόλει αὐτοῦ περιβέβλητο, *had been built* (lit. "thrown") *around his city*, see *Odyss. x. 3, et seq.*—3. ὅπερ, *which* (statement). The antecedent to ὅπερ here, is the preceding statement; for this construction, see § 135, 1.—ὀπλίτας, *heavy armed foot-soldiers*, a phalanx of which placed around, or guarding a city, might be called "a wall of brass."—4. ἐπὶ μηλιάς, *on an apple tree*.—5. τούτῳ δὲ ἦσαν, *and this man had*, § 148, R. XX.—6. οἷαι καὶ, i. e. τοιαῦται οἷαι καὶ αἱ (οἷς εἰσὶν), *just such as the sheep are*, Idioms, 117, 50, 4.—7. μῆλα δὲ καλεῖται τὰ πρόβατα, *and sheep are called μῆλα*.—8. περιελάσας ἐνέθετο εἰς τὴν ναῦν, *collected and put on board of his ship*, Idioms, 101, 1.—περιελάνυν—ἐντίθηναι.—ἀλλὰ τῶν παιδῶν αὐτοῦ, *but his daughters* (scil. ζώντων) *being alive*.—9. φασὶ Γηρυόνην, ὅτι, *x. t. l., they say that Geryon was three-headed*, Idioms, 69, 2.—10. ἦν δὲ τοιόνδε τοῦτο, *but this was after this manner*.—11. ἦν δὲ Γηρυόνης, *x. t. l., famous among the men of that time was Geryones, distinguished for wealth as well as on other accounts*.—12. ἀντιποιοῦμενον, *opposing him, resisting him*.—οἱ δὲ θαύμενοι, *x. t. l., but those who saw the cattle collected together were astonished*.—θαύμενοι contr. for θαυόμενοι.

P. 166.—1. οὗσας Γηρυόνου τοῦ Τρικερῆνου, *belonging to Geryones of Tricerenia*.—ὑπέλαβον αὐτόν, *x. t. l., they supposed that he had three heads*,—the adjective τρικερῆνος, which here means "of Tricerenia," signifying also, "having three heads." For another explanation of this fable, see Anthon's Lemprière, *Geryon*.—3. δεκεῖ δέ μοι ταῦτα εἶναι (τοιάδε), *these things appear to be* (thus).—μανῆσαι, *in their frenzy*, 2 aor. pt. p. of μαρμαι, deponent, Idioms, 102, 2.—4. εἰς τὸ ὄρος, *to the mountain*, viz. the Pierian mountain, sacred to the Muses.—δεδιότες, *fearing*, 2 perf.pt. of δέδω, which see, § 117.—5. (καθ') ὃν τρόπον, *in what manner*, i. e. τρόπον καθ' ὃν, *a method by which*, Idioms, 42, 1.—6. κιθαρίζων, *by playing on the harp*.—νάρθηκας, *reeds*, made of the stalks of the giant fennel.—7. θαυμαστά τότε θαυσαμένοις, *who then beheld these wonderful things*, Idioms, 100, 3.—ἀνθρώποις is governed in the dative by ἐκφαίνεται, § 148, R. XXII.—8. ἐκφαίνεται πρῶτον τὰ ξύλα καταγόμενα, *it appeared that the trees were*, (or, *the trees appeared to be*) *coming down*, Idioms, 55, 2.—9. λέγεται μῦθος τραγικῶδης, *a tragical story is related*; a story fit for the tragic muse. On this story the *Alcestis* of Euripides is founded.—

ὡς δὴ μάλιστα, κ. τ. λ., *inasmuch as*, (seeing that) Admetus was at one time certainly about to die.—εἴλετο, *chose*, 2 aor. ind. m. of αἰρέω.—10. ἀλλ' ἐγένετό τι τοιοῦτον, *but the fact was nearly thus*; lit. "somewhat such (οἷον τοῦτο) as this," for the effect of τί in such sentences, see § 193, 11.—11. τὰς μὲν ἄλλας, *the rest of them*, i. e. all the daughters of Pelias except Alcestis.—τὸν ἀνεψιὸν αὐτῆς, *her cousin*.—12. καὶ καθέζομένην ἐπὶ τῆς ἐστίας, κ. τ. λ., *and Admetus refused to give her up, while a suppliant at his hearth*, to Acastus demanding her.—ἐκδοτον, *as surrendered*, agreeing with αὐτὴν, referring to Alcestis. When persons in distress betook themselves as suppliants to the hearth of a friend, the place, like the altars of the gods, was considered as sacred, and the refugees could not be taken thence without being given up by the person under whose protection they were, as in the case of Adrastus and Cræsus, and of Medæa with Ægeus.

P. 167.—1. ἐνυρπόλει αὐτούς, scil. τοὺς πολίτας, *he ravaged them* (the citizens) *with fire*, i. e. he set fire to their possessions and thus drove them from them.—2. δι' αὐτὴν, *on her account*.—ἐξελθοῦσα ταυτὴν παρίδωκε, *she came forth and delivered herself up*, Idiom, 101, 1.—"Ἀδμητον ἀφίησιν, *lets Admetus go*.—3. ἀνδρεία γε Ἀλκηστis, *the heroic Alcestis*.—4. τοιοῦτο μὲντοι οὐκ ἐγένετο, κ. τ. λ., *but the fact was not as the story says*; lit. "it was not such as," &c. i. e. Alcestis did not die, but only delivered herself up, whereupon Admetus was released.—5. κατὰ γοῦν τὸν καιρὸν τοῦτον, *accordingly about this time*.—6. ἐπιτίθεται, κ. τ. λ., *attacks Acastus*, lit. "puts himself against."—τὴν στρατιάν αὐτοῦ, *his army*, i. e. the army of Acastus.—7. τῇ αὐτοῦ στρατιᾷ, *to his own army*, namely, the army of Hercules.—8. ἐντυχὼν, *having met with her*.

## ISOCRATES'S DISCOURSE TO DEMONICUS.

ISOCRATES, a distinguished orator, or rather oratorical writer, was born at Athens, B. C. 436. He was distinguished as a rhetorical instructor, and some of the greatest orators of Greece were formed in his school. He was the companion of Plato in his childhood, and his friend through life, and died in his ninety-eighth year. As a writer he was distinguished for a polished style and a harmonious construction of his sentences. Twenty-one of his pieces only now remain, of which three are of the parenthetic or moral kind. Of the latter, the discourse addressed to Demonicus, from which the few extracts here given are taken, consists of precepts for the conduct of life, and the regulation of the deportment of the young, and contains many valuable maxims and rules on this subject.

P. 167.—9. ἐν πολλοῖς, *in many things*.—πολὴν διαστείσεις, κ. τ. λ.

we will find the judgment of the worthy, and the thoughts of the worthless differing much ; more strictly, the judgment of the worthy differing much from the opinions of the worthless, Idioms, 117, 50, 7.—σπουδαῖοι, means, the active, the diligent, the useful.—φᾶνλοι, the frivolous, trifling, and foolish.—10. πολὺ δὲ μάλιστα, κ. τ. λ., but they differ most of all (lit. "they have assumed by far the greatest difference") in their intimacies (or friendships) one with another.—11. οἱ μὲν here evidently refers to φᾶνλων, the latter word, and οἱ δέ, to σπουδαίων, the former word, contrary to the common usage, as stated, Idioms, 26, and Gr. § 133, 3, this departure from the general rule is still more common with the Latin *ille* and *hic*, but when this departure from the rule occurs, the reference is so clear in the senses as to prevent mistake.—12. δάλλουσι, usually breaks up, § 76, Obs. 6.—τὰς δὲ τῶν σπουδαίων, κ. τ. λ., but all time could never obliterate (or destroy) the friendship of the good.—13. τοὺς δόξας ὁρεγομένους, κ. τ. λ., those who seek (lit. "those seeking") for glory, and strive after knowledge.

P. 168.—1. σημεῖον δέ, κ. τ. λ., and as a token of my friendship for Hipponicus (your father).—τῆς οὐσίας, the substance, the property.—2. ἀμὴν φιλοσοφῆς, i. e. κατ' ἀμὴν, κ. τ. λ., diligently study philosophy.—ἐπαγορθῶ, assist.—3. οὐ παρὰ κλησιν εὐφρόντες, κ. τ. λ., not by finding an encouragement to learning, but by writing an exhortation to good conduct. Such seems to be the distinction between παρὰ κλησιν and παρακλεις, indicated in the preceding context.—ἧν, i. e. κατὰ ταῦτα, ἧν, as to those things which.—4. πόλοις τισὶν ἀνθρώποις, with what sort of men generally. τισὶν added to πόλοις gives an indefinite character to the expression, here indicated by the word "generally," § 133, 11.—5. ὥστε ἐπιστηδευμάτων πλείστον, κ. τ. λ., to devote the most of your attention to virtue.—6. εὐσεβεῖ τὰ πρὸς τοὺς θεούς, worship the gods ; lit. "act religiously (be religious) in things belonging to the gods." § 134, 12.—7. μετὰ τῆς πόλεως, together with the state, i. e. taking a part in public religious observances.—8. λόγον μετὰ θράσους ἀποδέχου, nor approve of (countenance) bold (or harsh) speech, § 130, Obs. 2.—9. μὴ σκυθρωπὸν, ἀλλὰ σύννον, not morose, but serious.

P. 169.—1. τούτοις γὰρ ᾅπασι, κ. τ. λ., for by all these, the characters of the young (lit. "of the younger") appear to be governed.—2. ὥς μηδὲν λήσων, as if you were to be seen by all ; lit. "about to escape the observation of no one."—κρύψης, scil. σεαυτὸν, you should conceal yourself.—3. μάλιστα δ' ἂν εὐδοκίμοις, κ. τ. λ., you would acquire the highest praise if you should appear not doing (or,

*if it should appear that you do not do) those things, for the doing of which you would censure others.*—4. *προςλαμβάνει ταῖς ἐπιστήμαις, acquire by study.*—*εἰς τὴν τῶν λόγων φιληκοῖαν, in listening to discourses.*—5. *χρῶ δὲ τοῖς βελτιστοῖς, but be intimate with the best.*—6. *τὰς ἐντεύξεις μὴ πυκνὰς ποιοῦ, do not make frequent visits.*—*πλησμονή, an overdoing, an excess.*—7. *ὑφ' ὧν, κ. τ. λ., arrange ἄσκει ἐγκρατεῖαν πάντων. τούτων, ὑφ' ὧν αἰσχροὺν (ἐστὶ) τὴν ψυχὴν κρατεῖσθαι, practise moderation in all those things, &c.*—8. *μᾶλλον τήρει τὰς παρακαταθήκας τῶν λόγων, guard more diligently the pledges of your words.*—*παρεχομένους τρόπον πιστότερον ὄρκον, showing that their character is more to be relied on than their oath.*

P. 170.—1. *ὄρκον ἐπακτὸν προσδέχου, take an oath required of thee (tendered to thee).*—*μηδὲνα θεὸν ὁμόσης, swear by no god.*—2. *ἐλπίζε γάρ, for you may be sure, lit. "expect."*—3. *πολλοὺς ἑταίρους μεταλλάττειν, to change your companions often; lit. "to change many companions (one for another)," i. e. to be always changing one's friendships.*—4. *ἂν μὴ περιμένης τὰς παρ' ἐκείνων δήσεις, if you do not wait for requests from them,*—*ἂν* for *ἐάν*, § 125, *ἂν*, 1.—*ἀλλ' αὐτεπάγγελτος, but of your own accord.*—5. *τοὺς δυσχεραίνοντας ἐπὶ τοῖς κακοῖς, κ. τ. λ., those who are distressed for their friends on account of misfortunes, but also those who do not envy them on account of prosperity.*—*συνάχθονται τοῖς φίλοις μὲν ἀτυχούσι, sympathize with their friends, when unfortunate.*—6. *Arrange φιλόκαλος τὰ περὶ τὴν ἐσθῆτα, neat in your clothing; lit. "as to the things concerning your clothing."*—*καλλωπιστής, a fop, a dandy.*—7. *μεγαλοπρεπὲς, dignity, propriety.*—*περίεργον, excess of effort.*—8. *παραπλήσιον πάσχουσιν, ὥςπερ ἂν εἴ τις, are in the same situation as if a person, or, with a person who.*

P. 171.—1. *καλὸς γάρ, arrange γὰρ χάρις ὑφειλομένη παρ' ἀνδρὶ σπουδαίῳ (ἐστὶ) καλὸς θησαυρός, for favour due to you from (more closely, with) a worthy man is a good treasure.*—2. *πεῖσθ' ὅμοια τοῖς, κ. τ. λ., you will be in the situation of those (lit. "you will suffer like things with those") who feed another man's dog.*—*πεῖσθ' ἑαυτῷ.* ind. m. 2d. sing. of *πάσχω*.—*ὥςπερ τοὺς τυχόντας ὑλατοῦσιν, as they bark at any body else.*—3. *ἀμφοτέρω γὰρ πιστευθέντες τοῖς πιστεύοντας ἀδικοῦσιν, for both (i. e. flatterers and deceivers) being trusted, injure those who trust them.*—4. *ἀθάνατα μὲν (φρονήματα) φρόνει, think as an immortal, aspire to immortality; lit. "think immortal thoughts."*—*θνητὰ δέ, but think as a mortal, i. e. φρόνει θνητὰ δὲ φρονήματα.*—5. *βουλευόμενος, in forming resolutions, drawing conclusions, devising plans.*—6. *ταχίστην ἔχει τὴν διάγνωσιν, is*

*most speedily discerned* (or, *understood*), lit. "has the quickest explanation," "illustration."—7. *ἐπὶ τῶν σεαυτοῦ*, *about your own affairs*.—8. *ὁ γὰρ κακῶς διανοηθεὶς*, *for he who has managed badly*.—9. *ἰσχυρότατον μέντοι νόμον ἡγοῦ τὸν ἐκείνων τρόπον*, *nevertheless consider their character (or disposition) the strongest law*.—10. *τὸν πολιτευόμενον*, *the citizen*, lit. "him who takes part in public affairs."—*θεραπεύειν τὸ πλῆθος*, *to pay court to the multitude*.—*οὕτω καὶ*, κ. τ. λ., *just so it becomes him who lives under a monarchy*. 11. *εἰς ἀρχὴν κατασταθεὶς*, *having been appointed to office, having been placed in power*.—*πρὸς τὰς διοικήσεις*, *in the management of affairs*.—*ἂν γὰρ ἂν ἐκεῖνος ἀμάρτοι*, κ. τ. λ., *for of the things which he may have done wrong, men will impute the blame to thee*.

P. 172.—1. *μηδενὶ πονηρῶ*, κ. τ. λ., *neither countenance nor defend any base action*.—*δόξεις γὰρ αὐτός*, κ. τ. λ., *for you yourself will be thought*; lit. "will seem," or, "appear."—2. *τελευτήσασιν (τὸν βίον)*, *to the dead*; lit. "to those who have ended their life."—3. *καὶ ἐκείνων μὲν τοῖς φαύλοις μέτεστι*, κ. τ. λ., *moreover, of those (viz. riches) it is possible for the worthless to participate, but it is impossible for the worthless to share in this*, viz. rectitude of conduct.—*ἐκείνων*, here refers to *χρημάτων*, the last mentioned, and *ταύτης* to *δικαιοσύνης*, the first mentioned, contrary to the general rule, § 133, 3, and Idioms, 26; but in this case there is no danger of a wrong reference, as not only the sense but the number—the one being plural and the other singular—is a sufficient guide. For another example, see *τὰ μὲν* and *ἡ δέ* in the preceding sentence.—4. *δύο ποιοῦ καίρους τοῦ λέγειν*, *avail yourself of two occasions for speaking*.—*περὶ ὧν*, i. e. *λέγεις ἢ ταῦτα περὶ ὧν*, κ. τ. λ., *speak either things concerning which you know well, or, &c.*—*σιγᾶν ἤμεινόν (εἶσιν) ἢ λέγειν*, *to be silent is better than to speak*.—5. *εὐτυχῶν*, *if you are fortunate*, Idioms, 105, 1.—*δυστυχῶν*, *if you are unfortunate*.—6. *δεῖ γάρ*, *for it must be*.—*τοῖς δέ*, κ. τ. λ., *arrange δὲ τὴν ἄδοξiam ἐν τῇ ζῇ* (*εἶναι φοβεράν*) *τοῖς σπουδαίοις*, *but that dishonour in life is terrible to the good*.—7. *οἷς παραδείγμασι χρωμένους*, *making use of these as examples*, namely, Hercules and Tantalus, mentioned in the preceding paragraph (here omitted), the one as an example of the excellence of virtue, and the other, of the consequences of vice.—*χρὴ (ἡμᾶς) ὀρέγεσθαι τῆς καλοκάγαθίας*, *it is proper for us to aspire after all that is fair and good*.—8. *μηδενὸς μὲν ἀπίρους (ἑαυτοῦς) ἔχειν*, *to be* (lit. "to have themselves") *ignorant of nothing*.—9. *μόλις γὰρ ἂν τις*, κ. τ. λ., *for scarcely with all his care would a person be able to subdue the corruption (the errors) of his nature*.

## XENOPHON'S MEMOIRS OF SOCRATES.

XENOPHON, distinguished among the ancients as a historian, a philosopher, and military commander, was born at Athens about 456 years before Christ. In early youth he was the disciple of Socrates, whose maxims and precepts he cordially adopted, exemplified them in his own life and conduct, and recommended them to others in his writings. As a man, Xenophon was amiable, honourable, upright, and temperate; as a soldier and commander, brave, generous, and skilful; and as a writer, distinguished not more for the genius and talent displayed in the subjects of which he treats, than by the beauty, simplicity, and purity of his diction. "His language is remarkable for sweetness, variety, perspicuity, and elegance,—rich without superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, apposite, and do credit both to his heart and his understanding." The two following extracts are from his *Memorabilia* or *Memoirs of Socrates*, the best of his philosophical works, and written with singular taste and elegance. It seems to have been undertaken for the purpose of defending his master from the unjust charges brought against him, of introducing strange deities and corrupting the minds of the young by his maxims and example. In refutation of this charge, he distinctly states what were the sentiments of Socrates on these subjects, and sets forth his doctrines and manner of teaching, by relating conversations supposed to be held with his disciples and others, on topics of a moral and religious nature. Of these discourses or conversations, the selections here made are favourable specimens. For further details respecting his history and writings, see *Athen's Lempiere*.

## DISCOURSE OF SOCRATES TO ARISTODEMUS.

*On the proofs of Wisdom and Design in the formation of Man.*

P. 173.—1. περὶ τοῦ δαιμονίου, concerning the divinity.—αὐτὸν οὔτε θύοντα, that he (viz. Aristodemus) neither offered sacrifice.—ἀλλὰ καταγελῶντα, but ridiculed, § 173, 3, 2d.—2. ἔστιν οὐς τινὰς ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; dost thou admire any men on account of their wisdom? for the perf. rendered sometimes as the present, see § 76, V. and Obs. 8.—Ἐγὼ γὰρ, certainly I do, Idionis, 62, IX.—3. καὶ ὃς ἔφη, and he said.—ὃς is often used in the sense of αὐτός, § 60, Obs. 3.—4. ἐπὶ μὲν Ἐπῶν ποιῆσαι; for Epic poetry; lit. "for the making of epics."—Ἐγὼ γὰρ τεθαύμαξα, I for my part have admired and do admire, i. e. "I admire."—μάλιστα, especially.—5. πότῃρά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι; whether do you think that those who make; lit. "whether do those who make, &c. seem to you."—ἢ οἱ (ἐργαζόμενοι) ζῶα ἑμφορὰ τε καὶ ἐνεργά, or those who make living beings endowed with intelligence and activity.—6. πολὺ νῆ Δία, x. τ. λ., arrange and supply thus, νῆ Δία, οἱ (ἐργαζόμενοι) ζῶα (δοκοῦσι μοι εἶναι) πολὺ ἀξιοθαυμασιώτεροι, most certainly those who make living beings appear to me to be much



more worthy of admiration.—*εἴπερ γε, κ. τ. λ.,* if at least these are not made by chance, but by design.—7. τῶν δὲ ἀτεκμήτως ἐχόντων, of those things which do not clearly indicate; lit. "which have themselves without clear indications."—8. οὐκοῦν δοκεῖ σοι; κ. τ. λ., does not, then, he who made men at first seem to you to have given to them, for utility, every sense by which they perceive (viz. sensible objects)? &c.—9. ὁσμῶν γε μὴν—τί ἂν ἡμῖν ὄφελος ἦν; and truly what benefit would we have had from odours?—εἰ μὴ, unless.—10. γινώσκων, as the discernor or judge.

P. 174.—1. οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργῳ εἰκέναι; and does not this seem to you to resemble a work of design? viz.—τὸ ἐπεὶ ἀσθενής, κ. τ. λ., since the sight is delicate, the defending it with eyelids, as doors, which open of their own accord, when there is any occasion to use it, and close in sleep. Here, τὸ θιγῶσαι as a noun, is in apposition with τόδε.—2. ὥς δ' ἂν μὴδὲ ἄνεμοι, κ. τ. λ., and that the winds may not hurt it.—τὸ ἐμφῦσαι, κ. τ. λ., the causing eyelashes to grow as a sieve.—ὄφρῦσι τε ἀπογοισσῶσαι, κ. τ. λ., and by means of eyebrows defending, as with a penthouse, the parts above the eyes.—3. τὸ δὲ τὴν ἀκοήν, κ. τ. λ., and that the ear (lit. "the hearing," "the organ of hearing,") receives all kinds of sounds and yet is never filled.—4. καὶ τοὺς μὲν πρόσθεν ὀδόντας πασι ζώοις, and that the front teeth to all animals, εἶναι (τοιούτους) οἷους τέμνειν, are such as to cut, i. e. are adapted to cutting.—5. καὶ στόμα μὲν, κ. τ. λ., arrange καὶ τὸ καταθεῖναι στόμα μὲν, δι' οὗ (ταῦδε) ὧν τὰ ζῶα ἐπιθύμει, εἰσπύμπεται, πλησίον, κ. τ. λ., and the having placed the mouth through which those things which animals require, enter, near the eyes and nostrils.—6. ἐπεὶ δὲ τὰ, κ. τ. λ., and since the excrements are loathsome.—(τὸ) ἀποτρέψαι, κ. τ. λ., the having turned away the passages of these.—καὶ (τὸ) ἀπενεγκεῖν, κ. τ. λ., and the carrying them off as far as possible from the senses.—ἀπορεῖς; are you at a loss?—7. οὐ μὰ τὸν Δι', certainly not.—ὐλλ' οὕτω γε σκοπομένῳ, κ. τ. λ., but to me considering the subject thus, these things are very like the contrivance of some maker, wise and friendly to animals.—8. τὸ δὲ ἐμφῦσαι, moreover also the implanting.—9. ἀμίλει καί, κ. τ. λ., undoubtedly these also resemble the contrivance.—10. σὺ δὲ σαυτόν; κ. τ. λ., but do you think that you are (lit. "that you have yourself") in some degree intelligent,—endowed with intellect?—οἶε δὲ οὐδὲν εἶναι φρόνιμον ἄλλοθι οὐδαμοῦ, and do you think that there is nothing intelligent anywhere else.—11. νοῦν δέ, arrange ἅρα δὲ δοκεῖς σὲ εὐτυχῶς πως συναρπάσαι νοῦν ὅσα οὐδαμοῦ; and you think that you, by some good fortune or other

obtained intelligence, which however nowhere exists? (lit. "being nowhere."—12. καὶ τὰς τὰ, *x. t. l.*, and do you suppose that these things, of vast size and infinite in number, exist in such beautiful order by accident, without an intelligent cause?—13. μὰ Δι', they are not (the effect of design). μὰ of itself neither affirms nor denies; it is usually a negative, but takes its negative character from the clauses with which it is connected. Here it denies the existence of an intelligent cause, as is evident from the reason assigned—οὐ γὰρ ὁρᾷ.—It is here therefore not a negative answer to the question, but a negation of the proposition which the question was designed to prove. An affirmative answer to the question itself would amount to the same thing; thus,—Do you suppose that these things are the work of chance? "Yes, truly," "for I do not see," &c.—τοὺς κυρίους, *sup. τοῦ κόσμου, the rulers* (of the world), ὡς περ (ὁρᾷ) τοὺς δημιουργοὺς, *as I see, &c.*—14. οὐδε γάρ,—in this reply γάρ refers to a denial of the correctness of the conclusion from the premises, and introduces a fact in opposition to it; thus, "Your not seeing the rulers of the world, is no evidence that such rulers do not exist."—οὐδε γάρ, *x. t. l.*, for you do not see your own soul, &c.

P. 175.—1. ἥ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι, *than to require* (stand in need of) *my service*, § 143, Obs. 10.—2. οὐκοῦν, *therefore*.—He takes advantage of the concession to lead to an opposite conclusion—*therefore, for that very reason, said he*.—ὅσῳ μεγαλοπρεπέστερον, *x. t. l.*, the more glorious (he is who) condescends,—*thinks fit*,—to care for you, the more ought he to be honoured (by you).—3. ἔπειτ' οὐκ οἶε (τοὺς θεοὺς) φροντίζειν ἀνθρώπων οἷ, *x. t. l.*, do you not then think that the gods care for men who, or, since they (the gods).—πρῶτον μὲν, *first of all*.—4. ἔπειτα, in the second place, and further,—this word is generally used to introduce a further reason, argument, or statement.—5. οἱ τὸ πορεύεσθαι μόνον παρέχουσιν, *which furnish only the power of walking*.—6. τὰ πλεῖστα (τῶν πραγμάτων, § 143, R. X.) οἷς, the most (of those things) by which.—7. μόνῃ τῇ (γλώττῃ) ἀνθρώπων ἐποίησαν (τοιαύτην) οἶαν, *x. t. l.*, they made the tongue of men only, such as, by touching the mouth at different places in succession, to articulate the voice.—8. οὐ τοίνυν μόνον ἤρκει τῷ θεῷ, *wherefore now the deity was not content with caring only for the body*.—ἀλλὰ καὶ, *lit. "wherefore not only did it not suffice the deity to care for the body, but also," &c.*, Idioms, 117, 51, 2.—9. τίνος γὰρ ἄλλον ζῶντος, *x. t. l.*, for of what other animal, first of all, does the soul

*perceive the existence of the gods?* lit. "perceive the gods that they are." Idioms, 69, 2.—*τῶν*, *who*.—*ἢ νόσοις ἐπικουῆσαι*, *or provide for sickness*.

P. 176.—1. *ὅτι παρὰ τὰ ἄλλα ζῶα*, *x. t. l.*, *that in comparison with the other animals men live as gods*.—2. *οὔτε γὰρ βοὸς ἂν ἔχων*, *x. t. l.*, *for neither would a person having the body of an ox, i. e. if he had, &c.*—*οὔθ' ὅσα χεῖρας ἔχει*, *x. t. l.*, *nor do (those animals) which have hands, but are without intelligence possess any more (advantage)*.—*ἀμφοτέρων τῶν πλείστου ἀξίων*, *both (these) which are of the greatest importance*,—with *τῶν* supply *ὄντων*.—3. *ὅτι καὶ ὁ σὸς νοῦς ἐνὼν, τὸ σὸν σῶμα*, *x. t. l.*, *that even your mind while it is in your body manages it*; lit. "that even your mind being in (it) manages your body."—4. *καὶ τὴν ἐν τῇ πάντι φρόνησιν*, *x. t. l.*, *that the intelligence in the universe (the universal mind) so disposes, as it is pleasing to it, i. e. according to its pleasure*.—*καὶ μὴ, εὐρ. οἴσθαι χρή*, *and you ought not to think*.—5. *ἦν μὲντοι, ὥςπερ ἀνθρώπους θεραπεύων γινώσκεις*, *if indeed as by serving men, you know, &c.*—*οὕτω καὶ τῶν θεῶν πείραν (ἐν) λαμβάνης θεραπείων*, *if you in like manner make trial of the gods by serving them*.—*γνώσῃ τὸ θεῖον, ὅτι*, *you will know the divinity, that it is*, i. e. you will know that the divinity is, or exists, Idioms, 69.—*καὶ αὐτούς*, *and that they, the gods, the divinity*; *αὐτούς* here stands instead of *τοὺς θεούς*, equivalent to *τὸ θεῖον* in the preceding clause.—6. *ἐμοὶ μὲν οὖν*, *to me then*, i. e. to Xenophon, who records the preceding discourse of Socrates with Aristodemus.—*ταῦτα λέγων, ἡ*, (*viz.* Socrates,) *by saying these things*.—*ἐπειπερ ἵχθήσαιντο*, *x. t. l.*, *since they would consider that not one of these things which they might do, would ever escape the notice of the gods*.

## THE CHOICE OF HERCULES.

SOCRATES, in a conversation with Aristippus, on the subject of temperance, relates to him the following allegory, on the choice of Hercules, as he heard it from Prodicus, a rhetorician of Cus, who taught at Athens, and of whom he was a pupil. The best instructions, however, often fail with men of corrupt minds. Notwithstanding all the pains taken by Socrates with Aristippus, he continued his profligate course, and became afterwards the founder of a sect of philosophers, whose leading tenet was, "that man was born for pleasure, and that virtue is laudable, only so far as it conduces thereto."

P. 177.—1. *ὥς αὐτὸς περὶ ὁρετῆς ἀποφαίνεται*, *in like manner*, (*as above, viz. in the preceding part of the discourse from which*

this extract is taken) shows his opinion concerning virtue.—ὅδε πως λέγω, κ. τ. λ., speaking nearly thus, as far as I remember.—ὅσα, i. e. κατὰ τοσαῦτα ὅσα.—2. ἐκ παιδων εἰς ἡβην, from boyhood into youth; lit. "from the boys."—3. εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέψονται ἐπὶ βίον, κ. τ. λ., whether they shall turn themselves to life (i. e. enter on life) by the way of virtue, or by the way of vice.—εἰς ἡσυχίαν, into a retired place, a solitude.—(εἰς) ὁποῖαν τῶν ὁδῶν, to which of the ways he should turn.—4. καὶ (φησὶ) φανῆναι αὐτῷ, and he said that there appeared to him. What follows is in the form of oblique discourse, and the leading verb in the infinitive depends on φησὶ, he (viz. Prodicus) said.—5. εὐπρεπῇ τε ἰδεῖν ἐλευθέριον, of a noble and dignified appearance; lit. "noble and dignified to behold."—φύσει κεκοσμημένην, κ. τ. λ., adorned by nature as to her person with neatness.—6. τετραμμένην μὲν εἰς πολυσαρκίαν, κ. τ. λ., pampered into corpulency and effeminacy, perf. pt. p. of τρέφω, § 93, R. 3, Exc.—7. κεκαλλωπισμένην, set off, embellished, improved.—τοῦ ὄντος, than it was in reality; lit. "than that (colour) which was," Idioms, 32.—8. τὸ δὲ σχῆμα, κ. τ. λ., and as to her figure, so as to appear to be more erect than nature, i. e. than she naturally was.—τὰ δὲ ὄμματα ἔχειν, κ. τ. λ., and to have her eyes glaring wide open, perf. pt. p. of ἀναπειάννυμι.—ἐσθῆτα δὲ ἐξ ἧς, κ. τ. λ., and her dress from which her beauty might show forth to advantage.—9. τὴν μὲν πρόσθεν φηθεῖσαν, (he said) that the woman first mentioned advanced in the same manner (as at first).—10. φθάσει βουλομένην, wishing to get the start of her.—προσδραμεῖν, ran towards, 2 aor. inf. a. of προστρέχω.—(διὰ) ποίαν ὁδόν, by what way.

P. 178.—1. πρῶτον μὲν γάρ, κ. τ. λ., for in the first place you shall not concern yourself about wars, or business.—φροντιεῖς, Attic future for φροντίσεις, § 101, 4, (1 & 2).—2. ἀλλὰ σκοπούμενος διόση but you shall be through (life) i. e. always. considering, 1 fut. ind. m. of δίσμι.—3. καὶ πῶς ἂν ἀπονάτατα τούτων πάντων τυγχάνοις, and how you might obtain all these things with the least trouble.—4. οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πορίζεσθαι ταῦτα, there is no fear that I should lead you to procure these things.—πονοῦντα, by labouring, &c.—ἀλλ', κ. τ. λ., arrange thus: ἀλλ' σὺ χρήση τούτοις οἷς ἂν, κ. τ. λ., but you shall enjoy these things for which others labour.—5. πανταχόθεν γὰρ ὠφελεῖσθαι, κ. τ. λ., for I furnish power to those following me, (lit. "being with me,") to derive advantage from every quarter.—7. οἱ μὲν φίλοι καλοῦσι με Εὐδαιμονίαν, my friends call me ΕΥΔΑΙΜΟΝΙΑ, (i. e. Happiness,) but those who hate me and misrepresent me, call me

**ΚΑΚΙΑ**, i. e. *Misery* or *Wretchedness*,—a term which expresses the very opposite of *Εὐδαιμονία*, and which fitly represents the effect of a life spent in vice and sensuality.—8. ἐν τούτῳ (χρόνῳ), *at this time, at this point in the conversation*.—εἰδὺνὰ τοὺς γεννήσαντάς σε, *having known your parents*.—9. σφόδρ' ἂν σε, κ. τ. λ., *that you would certainly become an illustrious performer of honourable and glorious deeds*.—προοιμίοις ἡδονῆς, *by promises of pleasure*, lit. “preludes.”—10. ἥπερ (scil. ὁδῶ) οἱ θεοὶ διέθεσαν, κ. τ. λ., *but I will relate with truth the things that are, in what way the gods have ordained (arranged) them*.—11. διδόασιν, Ion. for διδοῦσι, *give*, pres. ind. a.—εἰς τοὺς θεοὺς ἴσως (Attic for ἰλάοις, § 19,) εἶναι σοι βούλει, *if you wish the gods to be propitious to you*; βούλει, pres. ind. m. 2 sing. Attic for βούλη, § 101, 8. So also οἶμι for οἶη.—θεραπεύειν τοὺς θεοὺς, sup. σοι, *you must worship the gods*, Idioms, 116, 2.—12. τὴν Ἑλλάδα πειρατέον εὖ ποιῆν, *you must endeavour to benefit (to do well for) Greece*, § 153, Obs. 1.

P. 179.—1. καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον, *you must learn by practice, how it is necessary to use them*.—2. ὑπολαβοῦσα, *interrupting*.—ἡ γυνή σοι αὕτη διηγείται, *this woman herself* (i. e. by her own account) *points out to you*.—3. ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, κ. τ. λ., *who dost not wait for the desire of pleasant things, but satiatest thyself with all things before desiring them, eating before being hungry, &c.*—ἐμπίπλασαι, pres. ind. m. 2d sing. of ἐμπίπλημι.—4. καὶ τοῦ θερόνους χιόνα, κ. τ. λ., *and in the summer time running about, thou seekest for snow*, viz. for cooling your wines, περιθίω.—5. καὶ τὰ ὑπόβυθρα ταῖς κλίναις παρυσκευάζῃ, *and thou providest carpets (or cushions) under thy couches*.—ἀλλὰ διὰ τὸ ἔχειν μηδὲν ὃ τι ποιεῖς, *but from having nothing to do*; lit. “which thou canst do.”—6. οὕτω γὰρ παιδεύεις τοὺς συντῆς φίλους, *for thus thou instructest (trainest up) thy friends*.—τῆς μὲν νυκτός ὑβρίζουσα, κ. τ. λ., *polluting the night with revellings and debauchery* (lit. “insulting the night”), and *spending the most useful part of the day in sloth*.—7. ἀθάνατος δὲ οὖσα, κ. τ. λ., *and though an immortal, thou art an outcast from the gods*; lit. “thou hast been cast out,” &c.—8. ἀήκοος εἶ, *thou hast never heard*; lit. “thou art without the hearing.”—ἀθιάτος εἶ, *thou hast never seen*; lit. “thou art without the seeing.”—οὐδὲν γὰρ πώποτε σαυτῆς, κ. τ. λ., *for thou hast never seen a single good action of thy own*.—τεθιάσαι, perf. ind. p. 2d sing. of θιάσμαι.

P. 180.—1. τίς δ' ἂν σοι λεγούσῃ τι πιστεύσει; *who would believe thee saying any thing?* i. e. “who would believe any thing

thou sayest?" for this form of the 1 aor. opt., see § 101, 1.—*ἢ τις αὖ εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν;* or *what prudent person would venture to belong to thy company.* The plural relative οἱ, *who*, having θιάσου for its antecedent, refers to the persons forming the company, § 135, 6, 3d.—2. *ταῖς ψυχαῖς ἀνόητοι, imbecile in mind, foolish, stupid.*—3. *οἷς προσήκει, as it is their duty;* lit. "whom it becomes."—4. *ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις, κ. τ. λ., my friends also have* (lit. "there is to my friends") *a sweet and quiet enjoyment of their food and drink.*—*ἀνέχονται γάρ, κ. τ. λ., for they refrain from them until they have a desire for them.*—5. *καὶ οὐτε ἀπολιπόντες, κ. τ. λ., and neither when they lose it are they distressed.*—6. *εὖ δέ, κ. τ. λ., arrange, δὲ ἵδονται εὖ πράττοντες τὰς παρούσας (πράξεις), and they take delight in doing well their present duties.*—*τίμιοι δὲ πατρίσιν, honoured by their country.*—τίμιοι here has a passive signification, equivalent to τιμητοί, and governs the dative on the same principle, § 147, Obs. 2, R. I.—7. *τὸ πεπωμένον τέλος, the end decreed by fate, perf. pt. p. of πρόω.*—8. *οὐ μετὰ λήθης αἰτίμοι κῆνται, κ. τ. λ., they do not sink unhonoured into oblivion, but flourish forever, celebrated in the memory (of posterity).*—9. *τοιαῦτά σοι, κ. τ. λ., by exerting thyself in such labours, O Hercules, son of illustrious parents, it is in thy power to enjoy the greatest possible happiness.*

## THE EXPEDITION OF CYRUS.

THIS expedition was undertaken by Cyrus the Younger, with a view to be revenged on his elder brother Artaxerxes, king of Persia, who, at the instigation of Tissaphernes, a favourite officer, placed him under arrest, and would have put him to death but for the intercession of his mother. Cyrus assembled his forces to the number of 13,000 Greeks and 100,000 mercenaries at Sardis, whence he marched through Lydia, Phrygia, Lycæonia, Cappadocia, &c. to the Euphrates, which he crossed, and reached Babylon after the space of about six months. He met the king's forces, led by the king in person, at Cunaxa; a battle ensued in which Cyrus was killed, while engaged in personal combat with the king, and his army defeated. The Greek forces were now without a leader, two thousand miles from home, and exposed to almost certain destruction, the greater part of their officers had been killed, or taken prisoners and afterwards treacherously put to death. By the advice of Xenophon, who had accompanied Cyrus, the ten thousand Greeks who survived the battle, rather than submit to the conquerors, resolved to return home, and Xenophon, with four others, was chosen to conduct their retreat, which he managed with the greatest skill and complete success, after surmounting almost incredible difficulties. The whole narration is given by Xenophon himself in his *Anabasis*, and is one of the finest specimens of military history. Of this work and its author, Gillies in his *History of Ancient Greece*, speaks as follows:—"His (Cyrus's) journey towards Babylon, his defeat and death in the plain of

Cymara, the retreat and dispersion of his followers, and the memorable return of the Greeks to their native country, have been related by the admired disciple of Socrates (whom the friendship of Proxenus the Boeotian recommended to the service and esteem of Cyrus), with such descriptive beauty, with such profound knowledge of war, and of human nature, and with such inimitable graces of native eloquence, as never were united in the work of any one man, but that of Xenophon the Athenian."—The extracts here given are from the First Book, and relate some of the most important particulars respecting the advance of this far-famed, but ill-fated expedition.

P. 181.—1. *Δαρείου καὶ Παρυσάτιδος, κ. τ. λ., Darius and Parysatis had two sons*; lit. "two sons belonged to Darius and Parysatis."—(ὧν) *πρεσβύτερος μὲν Ἀρταξέρξης, κ. τ. λ., of whom Artaxerxes was the elder—and Cyrus, the younger.* This Cyrus is commonly called "Cyrus the Younger," to distinguish him from Cyrus the Great, king of Persia, whose history is given by Xenophon in his *Cyropædia*.—2. *ἀπὸ τῆς ἀρχῆς ἧς, κ. τ. λ., from his government, of which he made him Satrap.*—Satrap is a Persian word, and means a prince or governor of a province.—*ἀπέδειξε, appointed (designated) him.*—*πάντων στρατιωτῶν, of all the troops.*—3. *ἀναβαίνει, goes up, viz. to Babylon, the capital of the empire, and the residence of the king.*—It seems to have been common with the Greeks, as well as many other nations, to speak of going from an inferior to a more eminent place, or from the coast to the interior, as a *going up*, and *vice versa*. Hence this expedition of Cyrus is called the *Ἀνάβασις (Anabasis)*, or the *Ascent*.—4. *ὀπλίταις, heavy armed soldiers.* The Grecian army consisted of *ὀπλίταις*, or heavy armed soldiers, *ψιλλοί*, light armed soldiers, and the *πελτασταί*, or targeteers, so called from wearing the *πέλιτη*, a short buckler or target.—5. *Ξένον Παρφάσιον, Xenias the Parrhasian.*—The Parrhasians were a people of Arcadia, in the Peloponessus.—6. *κατέστη, sup. εαυτόν, established himself.*—7. *διαβάλλει, falsely accuses.* ὡς *ἐπιβουλευοὶ αὐτῷ, that he was conspiring.*—ὡς *ἀποτεκνῶν, with—a view to put him to death.*—8. *ἐξαίτησαμένη, having begged him off for herself.* Notice here the force of the middle voice, § 74, 2, and Obs. 3, 2d.—9. *βουλευέται ὅπως, κ. τ. λ., deliberates how he shall no longer, at any time, be dependent upon his brother*; *ἐπὶ, with the dative, here signifies, in the power of, dependent upon.*—*ἀντὶ ἐκείνου, in his stead.*—10. *ὑπερχε Κύρῳ, favoured Cyrus.*—11. *ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως, and whoever of those (courtiers or delegates) came from the king to him.*—*πάντας οὕτω διατιθεὶς ἀντιέμπετο, he sent them all back, treating them in such a manner as to be more friends to him than to the king.*—12. *πολεμεῖν ἱκανοί, fit to go to war, i. e. good soldiers.*—*καὶ ἔχουσιν εὐνοϊκῶς*

αὐτῷ, *and might be friendly disposed to him*, sup. *ἑαυτοῦς*, see Idioms, 67, 1, & 117, 43.

P. 182.—1. ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, *as secretly as he could*; lit. "concealing himself," i. e. his doings. Notice the force of the middle voice, viz. for his own advantage.—ὅτι ἀπαρ-ασκευαστότατον, *as unprepared as possible*. For the force of ὥς, ὅτι, κ. τ. λ., with the superlative degree, see § 132, 6.—2. ὅπόσους, i. e. τοσούτων στρατιωτῶν ὅπόσους, *of so many soldiers as*.—3. ὅτι πλείστους καὶ βελτίστους, *as many and as good as possible*.—4. ὥς ἐπιβουλευόντος, κ. τ. λ., *because (as he insinuated) Tissaphernes had a design upon these cities*, § 178, Obs. 6.—5. προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, *having perceived beforehand that they (the people of Miletus) were purposing the same things*, namely, to revolt to Cyrus.—6. κατὰγειν τοὺς ἐκπεπωκότας, *to lead back those who had been forced to flee*, i. e. the exiles, ἐκπέπω.—7. αὕτη οὖν ἄλλη πρόφασις ἦν, κ. τ. λ., *this therefore was another pretext to him for collecting an army*.—8. ἡξίου ἀδελφὸς ὢν αὐτοῦ, *being his brother, he besought him*, nom. absol. § 178, Obs. 4.—9. Τισσαφέρνης δὲ ἐνόμizε, κ. τ. λ., *and he (the king) thought that he (Cyrus), by waging war with Tissaphernes, was expending his resources on his armies, so that he was not displeased at their waging war with each other*.—10. ἀπέπεμπε τοὺς γιγνομένους, κ. τ. λ., *sent to the king the tributes arising from the cities (ὧν, by attraction for ἃς) which Tissaphernes happened to have*, § 177, 4.—11. τῇ οὕσῃ κατ', κ. τ. λ., *which is over against Abydos*.—12. φυγάς, *an exile*. Clearchus was banished from Lacedæmon for the crimes of tyranny, robbery, and murder. He had a violent passion for war.—13. τούτῳ συγγενόμενος, κ. τ. λ., *having met with this man, he (Cyrus) admired him*.—14. μυρίους δαρεικούς, *ten thousand Darics*. The Daric was a Persian gold coin, value about three dollars and a half. It had on one side a head of Darius, from which probably it took its name, and on the reverse was the figure of an archer.—Ten thousand Darics of course were equal to about thirty-five thousand dollars.—15. ὤφειλε τοὺς Ἕλληνας, *assisted the Greeks*.—ἑοῦσαι, *willingly, cheerfully*.

P. 183.—1. τοῦτο δ' αὖ . . . . στρατεύμα, *and this army again was in this manner secretly supported for him*.—2. ἐτύχανε ξένος ὢν αὐτῷ, *happened to be a guest to him*. The term ξένος in Greek, like *hospes* in Latin, signifies both the entertainer and the entertained,—the host and the guest. It properly signifies *a stranger, one of a foreign land*. In the absence of inns or public places of



entertainment, the duty of showing hospitality to strangers, was anciently regarded as an important virtue, and from this practice often arose friendships which lasted through many generations. Those between whom such friendships existed were called *ξῖνοι*, and *πρόξῖνοι*. The persons here spoken of were friends of Cyrus in this sense. As foreigners were hired as soldiers by the Athenians, the term also signifies *foreign troops* or *mercenaries*.—*ὑπὸ τῶν οἴκοι ἀντ.*, *by those of an opposite faction at home*.—*ὡς οὕτως περιγινόμενος ἂν*, *κ. τ. λ.*, *because thus, (he thought) he would be superior*.—3. *μὴ πρόσθεν καταλῦσαι*, *not to put an end to the war*,—not to come to a settlement with the insurgents—*till he should consult with him*.—*οὕτω δέ*, see above, No. 1.—4. *ὡς βουλόμενος*, *as wishing*, i. e. *as he wished*.—*ὡς πράγματα παρεχόντων*, *κ. τ. λ.*, *because the Pisidians were giving trouble to his province*, § 178, Obs. 6.—5. *ξῖνους ὄντας καὶ τούτους*, *these also being friends*.—*ὡς πολεμήσων*, *as being about to wage war*, i. e. because he (Cyrus, as indicated by the nominative case, *Idioma*, 110), was about to make war.

## CHAPTER II.

CYRUS having mustered his forces at Sardis, amounting, it is said, to 13,000 Greeks, and 100,000 barbarians, under the pretext of waging war against the Pisidians, sets out on his expedition against the king, about the end of March, or beginning of April, in the 3d year of the 94th Olympiad (about 400 years B. C.).

6. *ἐπεὶ δ' ἐδόκει αὐτῷ*, *κ. τ. λ.*, *since it seemed proper to him* (i. e. since he resolved), *now to set out on his expedition*, see Note 3, on p. 181.—7. *ὡς ἐπὶ τούτους*, *as if against these* (viz. the Pisidians).—8. *λαβόντι ὅσον*, i. e. *τοσοῦτον στράτευμα ὅσον*, *κ. τ. λ.*, *having taken as large a force as was with him*, i. e. *all the army that he had*.—*ἤκειν*, *to come* (to him).—9. *συναλλαγέντι πρὸς τοὺς οἴκοι*, *having made an agreement with his citizens at home*.—10. *τοῦ ξεινοκοῦ* (sc. *στρατεύματος*), *the mercenary army*.

P. 184.—1. *οἱ δὲ ἡδέως ἐπείθοοντο* (*ἐπίστεον γὰρ αὐτῷ*), *and they willingly obeyed, for they had confidence in him*.—2. *τοὺς ἐκ τῶν*, *κ. τ. λ.*, *arrange λαβὼν τοὺς ὀπλίτας, εἰς τετράκισ χιλίους, ἐκ τῶν πόλεων παρεγένετο*, *κ. τ. λ.*, *having taken the heavy armed soldiers, about four thousand, out of the cities, he came to Sardis*.—*εἰς*, with numerals, signifies *about*, § 124, 6.—3. *γυμνήτας*, *light armed soldiers*.—4. *ἦν δὲ καὶ οὗτος*, *κ. τ. λ.*, *and both he and Socrates were of those who had fought at Miletus*.—5. *Ἀρrange καὶ ἡγεσάμενος τὴν παρασκευὴν εἶναι μίζονα ἢ ὡς ἐπὶ Πεισίδας*, *and*

thinking that the preparation was greater than (was necessary) as if against the Pisidians.—*πορεύεται ὡς* (Attic for *πρός*) *βασιλῆα*, sets out to the king.—*ἢ εἴδυναιτο τάχιστα*, i. e. *ἐν τῇ ὁδῷ ἢ εἴδυναιτο πορεύεσθαι*, by the way in which he could go quickest, i. e. as quickly as he could, § 132, 6.—6. *Κῦρος δὲ ἔχων* (τούτους) *οὓς εἶπον*, Cyrus, with those whom I have mentioned, Idioms, 102, 4.—7. *τρῆς σταθμοίς*, three stations, or, days' march. *Σταθμός* from *ἵστημι*, to stand, properly signifies the place where an army halted and encamped for the night, after the day's march. Hence three *σταθμοί*, or stations, means "three days' march."—8. *παρασάγγας εἰκοσι καὶ δύο*, twenty-two parasangs. The parasang was a Persian measure of length, equal to about three Roman, or two and three-fourths English miles.—9. *τούτου τὸ εὖρος δύο πλέθρα*, the breadth of this was two plethra. The "plethron" was a measure of a hundred feet.—10. *πόλιν οἰκουμένην*, an inhabited city, i. e. well inhabited or populous.—*εὐδαίμονα καὶ μεγάλην*, opulent and large.—*ἔχων*, with, see above, Note 6.

From Sardis, the army of Cyrus, after eighty days' march, and halting at different places, in all about ninety-six days, arrived at Pylæ on the confines of Babylonia, a distance of 482 parasangs, equal to 1446 Roman, or about 1325 English miles, in 176 days after they started. They were now only about nineteen parasangs distant from Cunaxa, where the battle was fought, and from certain indications they considered themselves not far from the enemy. At this crisis, the event recorded in the next chapter took place.

## CHAPTER VI.

ORONTES, a Persian nobleman, who had twice before been guilty of treachery, but had been restored to favour, is again detected in a design to desert Cyrus, and to carry with him to the king as many of his troops as he could. He is apprehended, tried, condemned, and executed.

P. 185.—1. *ἐντεῦθεν προΐόντων*, as they were advancing from this place (Pylæ), the tracks and dung of horses were seen.—*εἰκόζετο δὲ εἶναι ὁ στίβος ὡς δις χιλίων ἵππων*, and the foot-print seemed to be (the foot-print) of about two thousand horse.—2. *προΐόντες ἕσμιον καὶ χιλόν*, as they advanced, burned up even the fodder, and every thing useful; lit. "and if any other thing was useful (they burned it)."—3. *(κατὰ) τὰ πολεμικὰ λεγόμενος*, *κ. τ. λ.*, ranked in military affairs among the bravest of the Persians.—4. *ὅτι . . . ἢ κατακτείνει· ἂν ἐνεδρεύας*, that by lying in ambush, he would either kill those horsemen that were burning up every thing in their course.

—τοὺς καλεῖν ἐπιόντας, from going about and burning, Idioms, 101.  
 —5. ἔχων ἱππέας ὡς ἂν δύνηται πλείονους, with as many cavalry as he could, Idioms, 102, 4.—6. ἀπαγνοῦς δὲ αὐτὴν, ὁ Κῦρος, κ. τ. λ., and Cyrus having read it, apprehends Orontes.—7. τοὺτους δὲ θέσθαι τὰ ὅπλα, κ. τ. λ., and that these should place themselves in arms around his tent.—8. προτιμηθῆναι μάλιστα τῶν Ἑλλήνων, to possess the highest honour of all the Greeks.—9. ἐπεὶ δ' ἐξῆλθεν, κ. τ. λ., and when he (Clearchus) came forth (viz. from the tent of Cyrus), he related to his friends the trial of Orontes as it was, for secrecy was not enjoined; lit. "for it was not a thing not to be spoken of."

P. 186.—1. τοῦτο πράξω περὶ Ὀρόντου τούτου, I may do concerning this Orontes now before you, that, ὃ τι, which, &c.—2. ταχθεὶς ὡς ἔφη αὐτὸς ὑπό, κ. τ. λ., being commanded, as he says, by my brother.—καὶ ἐγὼ αὐτὸν προσπολεμῶν, κ. τ. λ., and I, by prosecuting the war against him, brought it about, so as that it seemed proper to him to cease from the war against me (i. e. compelled him to abandon the war against me), I both received and gave the pledge of friendship; lit. "the right hand."—3. ἔστιν ὃ τι σε ἥδισσα; have I injured you in any thing? ὅτι οὐ, "No," Idioms 78, 4, Obs.—4. οὐκοῦν ὕστατον; κ. τ. λ., did not you then afterwards, though injured by me in nothing, as you yourself acknowledge, having revolted to the Mysians, do all the injury you could to my province?—ἔφη ὁ Ὀρόντης, Orontes answered in the affirmative, Idioms, 62, IX. 1.—5. οὐκοῦν . . . μεταμέλειν τί σοι ἔρησθα; κ. τ. λ., did you not even say that you repented (of what you had done)?—πέσας ἐμέ; κ. τ. λ., and having prevailed upon me, did you not give a pledge of fidelity again to me, and receive one from me?—6. νῦν τοῖσδε ἐπιβουλεύων μοι; κ. τ. λ., have you now been found, for the third time conspiring against me? Orontes having answered, "being injured in nothing," Idioms, 78, 4.—7. ἢ γὰρ ἀνάγκη, (I confess it) for I cannot do otherwise; lit. "for there is necessity."—γὰρ refers to the direct answer understood, and here supplied, "I confess it."—8. ἔτι οὖν ἂν γίνοιο; κ. τ. λ., could you then still (after all this) be an enemy to my brother, and a faithful friend to me? He answered, "if I could, I would never any more, O Cyrus, seem to you to be so," i. e. you could never think me so, Idioms, 78, 4, Obs.—9. ἀπόφηναι γνώμην, i. e. εὐχομαι σε ἀποφηνᾶν, κ. τ. λ., I beg you to express your opinion.—10. τὸν ἄνδρα τούτου, κ. τ. λ., that this man be put to death, as soon as possible.

P. 187.—1. τὸ κατὰ— arrange and supply thus: κατὰ τὸ εἶναι

ἡμῶν κατὰ τοῦτον, *as far as he is concerned*; lit. "as far as it is to us with respect to him." Here τὸ εἶναι ἡμῶν is a substantive phrase, and both this and τοῦτον are governed by κατὰ, according to § 157, Obs. 1.—2. ἔφη, *he (Clearchus) said*.—προςθέσθαι ταύτην, κ. τ. λ., *concurrent in* (lit. "added themselves, or (τὴν ψήφον) their vote to,") *this opinion*.—3. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they seized Orontes by the girdle*, § 156, R.—ἐπὶ θανάτῳ, *in token of his being to be led to death*. It appears that it was customary with the Persians to seize the girdle of a person who was condemned to death, as if to drag him forth to execution.—4. ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ, κ. τ. λ., *and when those who formerly prostrated themselves before him, saw him, they even then did him the same honour, though seeing that he was leading to death*.—5. οὐδ' ὅπως ἀπέθανεν, οὐδεὶς εἰδὼς ἔλεγεν, *nor did any one, from his own knowledge, tell how he died*.—εἰκαζον δ' ἄλλοι ἄλλως, *but some conjectured one thing, others another*.—τάφος δ' οὐδεὶς, *but no monument of him ever was erected*; lit. "was ever shown."

CHAPTER VII.

ΑΡΤΗΣ three days' march through the region of Babylonia, Cyrus, supposing that he should be attacked by the forces of the king next day, makes preparation for the contest, by a general review of his troops during the night. As, however, the attack was not made, and no enemy appeared, he concluded that the king shunned the contest, and afterwards he proceeds with less circumspection.

P. 187.—6. εἰς τὴν ἐπιούσαν ἔω (acc. sing. Attic of ἔως), *on the next morning*.—βασίλεια ἦξιν . . . . . μαχομένον (Attic fut. pt. m. by elision of σ, and contraction for μαχεσόμενον, § 101, 4 (1), *that the king would come to make an attack*, § 177, Obs. 5.—7. αὐτὸς δὲ τοὺς ἑαυτοῦ διάταττε, *while he, in person, drew up his own men*.—8. συνβουλευέτό τε πῶς ἂν, *both advised with them concerning the order of battle*.—καὶ αὐτὸς παρήγει θαρρύνων (κατὰ) τοιαῦτα, *and at the same time he himself, encouraging them, addressed them thus*.—9. οὐκ ἀνθρώπων ἀπορῶν, κ. τ. λ., *not for want of foreign troops*.—ἄγω ὑμᾶς συμμάχους, *do I take you as my auxiliaries*,—my fellow combatants.—διὰ τοῦτο προσέλαβον, κ. τ. λ., *for this reason I have taken you into my service*.—10. ὅπως οἶν, i. e. ὁρᾶτε οἶν ὅπως ἔσσεσθε ἄνδρες, *see then that ye be men*, § 172, Obs. 3.

P. 188.—1. καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω, *and on account of which I deem you truly happy*.—2. ἀντὶ ὧν ἔχω πάντων καὶ, κ. τ. λ., i. e. ἀντὶ πάντων ὧν ἔχω, κ. τ. λ., *in preference to all things which I have, and others manifold*.—ὧν, by attraction for εἰ.—3. ἐπισιν,

they advance to the attack.—*ἀν δὲ ταῦτα ἀνίσχησθε*, and if you withstand these.—4. (*πατά*) *τὰλλα καὶ αἰσχύνεσθαι μοι δοκίω*, as to other things, methinks I am even ashamed.—*οἷους*, κ. τ. λ., (that) you should know what sort of men they are in our country. Observe the difference between the term *ἀνθρώπους* in this sentence, as applied to the Persians, and *ἀνδρῶν* in the next, as applied to the Greeks.—5. *τοῖς οἰκοι ζηλωτόν*, an object of envy to those at home; lit. "to be envied by those," &c.—6. *διὰ τὸ εἶναι ἐν τοιούτῳ τοῦ*, κ. τ. λ., on account of being in such (a state) of approaching danger.—7. *ἂν δ' εὖ γένηται τι, οὐ σὲ μνησθαι*, but if the event be successful, that you will not remember (your promises).—*εἰ μέμνησθαι*, if you should remember; an uncommon form of the perf. opt. p. for *μέμνηο* (§ 101, Obs. 4), for which see Buttman's Gr. § 98, Note 9.—8. *τὰ δ' ἐν μισθῷ τούτων ἅπαντα*, κ. τ. λ., all the places between (these extremes) the friends of my brother govern.—9. *ἐμπιπλῶς ἀπόντων τὴν γνώμην*, having satisfied the minds of all.—10. *παρεκελεύοντο δ' αὐτῷ πάντες*, κ. τ. λ., and all who conversed with him advised him not to fight (in person).

P. 189.—1. *οἳ γάρ σοι*; for do you really think? *γάρ* here gives emphasis to the question, § 125, *γάρ*, 1; for the use of *σοί* in such expressions, see § 145, 2.—*μαχεῖσθαι*, contr. for *μαχίσσεσθαι*, § 101, 4 (1).—2. *νῆ Δι'*, most certainly, Idioms, 62, IX.—3. *ἐν τῇ ἐξοπλισίᾳ*, in the review,—in the getting ready for action.—*ἀσπίς μυρία*, κ. τ. λ., ten thousand four hundred bearing shields, i. e. heavy armed soldiers; *ἀσπίς* is here used by metonymy for *ἀσπιδοφόρος*.—4. *ἄλλοι δὲ ἦσαν*, and there were others, or, "and besides these there were."—5. *ἦσαν ὕρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέσσαρες*, there were four generals, commanders and leaders, each of thirty myriads (or 300,000), namely, &c.—6. *ὑστέρησε τῆς μάχης ἡμέρας πέντε*, came up five days after the battle; lit. "was later than the battle;" *μάχης* is here governed by the comparative, implied in *ὑστέρησε*, from *ὑστερος*, which governs the genitive, § 143, Obs. 14, 1, and of course the verb governs the same case on the principle, § 144, Obs. 7, or simply by § 157, R. XXXIII. I. 2.—7. *μαχεῖσθαι*, would fight, see above, Note 1.—8. *παρετίτατο δὲ ἡ τάφος ἄνω*, κ. τ. λ., and the trench had been cut up through the plain, &c., plup. ind. p. of *παράττω*.—9. *ἐνθα δὲ εἰσὶν αἱ διώρυχες*, there also there are canals flowing from the river Tigris, and they are four.—*πλοῖα . . . . . σιταγωγὰ*, vessels laden with provisions.

P. 190.—1. *διαλείπονσι δὲ ἐκᾶστη*, κ. τ. λ., and they are distant

(each from the other) a *parasang*, and there are bridges over them.—2. παρ' αὐτὸν τὸν Εὐφράτην, along the Euphrates itself.—3. ἀντὶ ἐρύματος, instead of (i. e. by way of) a fortification.—4. τὸν Ἀμβρακιώτην μάντιν, the soothsayer of Ambracia.—οὔτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, that the king will not fight in ten days; for μαχεῖσται, as above, n. p. 189, 7.—οὐκ ἄρα ἔτι μαχεῖται, then he will not fight at all.—5. ἀπεγνώσκειν τοῦ μαχεῖσθαι, that he had given up the idea of fighting.—6. καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, with a few before him in their ranks, lit. "in order."—τὸ δὲ πολὺ αὐτῷ, x. t. λ., but a great part of his army.

## CHAPTER VIII.

At the approach of the army of Artaxerxes, drawn up in order of battle, the troops of Cyrus are thrown into confusion, and hurry to their arms. The line of battle is quickly formed,—the Greeks, on the right wing, next to the Euphrates, route the barbarians opposed to them. Cyrus fights eagerly, attacks the king in person, and is himself slain.

P. 190.—7. ἀμφὶ ἀγορὰν πλήθουσιν, about the time of full market, i. e. the third hour, corresponding to our nine o'clock, A. M. It was customary with the Greeks to indicate the time of day by the employment of it, or by some circumstance regularly recurring at that time.—8. ἔνθα ἔμελλε καταλύσειν, where he was about to encamp; lit. "to stop, or, to end his march," sup. τὴν πορείαν.—κατὰ κράτος, at full speed; lit. "with force."—καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, both in Persian and in Greek.

P. 191.—1. ἀνάγκη σφίσιν ἐμπεσεῖσθαι, that he (the king) would fall upon them before they put themselves in order of battle. ἐμπεσεῖσθαι, fut. inf. m. of ἐμπίπτω, see πίπτω, § 117. The form πεσίομαι or πεσοῦμαι, is sometimes called the 2 fut. m. Others think more correctly that the 2 fut. has no existence in the active and middle voices, but only in the passive; and that these are the Ionic and Doric forms instead of πέσομαι from ΠΕΤΩ. The Attic formation from ΠΕΣΩ, § 101, 4 (1), will give the same result.—2. καὶ καθίστασθαι, x. t. λ., and each man to take his stand in his own rank, i. e. "to take his post."—3. τὰ δεξιὰ (sc. μίση) τοῦ κέρατος, the right wing.—Πρόξενος δὲ ἐχόμενος, and Proxenus was next to him; lit. "adhering (or holding himself) to him."—4. τοῦ δὲ βαρβαρικοῦ, x. t. λ., of the barbarian army, Paphlagonian horsemen about a thousand, and the Grecian targeteers stood next to Clearchus on the right.—5. Κύρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν, but Cyrus with his head undefended (i. e. without a helmet, lit. "bare").—καθίστατο εἰς τὴν μάχην, took his station for the battle.—6. δέλη,

*mid-afternoon* (about three o'clock).—7. ὥσπερ μελανία τις ἐν τῇ πεδίῳ ἐπιπολύ, *like a darkness generally over the plain*, i. e. covering nearly the whole plain.—8. χαλκός τις ἤστραπτε, *brazen armour* (lit. "brass") *began to gleam*. τὶς with χαλκός here has a collective signification, § 133, 10, "all the armour," "every piece of brazen armour."—9. ἐχόμενοι δὲ τούτων γεφφόφοροι, *and next to these, soldiers armed with Persian bucklers*, see above, Note 3.—10. συν ποδήρεσι ξυλλίαις ἀσπίσιν, *with wooden shields reaching down to the feet*.—κατὰ ἔθνη, *by nations*.—ἐν πλασιῷ πλήρει ἀνδρῶπων ἕκαστον ἔθνος ἐπορεύετο, *each nation marched in a solid square of men*.

P. 192.—1. διαλείποντο συχρὸν ἀπ' ἀλλήλων, *leaving a considerable space from the one to the other*, i. e. at a considerable distance from each other.—τὰ δρεπανηφόρα λεγόμενα, *which are called Drepanephora*, or, *scythe-chariots*.—2. ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμμένα, *extended obliquely from the axles*, perf. part. p. of ἀποτετεμῆναι.—3. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων, (Attic fut. pt. a. for ἐλασσόντων, from ἐλαύνω, § 101, 4 (1), &c.,) *but the design was in order to* (i. e. that they should) *drive in among the ranks of the Greeks, and cut them to pieces*, § 177, Obs. 5, and § 178, Obs. 6.—4. ἐπεύσθη τοῦτο, *in this he was mistaken*.—ὡς ἀνυστόν, *as much as possible*.—ἐν ἴσῳ, *equally*, i. e. "at the same pace."—κατὰ μέσον τὸ (ὄν) τῶν πολεμίων, *against the centre of the enemy*; lit. "the centre which is (the centre) of the enemy."—5. πάνθ' ἡμῖν πεποιήται, *our work is done*, meaning, *will then be done*, § 172, Obs. 7, 1st, lit. "every thing has been accomplished by us."—6. καὶ ἀκούων (ἐκ) Κύρου, *and hearing from Cyrus*.—βασιλεῖα ὄντα ἔξω τοῦ, κ. τ. λ., *that the king was beyond the left wing of the Grecian army*.—7. ὥστε μέσον τὸ ἑαυτοῦ ἔχων, κ. τ. λ., *so that having* (or *being in*) *the centre of his own troops, he was*, &c.—ὅτι αὐτῷ μέλοι, κ. τ. λ., *that he would take care that it might be well*.—8. αἶ' ἔτι ἐν τῇ αὐτῷ (τόπῳ), *since it still remained in the same place*.—συνετάττετο ἐκ τῶν, κ. τ. λ., *was formed in order of battle, of those still coming up*, i. e. "as they came up."—9. οὐ πᾶν πρόσ, *a little in front of*.—10. ἰδὼν δὲ αὐτὸν . . . Ξενοφῶν Ἀθηναῖος, *and when Xenophon an Athenian saw him*: the same who is the writer of this narrative, and who, as commander, afterwards conducted the ten thousand Greeks in their return home. The modesty with which he here speaks of himself, using the third person, is worthy of being noted.—ὑπελάσας (sc. τὸν ἵππον ἑαυτοῦ), *riding up to him*, or lit. "so as to be opposite him."—11. ὁ δὲ ἐπιστήσας (sc. ἑαυτόν),

and he, having halted, said.—ὅτι τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἴη, that the omens and victims are favourable, i. e. give promise of success. These words mean the omens derived from inspecting the entrails of victims slain, and from other circumstances attending the sacrifices; see Potter's Gr. Antiq. B. III. chap. IX.

P. 193.—1. ὅτι τὸ σύνθημα παρίεχεται δεύτερον ἤδη, that the word (or private signal) was now passing round the second time.—2. καὶ ὁς, and he, used sometimes by Attic writers, as well as by Homer and Herodotus, for καὶ οὗτος, § 60, Obs. 3.—3. ἀλλὰ δέχομαι, well then, I accept it, § 125, ἀλλά, 1.—4. ὥς δὲ πορευομένων ἐξενύμειναι τι τῆς φάλαγγος, κ. τ. λ., and as they were advancing, a part of the line began to fluctuate.—τὸ ἐπιλείποντον, that part which fell behind.—ἐφθίγγαντο, they shouted.—οἷόν περ τῷ Ἐνυάλῳ ἐλελλίζουσι, just as when they raise the battle-shout to the god of war.—5. πρὶν δὲ τόξονμα ἐκινῆσθαι (εἰς αὐτοὺς), but before the arrows could reach (them), i. e. before they came within bow-shot.—κατὰ κράτος, as fast as they could; with all their might.—ἐφέρετο, were borne along, rushed along.—κενὰ ἡνιόχων, empty, without drivers.—6. οἱ δὲ, ἐπεὶ προῖδον διώσαντο, some, when they saw them beforehand, divined—made way for them.—ἔστι δ' ὅστις ἐκπλαγεὶς ὤσπερ, κ. τ. λ., while another (lit. "and there was one who"), amazed as in the Hippodrome (i. e. the chariot race-course), was taken unawares; ἔστι ὅστις, is equivalent to τίς, some one, § 136, 11.—7. τὸ (βαρβαρικὸν στράτευμα ὃν) καθ' αὐτούς, that part of the barbarian army which was opposed to them.—ἡδύμενος καὶ προσκυνόμενος, κ. τ. λ., was delighted and was already saluted as king.—8. οὐδ' ὥς ἐξίχθη διώκειν, but he was not transported (excited) so as to join in the pursuit.—ἀλλὰ συσπειραμένην ἔχων, κ. τ. λ., but with the body of six hundred horsemen with him,—collected around him, perf. pt. p. of συσπειράω.—9. μέσον ἔχοντας τὸ αὐτῶν (στράτευμα) ἡγούντο, occupying the centre, led their own army.—ἐν ἀσφαλεστάτῳ (τόπῳ), in the safest place.

P. 194.—1. οὐδὲ τοῖς (στρατιώταις) αὐτοῦ τεταγμένοις, nor with the soldiers drawn up there in front of him.—ἐπέκαμπεν ὥς εἰς κύκλῳ, wheeled round as if for surrounding the army (of Cyrus). μὴ ὀπίσθεν γεγόμενος κατακόψη τὸ Ἑλληνικόν, that he might get behind him, and cut off the Grecian army.—2. διασπειρόνται καὶ οἱ Κύρον ἑξακόσιοι, κ. τ. λ., and the six hundred of Cyrus are scattered abroad, (observe the change of tense,) having hastened to the pursuit.—3. πλὴν πάνυ ὀλίγοι, κ. τ. λ., but still, a very few were left around him.—καθορᾷ βασιλέα, he sees the king.—καὶ εὐθὺς οὖν



ἤπλοστο, and immediately could no longer contain himself.—4. και-  
οντα δ' αὐτὸν ἀκοντίζει τις παλῆ, κ. τ. λ., and while in the act of  
striking, some one hits him (Cyrus) with great force under the eye,  
with a javelin.—καὶ ἐνταῦθα μαχόμενοι, καὶ βασιλεὺς καὶ Κύρος,  
and thereupon they having engaged in battle, both the king and  
Cyrus, and those who were with them, in behalf of each. Ctesias  
relates how many of those with the king fell.—5. Arrange, θεράπων  
ὁ πιστότατος αὐτῷ τῶν σκηπτούχων, a servant the most faithful to  
him of his sceptred attendants.—6. ἐπισφάξαι αὐτὸν Κύρος, to kill  
him (Artapates) upon Cyrus.

## CHAPTER IX.

## THE CHARACTER OF CYRUS.

P. 195.—1. ἐτελεύτησεν (τὸν βίον), ended his life.—2. μετὰ  
Κύρον τὸν ἀρχαῖον, since the ancient Cyrus.—3. τῶν δοκούντων  
γινώσθαι ἐν πείρᾳ Κύρου, of those appearing to be well acquainted  
with Cyrus.—ἐν πείρᾳ γινώσθαι, signifies "to be on intimate terms  
with any one," "to have made trial of one."—4. πάντων πάντα  
κράτιστος, the best of them all in all things.—5. εὐμαθέσις, the  
most docile.—6. Arrange, μᾶλλον πελθεσθαι τοῖς τε πρεσβυτέροις,  
καὶ τῶν ἑαυτοῦ ὑποδεστέρων, and to be more submissive to his supe-  
riors in age, than those who were inferior to him.—7. καὶ (ἐδόκει)  
τοῖς ἵπποις ἀριστα χρῆσθαι, and he seemed to manage horses in the  
best manner.—8. τῶν ἔργων εἰς τὸν πόλεμον, of those exercises re-  
lating to (preparatory for) war.—9. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔκρεπε, and  
when he was in the flower of his age.—10. καὶ ἄρκτον ποτὶ ἐπιτε-  
ρομένην οὐκ ἔτρεσεν, κ. τ. λ., and he did not fly with terror from a  
bear which once rushed upon him, but grappling with it (closing  
with it), &c.—11. καὶ τὸν πρῶτον, κ. τ. λ., and nevertheless he made  
the first man that came to his assistance to be (regarded) by many  
as a most happy man.—12. οἷς καθήκει, whom it behooves (i. e. whose  
duty it is, who are obliged), to assemble in the plain of Castotus.—  
13. πρῶτον μὲν ἐπέδειξεν αὐτόν, κ. τ. λ., he from the first made it  
manifest (lit. "showed himself") that he considered it of the great-  
est importance to deceive in nothing, i. e. never to deceive.—εἰ τῷ  
σπείσαιο, if he entered into a league with any one; τῷ here for τῷ.  
—σπείσαιο, 1 aor. opt. m. of σπένδω, properly, to pour out a liba-  
tion; and, as such offerings were made at the ratification of trea-  
ties, hence this word means, "to make a treaty," or, "to enter  
into a solemn compact."

P. 196.—1. αὐτῷ ἐπιτροπόμεναι, *subject to him, under his government*; lit. "entrusted to him."—2. Κύρον εἰλοντο ἀντὶ Τισσαφέρνης, *took part with Cyrus against Tissaphernes*.—3. οἳ οὐκ ἤθελον τοὺς φεύγοντας προῖσθαι, *because he would not desert (abandon) their exiles*.—4. φανερόν δ' ἦν . . . νικᾶν πειρώμενος, *he showed (it was evident) that, if any person did him any good or evil, he endeavored to exceed him*.—ἕως νικῆν ἀλῶμενος, *until he should surpass in requiting*.—5. καὶ γὰρ οὗν πλείστοι, κ. τ. λ., *and accordingly to him the only man in our time, (lit. "one man of those in our time,") very many have desired to give up, &c.*—6. οὐ μὲν δὲ οὐδὲ τοῦτ' ἂν τις εἴποι, *nor, truly, could any one say this*.—καταγαλᾶν, *to triumph, to escape with impunity*.—ἀφειδίστατα, *in the most unrepining manner*.—7. πολλάκις δ' ἦν ἰδεῖν, *and it was no uncommon thing to see*; lit. "there was often to be seen," "it was possible to see," or, "one might see," Idioms, 117, 33.—8. ἔχοντι ὃ τι προχωροῖν, *having what might be of advantage to him, i. e. carrying with him whatever he wanted*.—9. ὁμολόγητο, *it was acknowledged*.—10. στρατευόμενος οὗν καὶ αὐτὸς, κ. τ. λ., *wherefore also as he led his army himself into these regions, those whom he observed willing to expose themselves to danger, he made rulers over the country which he conquered*.—11. ὥστε τοὺς μὲν ἀγαθοὺς φαίνεσθαι εὐδαιμονιστάτους, *so that brave men appeared to be the most fortunate*.—πολλὴ ἦν ἀφθονία, *there was a great abundance*.

P. 197.—1. εἰς γε μὴν δικαιοσύνην, κ. τ. λ., *but particularly as to justice, if any one appeared to him disposed to show a regard for it*.—ἐποιεῖτο ποιεῖν, *he endeavored to make*.—2. καὶ γὰρ οὗν, κ. τ. λ., *wherefore also many other things were managed by him justly, and he possessed an army deserving the name*; lit. "a true army."—3. ἀλλ' ἐπεὶ ἔγνωσαν, κ. τ. λ., *but because they knew that to serve Cyrus faithfully, was of more advantage than, &c.*—Here πειθαρχεῖν with its clause, is the subject of εἶναι.—ἀχαρίστον, *unrewarded*.—4. τοιγαροῦν κράτιστοι δὲ ὑπηρεταί, κ. τ. λ., *accordingly Cyrus is said to have had the very best assistants in every enterprise*; lit. "the best assistants were said to have been to Cyrus."—5. ἐκ τοῦ δικαίου, *justly, with justice*.—καὶ κατασκευάζοντά τε (τὴν χώραν) ἧς ἄρχοι χώρας, *and, moreover, improving the province which he governed*, Idioms, 42—here supplied as in 43.—καὶ προσόδους ποιοῦντα, *and increasing the revenue*.—6. οὐδὲνα (τούτων) ἂν πώποτε ἀφείλετο, *he took none (of these things) away (from him) at any time for his own advantage*. Observe here the force of the middle voice ἀφείλετο.—ἀλλὰ πλείω προσεδίδου, *but added more*.—7. οὐ γὰρ φθονοῦν

τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ (ἐφαίνετο), κ. τ. λ., *for he never was known to envy (lit. "appeared envying") those who were rich openly, but to endeavour to use the riches of those who concealed them.*—8. φίλους γε μὴν, κ. τ. λ., *arrange, ὁμολογεῖται πρὸς πάντων γενέσθαι κράτιστος δὴ θεραπεύειν (τοσοῦτους) ὅσους φίλους γε μὴν ποιήσαιο, κ. τ. λ., and he is acknowledged by all to have been distinguished for treating well those, at least, whom he made his friends, and whom he knew to be well disposed to him.*—καὶ κρίνει, κ. τ. λ., *and who he thought would be proper assistants to him, (πράγματός τινος) ὃ τι τυγχάνει βουλόμενος καταργάζεσθαι, of any enterprise which he might wish to undertake.*—9. καὶ γὰρ (κατὰ) αὐτὸ τοῦτο, κ. τ. λ., *for, as it regards any particular thing on account of which he thought he would need friends, that he might have them as assistants.*—10. δῶρα δὲ πλείστα μὲν, κ. τ. λ., *and indeed in my opinion, for one man (i. e. being one man) he received on many accounts a greater number of gifts than any other; lit. "the most gifts."*—11. καὶ ὅτου μάλιστα ὁρῶν ἕκαστον δεόμενον, *and of which he saw each one most in need.*

P. 198.—1. φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι, *but he thought friends, richly adorned, were the greatest ornament to a man.*—2. καὶ τὸ τόν, κ. τ. λ., *arrange, καὶ μὲν τὸ (αὐτὸν) νικᾶν τοὺς φίλους εὖ ποιοῦντα τὰ μεγάλα, and indeed that he should surpass his friends in conferring great favours.*—τὸ δὲ (αὐτὸν) περιεῖναι τῶν φίλων, *but that he should surpass his friends.*—3. βίκους οἶνον ἡμιδεῖς, *small vessels half full; lit. "half empty."*—ὁπότε πάνυ ἡδὺν λάβοι, *when he received (any) very good.*—4. ἐπιλέγειν κελεύων τὸν φέροντα, κ. τ. λ., *directing the bearer to say.*—5. ὅπου δὲ χιλός, κ. τ. λ., *and where hay was very scarce.*—ὥς μὴ πεινῶντες, κ. τ. λ., *so that starving horses might not carry his friends.*—6. ἐσπουδαιολογεῖτο, ὥς δηλοῖ, οὗς τιμᾶ, *he conversed earnestly with them, that he might show whom he honoured.*—7. δούλου ὄντος, *though a subject.*—πλὴν Ὀρόντης ἐπεχείρησε, *except that Orontes attempted it.*—8. καὶ οὗτοι μέντοι, *and these especially.*—9. νομίζοντες παρὰ Κύρῳ, κ. τ. λ., *thinking that if they were brave they would obtain a reward more worthy of (more becoming) their services, with Cyrus than with the king.*—10. μέγα, κ. τ. λ., *arrange, καὶ τὸ γινόμενον αὐτῷ ἐν τῇ τελευτῇ τοῦ βίου (ἢ) μέγα τεκμήριον ὅτι, κ. τ. λ., and that which happened to him, (lit. "was to him,") at the close of his life, was, &c.*

## THE ODES OF ANACREON.

ANACREON was born at Teos in Ionia, about 530 years B. C. He was one of the most popular of the Greek lyric poets. The joys and pains of love and wine were his favourite themes. With him, as with others of the same cast of mind, the brevity of human life, the many deductions to be made from that by the interruptions of sickness and sorrow, and above all, the gloom and uncertainty that, according to his philosophy, rested on all beyond it, were only so many arguments to seize the few moments of health and leisure, and devote them to mirth and voluptuous enjoyment. There is in his poetry such gracefulness and simplicity, such a lively humour and easy playfulness, as render it inimitable, and have made him a universal favourite. He lived to the age of eighty-five, and was greatly honoured by the Athenians after his death. Of his writings only a few fragments remain, and some of these are so inferior, as to lead to a suspicion, not ill-founded, that they are spurious. For the measure of these odes, see p. 291.

P. 201.—1. *Ἀτρεΐδας*, the sons of Atreus, viz. Agamemnon and Menelaus, the leaders of the Grecian forces at the siege of Troy.—*Κάδμωρ*, Cadmus, the founder of Thebes. The poet represents himself as desirous of writing an epic poem on these subjects, but failing,—his lyre sounded “only love.”—2. *ἤμειψα*, I changed.—*ἤθον*, I began to sing, I attempted to sing, § 76, Obs. 4.—3. *χαιρεῖτε λοιπὸν ἡμῖν*, *Ἡρώε*, farewell henceforth for us (viz. himself and his lyre), ye Heroes.—*λοιπὸν*, i. e. *κατὰ τὸν λοιπὸν χρόνον*, for the future. Finding his efforts vain, he thus bids adieu to epic poetry.

4. *Φύσις*, Nature, meaning the God of nature, the Creator.—*ποδωκίην*, swiftness of foot, Ion. for *ποδωκίαν*.—5. *χάσμι' ὀδόντων*, fearful teeth, lit. “wide opening of the teeth.”—*τὸ νηκτόν*, the faculty of swimming.—6. *οὐκ ἔτ' εἶχεν*, she had nothing more.—*ἀντὶ* (for *ἀντὶ*) *ἀσπίδων ἀπασῶν*, κ. τ. λ., (which is) instead of every shield, instead of every spear, i. e. “equal to,” or even, “better than, either shield or spear.”—7. *καλὴ τις οὔσα*, any beautiful woman.

8. *μυσονυκτίοις ποθ' ὥραις*, on a certain time about the season of midnight.—*στρέφεται*, κ. τ. λ., is turning (lit. “turns itself”) at the hand of Bootes.—9. *μερόπων*, of men,—“beings endowed with speech,” as the word signifies, from *μεῖρω*, to divide, and *ὄψ*, the voice.—10. *κείνται*, Ion. and Dor. for *κείνται*, § 101, 12, and Obs. 8.—*κόπῃ δαμέντα*, overpowered by weariness, 2 aor. pt. p. of *δαμάω*, as if from *δίωμι*.—*ἐπισταθείς*, coming up, lit. “having placed himself near,” 1 aor. pt. p. (in a middle sense, § 74, Obs. 5,) of *ἐφίστημι*.—*μεῦ*, *θυρῶν*, *ὀχῆας*, Ionic forms of *μοῦ*, *θυρῶν* and *ὀχέας*, from *ἐχέυς*, see tables of dialects.—11. *κατὰ μεῦ σχίσαις*, by tmesis

for *κατασχίσσεις μεῦ*, κ. τ. λ., § 5, 7, *you will interrupt my dreams*.—12. *μὴ φόβησαι*, *be not afraid*, 1 aor. imp. m. of *φοβέω*.—*ἀστέληρον κατὰ νύκτος πεπλάνημαι*, *and I have lost my way* (I wander) *in the moonless night*.

P. 202.—1. *ἀνά*, a prep. in composition with *ἄσας*, and separated from it by tmesis. See above, N. 11, p. 201.—*ἀνέφθα*, *I opened*, 1 aor. ind. a. of *ἀνέλω*, for this augment, see § 90, 5.—2. *φέροντα* (masc.), agreeing in sense with *βρέφος* (neut.), but in form with *ἔρωτα*, § 131, Exc. 1.—*ἱστίην*, Ion. for *ἱστίαν*, *the hearth*, hence, *the fire*.—3. *ἐπεὶ κρύος μεθῆκε* (*ἑαυτό*), *and when the cold abated*, i. e. “when he grew warm,” 1 aor. ind. a. of *μεθίημι*.—*φέρε*, *come*.—4. *ἐς τί μοι νῦν*, κ. τ. λ., *how far the string by having been wet is now injured to me*.—5. *μίσσων ἤπαρ*, *in the midst of my heart*.—6. *ἀνὰ δ’ ἄλλεται*, by tmesis for *δὲ ἀνάλλεται καχάζων* (for *καγχάζων*), *and bounds up with a loud laugh*.—7. *συγχαρήθι*, *congratulate me*, *rejoice with me*, 1 aor. imp. p. of *συγχαίρω*.

8. This ode, like several others of this poet, and also some of Horace, is of a Bacchanalian or voluptuous character, and expresses the feelings of those who being “lovers of pleasure,” and having no correct views of the unseen future, adopt as their motto, “Let us eat and drink, for to-morrow we die.” How much wiser and better the counsels tendered to us, 2 Pet. i. 4–11.—8. *ἐπὶ μυρσίναῖς*, κ. τ. λ., *arrange, stoιρίσας* (*ἑμαυτὸν*) *ἐπὶ τερσίναῖς μυρσίναῖς*, κ. τ. λ., *reclining upon tender myrtles and the leaves of the lotus tree, I wish to indulge in the social cup*.—*προπίνω*, signifies properly, “to drink first, and then hand the cup to another,” hence, “to drink.”—The myrtle was sacred to Venus, and of course dedicated to love and mirth; the leaves of the lotus were fragrant, and made a soft and pleasant couch.—9. *ὁ δ’ Ἐρως χιτῶνα δῆσας*, κ. τ. λ., *let Cupid, having bound his tunic over his head with a rush, serve me with wine*.—10. *βιώτος τρέχει κυλισθεὶς*, *life revolving runs* (its course).—11. *τί σε δεῖ*, i. e. *διὰ τί*, κ. τ. λ., *why should you anoint the stone*.—*μάταια* (*δωρήματα*), *useless offerings*.—12. *πρὶν Ἐρως ἐκῆ*, κ. τ. λ., *I wish to dissipate my cares, O Cupid, before I go away there, to the choirs of the infernals*.

13. *τὸ ῥόδον τὸ τῶν Ἐρώτων*, κ. τ. λ., *let us mingle with wine the rose—the rose of the loves*.—*Διονύσῃ*, lit. “with Bacchus,”—the god of wine, put for wine itself.—*προτάφοισιν*, Ion. for *προτάφοις*, *to our temples*.—14. *ῥόδον εἶαρος, μέλημα*, *O rose, favourite of the spring*; lit. “the care of spring;” *εἶαρος* for *ἔαρος*.—15. *παῖς ὁ (υἱός) Κυθήρης στέφεται ῥόδα καλοῖς ἰούλοις*, κ. τ. λ., *the boy, the*

son of Venus, crowns with roses his beautiful curling locks, (lit. "places roses as a crown upon," &c.) when he dances with the Graces.—Χαρίτισσι for Χάρισι.—16. λυρίζων παρὰ τοῖς . . . σηκοῖς, playing on the pipe . . . near thy shrine, or, I will play on the pipe, &c.—πικνυκασμένος ῥοδίνουσι στεφανίσκοις, adorned profusely with rosy chaplets.

P. 203.—1. πῖλις. This ode is addressed to Anacreon's carrier pigeon. The poet represents himself as meeting with his dove—asks, whence it is, and what it is,—and the remainder of the ode is the reply of the dove to these inquiries.—πῖλις ἱρασμῆ, κ. τ. λ., lovely dove, whence, whence dost thou fly?—2. πόθεν μύρων, κ. τ. λ., whence, moving swiftly upon the air, dost thou breathe, and diffuse odours from so much ointment.—3. τίς εἶς, who art thou?—τί σοι μίλει δέ, and what is your employment? lit. "what is a care to you?"—4. τὸν ἄρτι κρατοῦντα καὶ τύραννον τῶν πάντων, who now rules and is monarch over all, i. e. "who is now the universal favourite."—5. πέπραξέ με, κ. τ. λ., sold me (to Anacreon) for a small hymn; lit. "having received a small hymn."—τοσαῦτα, such services (as this).—6. κῆν (for κᾶν, i. e. καὶ ἄν) ἀφῆ με, and if he dismiss me, set me free.—τι ἄγριον, something wild.—7. τὰ νῦν, i. e. κατὰ τὰ νῦν ὄντα, at present, as things are now.—8. ὅν προπίνει, which he drinks first, before me.—πιούσα δ' ἂν χορεύω, and when I have drunk, perhaps I may dance, pres. subj. a. So also συσκιάζει, καθεύδω.—9. κοιμωμῆν, betaking myself to repose.—10. λαλιστέραν μ' ἔθηκες, κ. τ. λ., you have made me more loquacious than even the crow.

11. λῖγουσιν (μοι), say to me.—12. λαβὼν ἑσπित्रὸν ἄθρει, take the mirror and examine carefully, Idioms, 101, 2.—σεῦ, Ion. for σοῦ.—13. ὥς τῷ γέροντι, κ. τ. λ., arrange, ὥς πρέπει τῷ γέροντι παίζειν τὰ τεργνᾶ (τοσοῦτω) μᾶλλον ὅσῳ τὰ μόλες (§ 134, 18), ἐστὶ πῖλας, that it becomes an old man to sport the more merrily, in proportion as death (lit. "the things of fate") is near.

P. 204.—1. νόημα ἄβουλον, a wayward, an unteachable disposition.—2. θώρηξ', Ion. and by euphony for θώρακα.—δοῦρα, Ion. for δόρυ, gen. δόρατος, a spear.—βοεῖην, Ion. for βοεῖαν or βοείαν, properly an adjective, but used as a substantive, a shield (made of an ox's hide—δοράν is understood).—3. ἔβαλλε, he began to shoot, and continued shooting. Notice the import of the imperf.—4. ἤσχαλ' ἔλκεν, κ. τ. λ., he flew into a passion, and threw himself at me as a dart.—ἔδυνε, penetrated.—5. τί γὰρ βαλόμεθ' ἔξω, κ. τ. λ., for what avails it if we be darting without, when the contest is within? lit. "the battle having itself within."

6. ἐτησίῃ μολοῦσα, *coming every year*.—7. εἰς ἄφαντος, κ. τ. λ., *thou goest out of sight, i. e. thou disappearest either to the Nile, or to Memphis, i. e. to warmer climes*.—8. πόθος ὁ μὲν πιερῶνται, κ. τ. λ., *and one passion is just fledged, another is yet an egg, and another is just half hatched*.—9. ἐρωτιδῆς μικρούς, *the little love-lings*.—κύνουσιν ἄλλους, *bring forth, hatch others*.—10. τί μῆχος οὖν γένηται; *what remedy then can there be?*—ἐκσὸβῆσαι, *to drive away*.

11. ἔαρος φανέντος, *when the spring appears*; lit. "spring appearing."—ρόδα βρύνουσιν, *scatter roses in profusion*.—ἀπαλύνεται γαλήνῃ, *settles down into a calm*.—12. ὁδάνει, *proceeds on its way* (to the northern regions).—ἔλαμψε, *is wont to shine*, § 76, Obs. 6.—13. τὰ βροτῶν δ' ἔλαμψεν ἔργα, *and the labours of men appear in their beauty*.—14. γαῖα προκίπτει, *the earth swells, is protuberant*.—γαῖα, poetic for γῆ.—καρπὸς ἐλαίας προκίπτει, *the fruit of the olive swells forth*.—15. κατὰ φύλλον, κ. τ. λ., *along the leaf, along the bough, the fruit bending them down, flourishes*.

16. ἀλλ' ἐρωώθη, *but was stung* (by it), lit. "was wounded."—τὸν δάκτυλον δὲ δαχθεῖς, κ. τ. λ., *thrusting the finger of his hand into his mouth, he screamed aloud*; lit. "having bit the finger," 1 aor. pt. p. of δάκνω, in a middle sense. Of this passage there are various readings, and various conjectures as to its meaning; without troubling the reader with these, I have given that which seems the most natural.

P. 205.—1. δραμὼν δὲ καὶ πετασθεῖς (p. in a middle sense), *running and flying*.—2. αὐδ', *but she*, Dor. for ἡ δ'.—τὰς μελίττας, *of the bee*, Dor. for τῆς μελίττης.—πονεῖ, *pains*, i. e. "causes pain," an unusual application of the word for λύπει.—3. πόσον δοκεῖ (πάντες τοῦτοι) ποιοῦσιν; *how much do you think they* (i. e. all they) *suffer?* (the proper meaning of the word.) When a word signifies the *causing* of that state which, as an intransitive, it expresses, it is called a *causative*, and becomes transitive, § 144, Obs. 3.

4. μακαρίζομέν σε τέττιξ, *we deem you happy, O cicada*. The cicada is larger than the grasshopper, and produces its song with its wings.—ἐπὶ δένδρεων ἄκρων, *on the tops of trees*.—5. σὰ γὰρ ἐστὶ κῆνα πάντα ὅποσα, *for all those things are thine which thou seest, &c.*—6. ἀπὸ μηδενός (equivalent to ἐν μηδενί) βλάπτων, *in no respect injuring any thing*.—τίμιος βροτοῖσιν, *honoured by mortals*.—7. θίρεος γλυκὺς προφήτης, *sweet harbinger of summer*.—8. σοφὴ γηγάς, κ. τ. λ., *O skilled insect, sprung of earth, exempt from*

suffering, with bloodless flesh, thou art almost like the gods themselves.

9. ἀποτυχάνειν φιλοῦντα, *that a lover should be unsuccessful; should fail of obtaining the object of his affection*.—10. γένος οὐδὲν εἰς Ἐρωτα, *birth is nothing to Cupid*.—σοφίῃ (for σοφία), *learning*.—τρόπος, *character*.—πατεῖται, *is trodden under foot, is despised*.—11. τὸ δὲ χεῖρον, κ. τ. λ., *and what is worse, we lovers perish by this means*.

12. νέον χορευτήν, *a youthful dancer*.—13. τρίχας γέρον μὲν ἐστί, κ. τ. λ., *he is old indeed as to his locks, but in spirit is young*.

## IDYLS OF BION.

"Bion and Moschus, Greek pastoral poets, were cotemporary with Theocritus, who flourished about 270 years B. C. Bion was a native of Smyrna, and Moschus, of Syracuse. They were both elegant writers, inferior to Theocritus in simplicity, but more delicate and refined in their sentiments. Their elegies are tender and sentimental, but not entirely free from a kind of monotony, which diminishes their interest."—*Poetæ*.

P. 206.—1. Αἰάζω τὸν Ἀδωνιν, *I mourn for Adonis*. Adonis was the favourite of Venus, and was slain by a wild boar in hunting. This dirge is a poetical lamentation for his death.—2. κεῖται ἐπ' ὄρεσι, *lies upon the mountains*, Dor. for ὄρεσι.—3. λεπτὸν ἀποψύχων, *breathing faintly*.—εἴβεται, poetic for λείβεται.—ναρκῇ, pres. ind. a. of ναρκάω; Dor. and contr. for ναρκάει.—τῷ, Dor. for τοῦ.—4. ἀμφὶ δὲ τήνῃ (Dor. for ἐκείνῃ), *and around that (lip)*.—θνήσκει, Dor. for θνησκει, *dies*.—5. ὃ μιν θνήσκοντι ἐφίλασεν, *who kissed him when dying*.—ὃ is sometimes used for ὅς, and that again for τίς, and ὅστις, *who*.—6. Αἶ, αἶ, τὰν Κυθέρειαν, *alas! alas! for the goddess of Cythera*.—7. πάχας ἀμπετάσασα κινύρετο, *extending her arms she mournfully exclaimed*, Dor. for πήχας ἀναπετάσασα.—κίχλω, Dor. for κιχίω, pres. subj. a.—8. ἃ δέ, for ἐγὼ ἃ δέ, κ. τ. λ.—ζῶω, poetic for ζῶ, contr. for ζάω.—ἐμὲ, Dor. for εἰμὶ, *I, the wretched one, live, and am a goddess, and cannot follow thee*, viz. to the lower world, being immortal.—πολλόν, poetic for πολύ, used adverbially, from the old form πολλός.—9. πόθος δέ μοι, *my love*, i. e. "the object of my love," namely Adonis.—σοὶ δ' ἄμα κεστός ὄλωε, *and the cestus, (the girdle of Venus, supposed to have great power in exciting emotions of love,) has perished with thee*.—10. τοσσούτον ἔμνησας, *why didst thou madly desire so much*, 1 aor. ind. m. 2d sing. of μνήσκειν.—11. ἃ (for ἡ) Παφία, κ. τ. λ., *the Paphian goddess*, i. e.



Venus.—τὰ δὲ πάντα, *and all these*, namely, the blood of Adonis and the tears of Venus.—ποτὶ, Dor. for πρὸς.

P. 207.—1. ἀγαθὰ στιβάς, *a beautiful couch*.—φυλλάς, *a bed of leaves*.—2. κίλνται, *has been laid down*, i. e. *reclines*, § 76, Ohz. 9.—κειράμενοι χαίτας, *having shorn their locks*.—3. χὼ μὲν (for καὶ ὁ μὲν), κ. τ. λ., *and one trampled on his arrows, another on his bow*.—ἄγε, (Dor. for ἦγε, imperf. ind. a. of ἄγω for ἄγνυμι), *broke*.—4. φορέσιν (for φόρησι from φόρημι, for φορέω), *brings*.—5. αὐτὰν τὰν for αὐτὴν τὴν.—ἐπὶ φλιαῖς, *upon the thresholds*.—6. ἐξεπέτασσε, *has untwined and thrown away*.—οὐκέτι δ' Ὑμᾶν, κ. τ. λ., *the song of "Hymen, Hymen!" being no longer sung, "Alas, alas!" is chanted*.—7. κλαλοντι, Dor. for κλαλουσι, see table of dialects, § 102.—8. ὁ δὲ σφίσιν οὐχ ὑπακούει, κ. τ. λ., *but he hears them not*.—οὐ μάν, κ. τ. λ., *no indeed, even if he wished*.—Κῶρα, Dor. for Κόρα.

9. ἔξευτὰς κῶρος δεινδράεντι ἐσθόμενον, Dor. for ἔξευτὸς κούρος δεινδρήεντι ἐζόμενον.—10. τὸν ἀπότροπον, *who ought to be shunned*.—ὡς δ' ἐνόασε (for ἐνόησε), *when therefore he (the bird-catcher) saw him (Cupid)*.—ἐσθόμενον for ἐζόμενον.—11. ὄνεκα, Dor. for οὐνεκα, *because*.—τοῖς καλάμω, for τοῖς καλάμοις, κ. τ. λ., *joining all his rods (viz. his birdlime twigs), together; lit. "to each other"*.—12. τᾷ καὶ τᾷ, for τῇ καὶ τῇ (scil. ὁδῷ), *this way and that way*, i. e. *"skipping about"*.—μετάλμενον, by syncope for μεταλόμενον, 2 aor. pt. m. of μεταλλομαι.—13. ἔτιχ' οἱ τέλος οὐδὲν ἀπάντη, *because he effected nothing; lit. "because no end met him"*.—ἀπάντη, Dor. for ἀπήντα, imperf. ind. a. of ἀπαντάω.—ποτὶ, Dor. for πρὸς.—τὰν τέχ-ναν for τὴν τέχνην.—κίνησε, without the augment, for ἐκίνησε.

P. 208.—1. τᾶς for τῆς, τῶρνεον, for τὸ ὄρνεον.—ἐντί, Dor. for ἐστί.—2. ὀλβιος ἔσση (for ἔσῃ) εἰδόνα μὴ, κ. τ. λ., *happy will you be, so long as you do not take him*.—3. ἀπάλμενος, by syncope for ἀπαλόμενος, *and springs from thee*, 2 aor. pt. m. of ἀπάλλομαι.—κεφαλὰν ἐπὶ σείῳ, for κεφαλὴν ἐπὶ σοῦ, κ. τ. λ., *will alight upon thy head*.

4. εἶαρος for ἔαρος, *in spring, &c.*—τί τοι ἄδύ; (ἡδύ) *what is pleasing to you?*—τί δέ, κ. τ. λ., *and which of these, &c.*—5. ἦ θέρος, κ. τ. λ., (do you wish) *that summer (should come)?*—ἦ καὶ χειμα δύσεργον, *or even winter difficult for labour*.—θαλπόμενοι, *while they warm themselves*.—7. ἦ τοι καλὸν ἔαρ πλεον εὐαδεν; (Dor. for ἔαδεν, 2 aor. ind. a. of ἀνδάνω,) *or does the beautiful spring please thee more?*—αἰρεῖται, *prefers*.—8. λαλεῖν γάρ, κ. τ. λ., *for leisure has permitted us to converse*.—ἄμμιν for ἡμῖν.—9. θιῆτα ἔργα, *the*

works of the gods, for *θεῶν*.—*οὐδὲ δὲ ἔπειτα*, but for your sake.—*πῶς*, was, for *ἔπειτα*, imperf. ind. a. of *παίω*.—10. *οὐκ ἐθέλω θέρος ἔμην* (for *εἶναι*), *I do not wish it to be summer*.—11. *σέλον χεῖμα φέρειν*, κ. τ. λ., *I dread to endure destructive winter, its snows, and its colds*.—*εἰς ἔτος*, κ. τ. λ., *let thrice lovely spring be present to me the whole year*.—*ἀρίστη* for *ἡρίστη*.—12. *χὰ (καὶ ἡ) νύξ*, κ. τ. λ., *and the night and day is equal*; lit. "and the night is equal to men, and like it is the day."

## IDYLS OF MOSCHUS.

P. 209.—1. *μακρὸν ἐβόωστρον (λέγουσιν)*, made long proclamation (for Cupid her son), saying.—*μανντῆς* (Dor. for *μανντῆς*), the informer.—*περίστανος*, Dor. for *περίστανος*, very remarkable.—*αὐτῷ* for *αὐτοῦ*.—2. *οὐ γὰρ ἔσεν νοεῖν καὶ φερίγγεται*, for he does not think and speak alike, in the same way, i. e. he does not speak as he thinks.—3. *ἢν* (for *ἐάν*) *δὲ χολᾷ*, but if he is angry, pres. subj. a. contr. for *χολᾷ*.—*οὐδὲν ἀπαγγεῖν*, saying nothing with truth.—*παλοῦσι*, Dor. for *παλῖσι*.—4. *μικύλλα μὲν τῖνι* (Dor. for *ἐμῖνι*) *τὰ χερύδρια*, his little hands are very small.—*ἢ εἰς* for *καὶ εἰς*.—*ἴδω* for *ἴδω*.—5. *ἄλλοι ἐπ' ἄλλους*, κ. τ. λ., at one time to one person, at another time to another, of men and women.—6. *τυτθὸν ἐστὶ τὸ βέλεμενον*, his arrow is small; *ἐστὶ* for *οἷ*, to him.—*ἐντι*, Dor. for *ἐντι*.—*κῆμέ* for *καὶ ἐμέ*, even me.—7. *πολὺν πλεον δὲ οἱ αὐτῷ βαιὰ λαμπρὰς δοῦσα* (for *οὔσα*), but far more so is the little torch which he has; lit. "being to himself."—*τῷ*, Dor. for *τῇ*, used as a relative, with which.—8. *δύσας ἄγες* (for *δήσας*), bind him and bring him, Idioms, 101.—*κῆν* (for *καὶ ἄν*) *γελάσῃ*, and if he laugh, pres. subj. a.—9. *τὰ χεῖλα φάρμακον ἐντί*, his lips are poison.—10. *πλάνα δῶρα*, they are deceitful gifts.—*χαρίζομαι σοι πάντα ὅπλα δῶσα ἐστὶ μοι*, I make a present to you of all my weapons; lit. "weapons which are to me."

P. 210.—1. *Ἀρχετὶ Σικελικαί*, κ. τ. λ., begin ye Sicilian muses, begin (the song) of wo, "Sicilian muses," i. e. the muses of pastoral song.—*ἀδόνες*, Dor. for *ἀηδόνες*, ye nightingales.—*ποτί*, Dor. for *πρός*.—*τίθνηκεν* for *τίθνηκεν*.—2. *τίς ποτὶ σὴ σύφριγγι μελλίσσεται*; (Dor. for *μελλίσσεται*), who now will play upon thy pipe?—*θῶσι*, Dor. for *θήσι*, 1 fut. ind. a. of *τίθημι*.—*εἰσέτι γὰρ πνέει τὰ σὰ χεῖλα*, for it still breathes of thy lips.—3. *Ἀχὼ δ' ἐν δονάουσιν* (for *δονάουσι*), κ. τ. λ., and Echo among its reeds feeds on thy songs.—4. *Ἦνθ' ἔφρα τὸ μέλισμα*, I offer thy strain (meaning, "thy pipe")

to Pan.—*μή δυνάμην σέο φέρηται*, *lest he may bear the prize second to thee*, i. e. *lest he be, or, prove to be inferior to thee*.—5. ὦ ποταμῶν λυγροτάται, *O most tuneful of rivers*, referring to the river Meles, on the banks of which both Homer and Bion are said to have been born, from which circumstance the epithet “tuneful” is applied to it.—6. λέγουσι (Dor. for λέγουσι) σε μύεσθαι, κ. τ. λ., *they say that thou didst mourn for thy son, with thy much lamenting waters*.—τάχῃ, Dor. for τήκει, *thou art wasting away*, pres. ind. m. 2d sing. of τήκω.—7. ὃς μὲν, *the one*, namely, Homer; ὁ δ’, *the other*, viz. Bion.—*χὼ μὲν* for καὶ ὁ μὲν, *the one*, referring to Homer, κείνος δ’, *the other*, referring to Bion.—πολίμω, Dor. for πολίμω, κ. τ. λ., *pleased* (i. e. was pleasing to) *Venus*.

P. 211.—1. Ἀσκρα, *Ascrea* (a town of Boeotia) *laments for thee much more than for Hesiod*.—2. ποθίοντι, Dor. for ποθίονσι.—3. τὸν ἀοιδόν, *its bard*, viz. Anacreon.—4. ἀντὶ δὲ Σαπφούς εἰς ἔτι, κ. τ. λ., *and Mytilene still mourns for thy song instead of Sappho’s*.—5. τὰ (for αἱ) μαλάχαι, κ. τ. λ., *when they perish in the garden, and the green parsley, and the blooming crisp-leaved anise*.—ζῶντι, for ζῶνσι, poetic for ζάουσι, contr. ζῶσι.—φύοντι for φύουσι, ἄμμην, Dor. for ἡμῖν.—6. ὅπποτε πρῶτα θάνωμεν, for ὅποτε πρῶτα θάνωμεν, κ. τ. λ., *whenever we are dead, we sleep unheard of (forgotten) in the hollow earth, the long, long, endless sleep, from which we never awake, and thou even, in silence, shalt be concealed in the earth*.—ἔσσειαι for ἔσση, fut. ind. m. 2d sing. of εἶμι.—With this beautiful description, compare Job xiv. 7–12. The deep gloom of the picture is relieved in the description of the sacred poet by the certain prospect of a resurrection, “when the heavens shall be no more;” but here all is unmitigated endless darkness—the chilling horrors of an eternal sleep.

## METRICAL KEY.

### *Selections from Anacreon.*

ODE I. This ode is Iambic Dimeter Catalectic, (§ 193, and 204, I.) consisting of three iambic feet and a syllable; thus,

Θέλῶ | λέγειν || Ἀτρεΐ | δας.

In the same manner are scanned Odes 2, 6, 7, 8, 9, 11, and 14, of this selection.

ODE III. This ode is Anacreontic, and may be resolved into Trochaic Dimeter Brachycatalectic, (§ 194, and 204, II.) with a dissyllabic, sometimes a monosyllabic anacrusis prefixed; and consists of the anacrusis of two short, or one long syllable, followed by three trochaic feet; thus,

Μῆσθ' | νόκτι | οἷς πῶθ' || ὥραις.

In this metre the long syllable of the trochee is sometimes resolved into two short ones. In the same manner are scanned Odes 4, 5, 10, 12, and 13.

The ictus or stress of voice in the first kind of verse falls on the second syllable of the iambus, and in the second, on the first syllable of the trochee, as marked above by the acute (').

The selections from Bion and Moschus are the ordinary hexameters, and scanned as the lines in Homer or Virgil.



# LEXICON.

## MARKS AND ABBREVIATIONS.

ῑ, ῡ, ῥδ.	Masc., Fem., Neut., § 11, Obs. 1
dim.	Diminutive.
fr.	From, i. e. derived from.
a.	Aorist.
f.	Future.
p.	Perfect.

2 p.	2d Perfect.
pt.	Participle.
Mid. or m.	Middle Voice.
pass.	Passive Voice.
tr.	Transitive.
intr.	Intransitive.

§ Refers to the Section of the Greek Grammar indicated.

"Idioms" refers to the Introduction on Idioms at the beginning of the book.

R. The Root, viz. of the verb, from which its tenses are formed, § 82.

ᾶ, 1. Privative (abbreviated for ἄνευ, *without*). *Not*; *un-*; *in-*.—2. Intensive (for ἄγαν, *much*). *Very*; *very much*.—3. Denoting union (for ἅμα, *together*). *Together with*.—Used only in composition, § 122, 1. —Before a vowel it becomes ἄν-.

ᾶ, fem. article, Dor. for, ἡ. *The*.

ᾶ, interj. *Ah!* *oh!* *alas!*

ἄβᾶτος, *ov*, adj. (ᾶ, *not*, and βᾶ-τός, *accessible*, fr. βᾶω, *obsol.*, *to go*). *Inaccessible*, *not to be trodden*.

ἀβέβαιος, *ov*, adj. (ᾶ, *not*, and βᾶβαιος, *firm*). *Insecure*, *unfaithful*.

ἀβίωτος, *ov*, adj. (ᾶ, *not*, and βίω-τος, *vital*, fr. βίωω). *Lifeless*, *wretched*, *miserable*.

ἀβλᾶβής, *és*, adj. (fr. ᾶ, *not*, and βλάπτω, *to hurt*). *Unhurt*, *uninjured*.

ἄβουλος, *ov*, adj. (fr. ᾶ, *not*, and βουλή, *counsel*). *Inconsiderate*, *imprudent*, *wayward*.

Ἀβροκόμας, *ov*, ὁ. *Abrocōmas*, a Persian general.

ἄβρός, ᾶ, ὅν, adj. *Splendid*, *delicate*, *luxurious*; ἄβρά, *neut.*, *pl.* as an *adv.*, *gaily*, *delicately*; hence,

ἄβρότης, *ητος*, ἡ. *Splendor*, *delicacy*, *luxury*.

Ἀβῦδος, *ov*, ἡ. *Abydos*, a city on the Hellespont, opposite to Sestos.

ἀγάζομαι (R. ἀγαδ), *f.* ἀγάσσομαι, *p.* ἡγασμαι. *To wonder at*, *to admire*.

Ἀγαθοκλῆς, *εους*, ὁ. *Agathōcles*, a Sicilian distinguished for his military talents.

ἀγᾶθός, ἡ, ὅν, adj. (comp. irr. § 54). *Good*, *virtuous*, *brave*, *excellent*.

Ἀγᾶθων, *ωνος*, ὁ, *Agātho*, an

Athenian tragic poet, the contemporary and friend of Euripides.

ἀγακλυτός, ὅς, ἡ, adj. (fr. ἄγαν, very, and κλυτός, famous). *Very renowned, far-famed, illustrious.*

ἀγάλλω (R. ἀγαλ, f. ἀγάλλω, p. ἡγαλκα, tr. *To make splendid.* MID. *To make one's self splendid, i. e. to exult, to triumph, to exult in.*

ἀγαλμα, ἄτος, τό (fr. ἀγάλλω, to honor). *A statue, an image.*

ἀγαλμαῖοποιός, οὔ, ὁ (fr. ἀγαλμα, and ποίω, to make). *A statuary.*

ἄγαμαι (R. ἄγα, f. ἄσομαι, p. ἡγασμαι. *To admire, to revere, to wonder at:—to honour, to esteem, to prize.*

Ἀγαμέμνων, ὄρος, ὁ. Agamemnon, king of Mycenæ and Argos, and leader of the Grecian forces against Troy.

ἀγᾶνακτιέω (R. ἀγᾶνακτι, f. ἡσώ, p. ἡγᾶνάκτημα (fr. ἄγαν, very much, and ἄχθος, distress). *To feel pain, to be indignant, to be displeased, to complain.*

ἀγάομαι, (R. ἀγα) f. ἄσομαι, p. ἡγασμαι, (same as ἄγαμαι). *To admire, to revere, &c.*

ἀγάπῃω (R. ἀγάπα), f. -ἡσώ, p. ἡγάπημα (fr. ἀγαμαι, to revere). *To love, to treat with kindness, to be content.*

ἀγάπητός, ἡ, ὅς, adj. (fr. ἀγάπῃω). *Beloved, lovely.*

ἀγαστός, ἡ, ὅς, adj. (fr. ἀγάσσομαι,

to admire). *Admired, admirable, enviable.*

Ἀγανή, ἡς, ἡ. Agavē, daughter of Cadmus, and mother of Pentheus.

ἄγγειον, οὔ, τό (fr. ἄγγος, a vessel). *A vessel, a basket.*

ἄγγελία, ας, ἡ (fr. ἄγγελος, a messenger). *Intelligence, tidings, a message.*

ἄγγελιῦφόρος, οὔ, ὁ, (fr. ἄγγελία, and φέρω, to carry). *A messenger.*

ἀγγέλλω (R. ἀγγεῖλ), f. -εἰλῶ, p. ἡγγεῖλκα, (fr. ἄγω, to bring). *To bring intelligence, to announce, to declare; hence,*

ἄγγελος, οὔ, ὁ. *A messenger.*

ἄγγος, εὖς, τό. *A vessel, a bag.*

ἀγείρω (R. ἀγαιρ, 2 ἄγω, 3 ἄγο), f. -ερω, p. ἡγαρκα, (fr. ἄγω, to drive). *To gather together, to collect, to assemble.*

ἀγέλη, ης, ἡ (fr. ὄγω, to drive). *A herd.*

ἀγέννητος, οὔ, adj. (ἀ, not, and γέννητος, begotten). *Unbegotten, unborn, uncreated.*

ἀγευστός, οὔ, adj. (ἀ, not, and γευστός, tasted, fr. γίνομαι). *Untasted, unexperienced, unenjoyed.*

Ἀγήτωρ, ὄρος, ὁ. Agētor, son of Neptune, and father of Cadmus and Eurōpa.

ἀγήρως, οὔ, adj. Att. Dec. § 19, (fr. ἀ, not, and γῆρας, old age). *Not growing old, not affected by age, ever young.*

Ἀγροίλμος, οὔ, ὁ. Agroilōs, a celebrated king of Sparta.

Ἀγροίπολις, ιος, ὁ. *Agelipolis*, a king of Sparta.

ἅγιος, α, ον, adj. *Sacred, venerable, holy*.

Ἄγης, ἴδος, ὁ. *Agis*, a name of several Spartan kings.

ἄγκιστρον, ας, adj. (fr. ἄγκιστρον, a fish-hook, and εἶδος, the form). *Barbed, hooked*.

ἄγκυρα, ας, ἡ. *An anchor*.

ἄγλαός, á, óν, adj. (probably by transposition for ἀγῦλός, from ἀγάλλω, to make splendid). *Splendid, brilliant, illustrious*.

ἄγνοέω (R. ἄγνος), f. -ήσω, p. ἡγνόηκα (ἀ, not, and γνοίω, for νοίω, to know). *Not to know, to be ignorant of, to be unacquainted with*.

ἄγνοια, ας, ἡ (fr. ἄγνοίω). *Ignorance, unskilfulness*.

ἄγνως, -ῶτος, ὁ, ἡ, adj. (fr. ἀ, not, and γνωστός, known). *Unknown*.

ἄγνωστος, ον, adj. (fr. the same). *Unknown*.

ἄγορά, ᾤς, ἡ (fr. ἄγορ, 3d root of ἀγείρω, to assemble). *A market place, a public place, a forum*.

ἄγοράζω (R. ἀγοράω), f. -ῶσω, p. ἡγόρακα, (fr. ἀγορά). *To frequent the market, to buy, to traffic*.

ἀγορεύω (R. ἀγορεύω), f. -εύσω, p. ἡγόρευκα, (fr. ἀγορά). *To speak in public, to harangue, to announce*.

ἄγρα, ας, ἡ. *The chase, hunting, game, prey*.

ἄγρευω, (R. ἄγρευω) f. -εύσω, p.

ἡγρευω (fr. ἄγρα). *To hunt, to catch, to capture, to take*.

ἄγριος, α, ον, adj. (fr. ἄγρος, country). *Rustic, savage, wild, cruel, untamed*.—ἄγρια, neut. pl. adv., *cruelly, &c.*

ἀγριότης, ητος, ἡ (fr. ἄγριος). *Rusticity, savageness, wildness, &c.*

ἄγρός, οὔ, ὁ. *A field, land, country, region*.

ἀγροτεία, ας, ἡ (fem. of ἀγροτης). *Rustic*.

ἀγρότερος, α, ον, adj. (fr. ἀγρός). *Rustic, pertaining to the country, wild*.

ἀγρυπνέω (R. ἀγρυπνῶ), f. -ήσω, p. ἡγρύπνηκα (fr. ἀγρυπνός, sleepless). *To be without sleep, to be restless, to watch carefully*.

ἀγύρτης, ου, ὁ (fr. ἀγείρω, to collect, sc. a crowd). *A juggler, a mountebank, a quack*.

ἄγχι, adv. *Near*.

ἀγχίνοια, ας, ἡ (fr. ἀγχίνους, having presence of mind). *Acuteness, intelligence, cunning, wit*.

ἀγχιστήριος, and ἀγχιστῖνος, η, ον, adj. (fr. ἀγχιστός, very near). *Close together, crowded*.

ἄγχω (R. ἄγχω), f. ἄγξω, p. ἤγχα. *To choke, to strangle, to hang*.

ἄγω (R. αγω), f. ἄξω, p. ἤγα, with Attic reduplication ἀγίωχα, 2 a. ἡγῶν, p. pass. ἤμμαι. *To lead, to drive, to bring*.—σχολὴν ἄγειν, to be at leisure; εἰρήνην ἄγειν, to be at peace.—ἄγε, imp. as. an adv., *come, come on, &c.*



ἄγών, ἄνος, ὁ (fr. ἄγω). *A contest, a combat, a game.*

ἀγωνία, (R. ἀγῶνια) f. ἄσσι, p. ἡγωνίᾱνα (fr. ἀγών). *To contend, to strive earnestly:—to be anxious or troubled, to fear.*

ἀγωνίζομαι (R. ἄγωνιδ), f. -έσομαι, p. ἡγωνίσμην (fr. ἀγών). *To contend, to strive (as it were) in agony, to combat for a prize.*

ἀγωνισμα, ἄτος, τό (fr. ἀγωνίζομαι). *A contest, a struggle, a single combat.*

ἀγωνιστής, οὔ, ὁ (fr. the same). *A combatant (at the games), an opponent.*

ἀδαμάντινος, η, ον, (fr. ἀδάμας, *hardest iron*). *Made of the hardest iron, hard, strong:—adamantine, invincible.*

ἀδάμαστος, ον, adj. (ἀ, not, and δαμάω, *not used, fr. δαμάω, to subdue*). *Unsubdued, untamed, unconquerable.*

ἄδής, ἐς, adj. (fr. ἀ, not, and δέος, *fear*). *Fearless.*

ἀδελφή, ἥς, ἡ (fr. ἀδελφός). *A sister.*

ἀδελφίδους, οὔ, ὁ (contr. for ἀδελφίδος fr. ἀδελφός). *A nephew.*

ἀδελφός, οὔ, ὁ (fr. ἀ, for ἄμα, *together*, § 122, 1, 3d, and δελφύς, *a womb*). *A brother.*

ἄδεως, adv. (fr. ἀδής). *Fearlessly, securely, calmly.*

ἄδηλος, ον, adj. (ἀ, not, and δηλος, *manifest*). *Obscure, uncertain, unknown.*

Ἄιδης, ου, ὁ, Attic (Ionic, Ἄϊδης, ἄο, and ἄα, contr. φῆς, ου). Also, Ἄϊς, obsol. gen. Ἄϊδος, &c. (fr. ἀ, not, and ἰδεῖν, *to see*). *Pluto, the Shades, the lower regions.* εἰς (δόμον) ἔδου, *into Hades.* ἐν (δόμῳ) ἔδου, *in Hades, &c.*

ἀδιαλείπτως, adv. (fr. ἀδιάλειπτος, *incessant*). *Incessantly.*

ἀδίκέω, (R. ἀδίκη) f. -ήσω, p. ἡδίκημα (fr. ἀδίκος). *To act unjustly, to injure, to wrong.*

ἀδίκημα, ἄτος, τό (fr. ἀδίκος). *An act of injustice, an injury, a wrong.*

ἀδίκη, ας, ἡ (fr. ἀδίκος). *Injustice.*

ἀδίκος, η, ον, adj. (fr. ἀ, not, and δίκη, *justice*). *Unjust.*

ἀδίκως, adv. (fr. ἀδίκος). *Unjustly.*

ἄδρῶς, η, ον, adj. (fr. ἄδρῃ, *excessively*). *Dense, abundant, frequent, vehement, intense.*

ἄδρῃ, neut. pl. adv. *Densely, in great numbers, &c., loudly.*

Ἀδμητος, ου, ὁ. *Admetus, king of Phœræ in Thessaly.*

ἄδολεσχος, ου, ὁ (fr. ἄδος, *satiety*, and λίσχη, *idle talk*). *One who wears with idle talk, loquacious, talkative, a prater.*

ἀδοξία, ας, ἡ (fr. ἄδοξος, *inglorious*). *Disgrace, dishonour, infamy.*

ἀδυνάτος, ον, adj. (ἀ, not, and δυνατός, *able*). *Impossible, unable.*

ἄδύς, Dor. for ἡδύς.

ἄδω (R. φῶ), f. φῶω, p. φῶα.

(contr. for ἀίδω). *To sing*, p. παῖς ἤσμαι.  
 Ἀδών, Dor. for ἀηδών.  
 Ἀδωνεύς, ἴδος, ὁ. *Adonis*, a beautiful youth, beloved by Venus.  
 αἰεί, adv. *Always*, poet. αἰεί.  
 αἰείδω (R. αἰεῖ), f. αἰέσω, p. ἤσω. *To sing*.  
 αἰετός, ἔς, adj. (ἀ, not, and εἰκός, becoming). *Unbecoming, unseemly, mean*.  
 αἰεῖω (R. αἰεῖ, 2 αἰε), f. αἰεῶ, p. ἤσω (poet. for αἰέω). *To raise, to take up, to lift*, 1 a. ἤσω, without aug. αἰεῖω.  
 ἀργείη, ης, ἡ, Ion. and poet. for ἀργία (fr. ἀ, not, and ἔργον, work). *Idleness, laziness, strictly, want of employment*.  
 ἀεροειδής, ἔς, adj. (fr. ἀήρ, and εἶδος, appearance). *Airy, dusky, dark*.  
 ἀετός, ου, ὁ. *An eagle*.  
 ἀηδία, ας, ἡ (fr. ἀηδής, displeasing). *Displeasure, disgust*.  
 ἀηδών, ὄρος, ἡ (fr. αἰδω). *The nightingale*.  
 ἀήρ, ἴρος, ἡ, Att. ὁ (fr. ἄημι, ἄω, to blow). *The air*.  
 ἀήττητος, ου, adj. (fr. ἀ, not, and ἡττάω, to vanquish). *Unconquered, invincible*.  
 Ἀθάμας, αντος, ὁ. *Athamas*, king of Thebes in Boeotia.  
 ἀθάνασία, ας, ἡ. *Immortality*, from  
 ἀθάνατος, ου, adj. (ἀ, not, and θάνατος, death). *Immortal, everlasting*.  
 ἀθαπτος, ου, adj. (ἀ, not, and θάπτω, to bury). *Unburied*.

ἀθάνατος, ου, adj. (ἀ, not, or ω-, and θάνατος, seen). *Unseen, invisible*.  
 Ἀθηνᾶ, ἄς, ἡ (contr. for Ἀθηναία). *Minerva*, the goddess of wisdom, war, and the arts; said to have been produced from the brain of Jupiter.  
 Ἀθήναζε, adv. (= Ἀθήναςδε, § 119, 1, 3d). *To, or, towards Athens*.  
 Ἀθῆναι, ὤν, αἰ (fr. Ἀθηναί). *Athens*, the capital of Attica; hence,  
 Ἀθηναῖος, α, ου, adj. *Athenian*.  
 Ἀθηναῖος, ου, ὁ. *An Athenian*.  
 ἀθλητής, ου, ὁ (fr. ἀθλος, a contest). *A champion, a prize-fighter, a wrestler*.  
 ἀθλιος, ου, and α, ου, adj. (fr. ἀθλος, toil). *Wretched, miserable*.  
 ἀθλον, ου, τό (fr. ἀθλος). *The prize, a reward, a recompense*.  
 ἀθλος, ου, ὁ. *A contest, combat; toil, labour*.  
 ἀθρόγυβος, ου, adj. (ἀ, not, and θρόγυβος, tumult). *Without tumult, calm, undisturbed*.  
 ἀθρέω (R. ἀθρε), f. -ήσω, p. ἤθρησα. *To look at, to behold, to see*.  
 ἀθροίζω (R. ἀθροῖδ), f. -οίσω, p. ἤθροινα (fr. ἀθρόος). *To gather together, to assemble, to collect*.  
 ἀθρόος, α, ου, adj. contr. ἀθρους ον (fr. ἀ, i. e. ἄγαν, § 122, 1, 2d and θρόος, clamour). *Numerous, dense, crowded, abundant*.

**ἀθυμία** (R. ἀθύμι), f. -ήσω, p. ἠθύμηναι (fr. ἀθύμιος, dispirited). *To despond, to be dispirited, to be dejected.*

**Ἄθος**, α, ὁ (Dor. Dec. § 19). *Athos, a mountain in Macedonia.*

**αἶ**, interj. *Al! alas!* expressing a wish, *O that, would that.*  
**αἶα**, ης, ἡ (Ion. and poet. for γαῖα). *The earth.*

**αἰάλα** (R. αἰα), f. -άσω, p. ἤαξα (fr. αἶ). *To mourn, to lament.*

**Αἰάκος**, οὔ, ὁ. *Æacus, one of the judges in the lower world.*

**Αἴας**, αἰτος, ὁ (§ 22, Obs. 2). *Ajax, the name of two Grecian chieftains in the war against Troy; one, the son of Telamon, the other, of Oileus.*

**αἰγιόχος**, ου, ὁ. *A peoplar.*

**Αἰγύς**, ιως, ὁ. *Egeus, king of Athens, and father of Theseus.*

**αἰγιαλός**, οὔ, ὁ (fr. ἄγνυμι, to break, and ἅλς, the sea). *The shore, the coast.*

**Αἶγινα**, ης, ἡ. *Ægina, an island near the coast of Argolis; hence,*

**Αἰγινητής**, ου, ὁ. *A native of Ægina.*

**αἰγιόχος**, ου, ὁ (fr. *Αἶγλις*, the ægis, and ἔω, to bear). *The ægis-bearer, an epithet of Jupiter and Minerva.*

**αἶγλις**, ἰδος, ἡ (from αἶζ, a goat). *A goat's skin, a shield; originally a goat skin wound round the left arm—afterwards a frame covered with*

*goat's skin.—The ægis, or shield of Jupiter.*

**Αἰγύπτιος**, α, ου, adj. *Egyptian.*  
**Αἰγύπτιος**, οἱ, the Egyptians; from

**Αἴγυπτος**, ου, ἡ. *Egypt.*

**αἰδέομαι** (R. αἶδε), f. -έσομαι, and -ήσομαι (fr. αἶδός, respect). *To reverence, to respect, to dread: to be ashamed.*

**αἰδιός**, α, ου, adj. (fr. αἶψ, ever). *Lasting, uninterrupted, everlasting.*

**αἰδοῖος**, α, ου, adj. (fr. αἶδός). *That inspires awe, revered, venerable.*

**αἰδρις**, ιως, adj. (ἄ, not, and ἰδρις, skilful). *Ignorant, unskilful.*

**αἰδώς**, ὅος, contr. οὔς, ἡ. *Shame, reverence, respect, modesty.*

**αἰεῖ**, adv. (poet. for αἶψ). *Always, ever.*

**Αἰήτης**, ου, ὁ. *Æetes, king of Colchia.*

**αἰθήρ**, ἴρος, ὁ and ἡ (fr. αἶθω, to burn). *The upper air, the sky, æther.*

**Αἰθιοπία**, ας, and **Αἰθίοπη**, ης, ἡ. *Æthiopia.*

**Αἰθίοψ**, οπος, ὁ (fr. αἶθω, to burn, and ὤψ, the countenance). *An Æthiopian.*

**αἰθήρια**, ας, ἡ. *Clear weather.*

**αἰθριός**, ου, adj. (fr. αἰθρία, clear weather). *Fair, clear, under the open air.*

**αἶθω**, (R. αἶθ) used only in pres. and imperf. *To burn, to blaze, to set in a blaze.*

**αἶμα**, ἄτος, τό. *Blood.*

*Αἰελας*, ου, ὁ. *Æneas*, a Trojan prince, son of Anchises and Venua.

*αἰνέω* (R. *αἶνε*), f. -έσω, p. ἤνικα (fr. *αἶνος*, praise). *To praise, to commend, to approve.*

*Αἰνῖαναι*, ὤν, οἱ. *The Æniānes*, a tribe of Thessalians.

*αἰνιγμα*, ἄτος, τό (fr. *αἰνίσσομαι*, to speak enigmatically, R. *αἰνιγ*). *An enigma, a riddle.*

*αἰνός*, ἡ, ὄν, adj. (Ion. and poet. for *δεινός*). *Dire, wretched, dreadful.*

*αἶνος*, ου, ὁ. *Approbation, praise.*

*αἶξ*, αἰγός, ἡ (fr. *αἰτσω*, to move rapidly). *A she goat, a goat.*

*Αἰόλος*, ου, ὁ. *Æolus*, the god of the winds.

*αἰπόλος*, ου, ὁ (fr. *αἶξ*, and *πώλιω*, to tend). *A goatherd.*

*αἰρεσις*, εως, ἡ (fr. *αἰρίομαι*, to select). *A choice, a selection, a sect.*

*αἰρετός*, ἡ, ὄν, adj. (from the same). *Chosen, selected, eligible, desirable.*

*αἰρέω* (R. *αἶρε*, 2 ἰλ), f. -ήσω, p. ἤρηκα, 2 a. εἶλον, 2 a. mid. εἰλόμην. *To take, to catch, to seize, to choose, to prefer.*

*αἶρω* (R. *ἀρ*), f. -άρῶ, p. ἤρκα, 1 a. ἤρα (contr. fr. *αἰείρω*). *To lift, to raise, to pull up.*

*Αἶς*, nom. obsol. gen. *Αἶδος*, &c. *Pluto, Hades*; see *Αἶδης*.

*αἶσα*, ης, ἡ. *Destiny, fate.*

*αἰσθάνομαι*, (R. *αἰσθε*, 2 *αἰσθ*) f. -ήσομαι, p. ἤσθημαι, 2 a. ἤσθόμην. *To perceive, to feel, to observe, to understand*; hence,

*αἰσθησις*, εως, ἡ. *Perception, feeling, a sense.*

*αἰσχιστα*, adv. (*αἰσχιωτος*, § 120, I. 1, superl. of *αἰσχρος*). *Most disgracefully, most shamefully.*

*αἰσχος*, εος, τό. *Baseness, disgrace, deformity*; hence,

*αἰσχρος*, ἂ, ὄν, adj. (*αἰσχιων αἰσχιωτος*). *Base, disgraceful, shameful*:—*deformed, ugly*; hence,

*αἰσχροῦς*, adv. (comp. *αἰσχιον, αἰσχιωτα*). *Basely, shamefully.*

*Αἰσχύλος*, ου, ὁ. *Æschylus*, a celebrated tragic poet of Eleusis in Attica, born 525, B. C.

*αἰσχύνη*, ης, ἡ (fr. *αἰσχος*). *Shame, disgrace, infamy.*

*αἰσχύνω* (R. *αἰσχυν*), f. -ύνῶ, p. ἤσχυκα (fr. *αἰσχος*). *To make ashamed, to disgrace*.—Mid. *αἰσχύνομαι*. *To feel ashamed, to dread*:—*to reverence, to respect.*

*Αἴσων*, ονος, ὁ. *Æson*, brother of Pelias, and father of Jason.

*αἰτέω* (R. *αἶτε*), f. -ήσω, p. ἤτηκα. *To ask, to request, to demand.*

*αἰτία*, ας, ἡ. *A cause, a motive, a fault*:—*a charge, a complaint.*

*αἰτιάομαι* (R. *αἶτια*), f. -άσομαι p. ἤτιᾶμαι (fr. *αἶτια*). *To charge, to blame, to accuse, &c.*; hence,

*αἰτιατός*, α, ον, adj. *Deserving to be blamed*.—*μοὶ αἰτιατόν*. *I must blame*, Idioms, 116.

*αἴτιος*, α, ον, adj. (fr. *αἶτια*). *In fault, culpable, blamed*:—*that which causes, or produces.*

**Αἶτνη**, ἡς, ἡ. *Ætna*, a volcano in Sicily.

**αἰφνιδίως**, adv. (fr. αἰφνίδιος, sudden). *Suddenly, on a sudden.*

**αἰχμαλώτος**, ου, adj. (fr. αἰχμή, a spear, and ἄλωτος, taken). *Taken with the spear, a captive, a prisoner of war.*

**αἶψα**, adv. *Quickly, speedily.*

**αἰών**, ὄνος, ὁ, poet. ἡ (fr. αἰεῖ, always, and ὢν, being). *Time, an age, eternally.*

**αἰώνιος**, ου, and ος, α, ου (fr. αἰών). *Permanent, enduring, eternal.*

**αἰωρέω** (R. αἰωρεῖς), ἴ. -ήσω, p. ἡώρηκα (poetic form of αἰείω).

*To raise, to lift up, &c.—Mid. αἰωρόμαι. To expect anxiously, to be in anxiety, or suspense.*

**ἄκαιρος**, ου, adj. (ἄ, not, and καιρός, season). *Unseasonable, untimely.*

**ἄκαμπτος**, ου, adj. (ἄ, not, and κάμπτω, to bend). *Unmoved.*

**ἄκανθα**, ἡς, ἡ (fr. ἀκή, a point). *A thorn, a prickle:—a quill of a porcupine.*

**ἄκαρπος**, ου, adj. (ἄ, not, and καρπός, fruit). *Unfruitful, unproductive.*

**Ἀκάστος**, ου, ὁ. *Acastus*, son of Pelias, king of Thessaly.

**ἀκέραιος**, ου, adj. (ἄ, not, and κεράννυμι, to mix). *Unmixed, pure, unharmed, uninjured.*

**ἄκην**, adv. *Silently, still, quietly.*

**ἀκινάκης**, ου, ὁ (Persian). *A scimitar.*

**ἀκινδύνος**, ου, adj. (fr. ἄ, not, and κίνδυνος, danger). *Without danger, secure.*

**ἀκινδύνως**, adv. (ἀκινδύνος). *Safely, securely.*

**ἀκίνητος**, ου, adj. (ἄ, not, and κινέω, to move). *Unmoved, unshaken, immovable.*

**ἀκμαῖω** (R. ἀκμαῖ), ἴ. -ᾶσω, p. ἡκμᾶκα (fr. ἀκμή). *To be at the height, to bloom, to flourish, to prevail, to be important.*

**ἀκμαῖος**, α, ου, adj. (fr. ἀκμή). *At the height:—ripe, blooming, seasonable.*

**ἀκμή**, ἡς, ἡ (fr. ἀκή, a point). *A point, an edge:—the highest degree or point, bloom, full vigour.*

**ἀκμήν**, adv. (ἀκμήν, i. e. κατὰ ἀκμήν). *Instantly, as yet, still.*

**ἀκοή**, ἡς, ἡ (fr. ἀκούω, to hear). *The hearing:—report, rumor.*

**ἀκολουθεῖω** (R. ἀκόλουθε), ἴ. -ήσω, p. ἡκολούθηκα (fr. α, i. e. ἅμα, together, and κέλευθος, a path). *To follow.*

**ἀκοντίζω** (R. ἀκοντιδ), ἴ. -ίσω, p. ἡκόντικα (fr. ἄκων, a javelin). *To hurl the javelin:—to hurl, to fling.*

**ἀκόντισις**, εως, ἡ (ἀκοντίζω). *The casting a spear:—a casting, a darting.*

**ἀκούσιος**, ου, adj. (fr. ἄ, not, and ἐκούσιος, voluntary). *Involuntary, unwilling, forced, reluctant.*

**ἄκουσμα**, ἄτος, τό (fr. ἀκούω). *Something heard, a rumor, a narrative.*

ἀκουστός, ὃ, ὅν, adj. (fr. ἀκούω).

*Heard, audible.*

ἀκούω (R. ἀκου, 3 ἀκο), f. mid.

ἀκούσσομαι, p. act. ἤκουσα, 2

perf. ἤκουα, with Att. redup.

ἤκουσα, p. pass. ἤκουσμαι. To

hear.—ἐν ἀκούειν, to be well

spoken of.—κακῶς ἀκούειν, to

be ill spoken of.

ἄκρα, ας, ἡ (prop. fem. of ἄκρος,

as if ἄκρα χεῖρα). A height, a

summit, a citadel.—Also, ἄκρα,

ον, neut. pl. of ἄκρος. Sum-

mits, heights.

ἄκρατος, ον, adj. (ἄ, not, and

κρατός, mixed). Unmixed,

pure, strong.

ἀκριβής, ἑς, adj. (fr. ἄκρος). Ac-

curate, exact, precise, pure.—

ἐν ἀκριβεί. With precision.

ἀκριβῶω (R. ἀκριβο), f. -ώσω,

p. ἠκριβῶμαι (fr. ἀκριβής). To

examine accurately, to know

exactly, to be well versed in.

ἀκριβῶς, adv. (fr. ἀκριβής). Ac-

curately.

Ἀκρίσιος, ου, ὁ. Acrisius, king

of Argos, father of Danaë.

ἀκροάομαι (R. ἀκροα), f. -άσο-

μαι. To hear, to listen or at-

tend to, viz. for instruction;

hence,

ἀκρόασις, εως, ἡ. The act of

hearing, hearing, listening to.

ἀκροβάτῳ (R. ἀκροβάτε), f.

-ήσω, p. ἠκροβάτηκα (fr. ἄκρος,

and βαίω, to go). To walk on

the toes, to walk on tiptoe.

ἀκροποδεῖ, adv. (fr. ἄκρος, and

πούς, a foot). On tiptoe.

ἀκρόπολις, εως, ἡ (fr. ἄκρος, on

high, and πόλις, a city.) A

citadel, an acropolis. The

Acropolis of Athens.

ἄκρος, α, ον, adj. (fr. ἀκρή, a point).

Lofty, on high, extreme; hence,

excelling, superior.—ἄκρα (ec-

χεῖρα), summits, heights.

ἀκρωτηριάζω (R. ἀκρωτηριαδ),

f. -ᾶσω, p. ἠκρωτηριάξω (fr.

ἀκρωτηριον). To cut off the

extremities, to mutilate.

ἀκρωτήριον, ου, τό (fr. ἄκρος).

The extreme point, a promon-

tory.

Ἀκταίων, ωνος, ὁ. Actæon, a

famous hunter, changed by

Diana into a stag.

ἀκτῆ, ἧς, ἡ (fr. ἄγω, or ἄγνυμι,

to break). A shore where the

waves break,—the bank of a

river; hence,

Ἀκτῆ, ἧς, ἡ. Attica.

ἀκυβέρνητος, ον (fr. ἄ, not, and

κυβερνάω, to pilot). Without a

pilot, unguided.

ἀκυματος, ον, adj. (fr. ἄ, not,

and κυμαίνω, to rise in waves).

Waveless, calm, smooth.

ἀκτύων, ον, adj. (fr. ἄ, not, and

κύμα, a wave). Without waves,

still, tranquil.

ἄκων, ονσα, ον, adj. (ἄ, not, and

ἔκω, willing). Unwilling, re-

luctant.

ἀλαζών, όνος, ὁ (fr. ἀλάομαι, to

wander). One who roams a-

bout, a boaster, a vain person.

Ἀλᾶθενός, Dor. for ἀληθενός.

Ἀλβανοί, ών, οί. The Alba-

nians.

ἀλγέω (R. ἄλγς), f. -ήσω, p. ἤλ-

γῆμα (fr. ἄλγος). *To suffer pain, to grieve, to be sad.*  
 ἄλγος, εὖς, τό. *Pain, suffering, sorrow, grief.*  
 ἀλέγω (R. ἄλγ), f. -ῶ, p. ἤλεξα (fr. ἄ, i. e. ἄγαν, *very much*, and λέγω, *to gather*). *To reckon, to compute, to care for, to recompense.*  
 ἀλείφω (R. ἀλείφ, 2 ἀλῖφ, 3 ἀλοιφ), f. -λείφω, 2 p. ἤλοιφα. Attic p. ἀλήλιφα, p. pass. ἀλήλιμμαι. *To anoint, as for a contest; hence, to prepare.*  
 ἀλεκτρονῶς, ὄνος, ὅ, ἡ. *A cock, a hen.*  
 Ἀλεξανδρεὺς, εἰς, ὁ. *An Alexandrian.*  
 Ἀλεξάνδρος, ου, ὁ. *Alexander, surnamed the great, also a tyrant of Phææ in Thessaly.*  
 ἀληθεία, ας, ἡ (fr. ἀληθής). *Truth.*  
 ἀληθεύω (R. ἀληθευ), f. -εύσω, p. ἤληθευκα (fr. ἀληθής). *To speak truth, to be true, to be sincere.*  
 ἀληθής, ἐς, adj. (fr. ἀ, *not*, and λήθω, *to lie concealed*). *True, sincere.*  
 ἀληθινός, ἡ, ὄν, adj. (fr. ἀληθής). *True, certain: said of things.*  
 ἀλήθω (R. ἀληθ), f. ἀλήσω (same as ἀλέω). *To grind.*  
 ἀληθῶς, adv. (fr. ἀληθής). *Truly, really, honestly.—εἰς ἀληθῶς, in reality.*  
 ἀλημιμνέος, p. pt. pass. of ἀλείφω.  
 ἄλιος, α, ου, adj. (fr. ἄλς, *the*

*sea*). *Marine, pertaining to the sea.*  
 ἄλιος, Dor. for. ἥλιος. *The sun.*  
 ἄλις, adv. *In great numbers, enough.*  
 ἀλίσκω, obso. in pres. act. for which αἰρίω, is used. See.  
 ἀλίσκομαι (R. ἄλο), f. ἀλίσκομαι, p. act. ἤλοκα, Att. ἐάλοκα, 2 a. ἤλων (from ἄλωμι), inf. ἄλῶναι, pt. ἄλους. *To take, to seize.* The 2 a. and p. act. are used in a passive sense, § 117.  
 ἀλκή, ἥς, ἡ. *Strength, courage, power.*  
 Ἀλκηστις, ἰδος, ἡ. *Alcestis, daughter of Pelias.*  
 Ἀλκιβιάδης, ου, ὁ. *Alcibiades, an illustrious Athenian general.*  
 ἄλκιμος, ου, adj. (fr. ἀλκή). *Strong, brave, courageous.*  
 Ἀλκμήνη, ἥς, ἡ. *Alcmæna, the mother of Hercules.*  
 ἀλλά, conj. (fr. ἄλλος, *other*). *But, notwithstanding, wherefore.—ἀλλὰ μὲν, and yet.—ἀλλὰ γὰρ, but at least.—ἀλλὰ γάρ, but indeed.*  
 ἀλλάσσω (R. ἄλλω), f. -άσω, p. ἤλῳχα (fr. ἄλλος, *another*). *To change, to alter.*  
 ἀλλᾶχῃ, adv. (ἄλλος). *In another way, otherwise:—elsewhere, at or in another place.*  
 ἀλλαχόθεν, adv. (fr. ἄλλοχου and θεν, § 119, 1, 2d). *From another place.*  
 ἀλλαχοῦ, adv. (fr. ἄλλος). *Elsewhere, on a different side.—ἄλλος ἀλλαχοῦ, one in one*

place, another in another.  
 ἄλλῃ, adv. (fr. ἄλλος). *Elsewhere, in another place.*—ἄλλος ἄλλῃ (scil. χώρῃ), one in this quarter, another in that.  
 ἀλλήλων, recip. pron. § 64, from ἄλλος. *Of one another.*  
 ἀλλοθεν, adv. (fr. ἄλλος). *From another place,* § 119, 1, 2d.  
 ἀλλοθι, adv. (fr. ἄλλος). *Elsewhere, in another place.*  
 ἄλλομαι (R. ἄλ), f. ἀλοῦμαι, p. wanting, 1 a. ἡλᾶμην, 2 a. ἡλόμην. *To leap, to spring.*  
 ἄλλος, η, ο, adj. pron. *Another, other.*—τὸ ἄλλο, *us to the rest.*—τὰ ἄλλα, *in other respects,* κατά being understood.—οἱ ἄλλοι, *the rest.*  
 ἄλλοτε, adv. (fr. ἄλλος, and ὅτε, when). *At another time, at one time, at times.*—ἄλλοι ἐν ἄλλοις, *now on these, now on those.*  
 ἀλλότριος, α, ον, adj. (fr. ἄλλος). *Belonging to another, unsuitable to, alienated,* § 143, Obs. 14.1.  
 ἀλλόφυλος, ον, adj. (fr. ἄλλος, and φύλη, a tribe). *Of another tribe, race, or nation, strange, foreign.*  
 ἄλλως, adv. (fr. ἄλλος). *Otherwise, besides.*—ἄλλως τε καί, *especially.*  
 ἀλόγιστος, ον, adj. (fr. ἄ, not, and λογίζομαι, to consider). *Inconsiderate, thoughtless, foolish.*  
 ἄλογος, ον, adj. (fr. ἄ, not, and λογος, reason). *Without reason. irrational, senseless, absurd.*

ἀλοιάω, Att. ἀλοιάω (R. ἀλοια), f. -ήσω, (poet. of ἀλοάω, fr. ἄλος, a threshing-floor). *To thresh, to strike, or beat round.*  
 ἀλουεργής, ἑς, adj. (fr. ἄλς, the sea, and ἔργον, a production). *Purple, a dye obtained from the murex, a species of shell-fish.*  
 ἄλογος, ον, ἡ (fr. ἄ for ἄμα, with, and λόγος, a couch, § 122, 1, 3d). *A wife.*  
 ἄλς, ἄλος, ὁ. *Salt, the sea.*—In pl. *witty sayings, repartees.*  
 ἄλσος, εος, τό. *A grove, a sacred grove.*  
 ἀλυσισελής, ἑς, adj. (fr. ἄ, not, and λυσισελής, profitable). *Unprofitable, disadvantageous, injurious.*  
 Ἀλκείδης, ἑως, ὁ. *Alcæus, a giant, the son of Neptune and Canace.*  
 ἀλώπηξ, εως, ἡ. *A fox.*  
 ἄλως, ω (Att. Dec.) and εως, ἡ. *A threshing floor.*  
 ἀλεισίμμος, ον, adj. (fr. ἄλλενομαι, to take). *Easy to take or to capture.*  
 ἄλωσις, εως, ἡ (fr. the same). *A conquest, a capturing, a taking.*  
 ἄμα, adv. *At the same time, at once, as soon as.* Having the force of a preposition followed by the dative, § 165, R. XLIV., *with, together with.*—ἄμα μὲν... ἄμα δέ, *partly.... partly.*  
 Ἀμαζονίς, ἰδος, ἡ (fr. Ἀμαζών, an Amazon). *An Amazonian female, an Amazon.*



ἀμαθής, ἑς, adj. (fr. ἀ, not, and μαθάνω, to learn). *Unlearned, ignorant.*

ἄμαξα, and ἄμαξα, ης, ἡ. *A wagon, the Wain or Great Bear, (Ursa Major).*

ἀμαρτάνω (R. ἀμαρτε, 2 ἀμαρτ), f. mid. ἀμαρτήσομαι, p. ἡμάρτηκα, 2 a. ἡμαρτον (as if from ἀμαρτία, obsol.) *To miss, to err, to do wrong, to sin.*

ἀμάρτημα, ἄτος, τό (fr. ἀμαρτάνω). *A failure, a fault, an error, a sin.*

ἀμαρτία, ας, ἡ (from the same). *An error, a fault, a crime.*

ἀμάχῃ, adv. (fr. ἀ, not, and μάχη, a battle). *Without a contest, without a blow.*

ἀμβλύνω (R. ἀμβλυν), f. ὕνω, p. ἡμβλυκα (fr. ἀμβλύνς). *To blunt, to render dim of sight, to weaken.*

ἀμβλύνς, εἰα, ὅ, adj. *Blunt, dull, weak, feeble, obtuse.*

ἀμβλυόω (R. ἀμβλυωγ), f. -ώω (fr. ἀμβλύνς). *To be weak of sight, to be blind.*

Ἀμβρακίως, ον, ὁ. *The Ambraciot, i. e. belonging to Ambracia.*

ἀμβροσία, ας, ἡ (i. e. ἀμβροσία, τροφή, ambrosial food). *Ambrosia, the food of the gods.*

ἀμβρόσιος, α, ον, adj. (fr. ἀμβροτος, immortal). *Ambrosial, divine.*

ἀμείβω (R. ἀμειβ, 2 ἀμῖβ, 3 ἀμοιβ), f. -ψα, p. ἡμισα. *To change, to exchange, to repay, to requite.—Mid. to answer.*

Ἀμεινίας, ον, ὁ. *Amintias, the brother of Æschylus.*

ἀμείνων, ον, adj. (irreg. comp. of ἀγᾶθος, § 54). *Better, braver, superior to.*

ἀμείλω (R. ἀμελγ), f. -έλω, p. ἡμελχα. *To milk.*

ἀμείλι, adv. (properly imp. of ἀμελίσω, be not concerned). *Certainly, assuredly.*

ἀμελέω (R. ἀμελε), f. -ήσω, p. ἡμιληκα (fr. ἀμελής, free from care). *To be free from care, to be unconcerned, to neglect.*

ἀμελῶς, adv. (fr. ἀμελής, careless). *Carelessly, negligently.*

ἄμειπτος, ον, adj. (fr. ἀ, not, and μεμπίς, blamed). *Blameless, not to be blamed.*

ἄμετρος, ον, adj. (fr. ἀ, not, and μέτρον, measure). *Without measure, immoderate.—ἄμετρα, adv. immeasurably, greatly.*

ἀμηχανέω (R. ἀμηχάνε), f. -ήσω, ἡμηχάνηκα (fr. ἀμηχάνος, at a loss). *To be at a loss, to know not what to do, to be without means.*

ἀμήχανος, ον, adj. (fr. ἀ, not, and μηχανή, an expedient). *At a loss, helpless:—invincible by any expedient, irresistible, wonderful.*

ἀμίμητος, ον, adj. (fr. ἀ, not, and μιμητός, imitated). *Not imitated, inimitable.*

ἀμισθί, adv. (fr. ἀμισθος). *Without recompense or reward, for nothing.*

ἄμισθος, ον, adj. (fr. ἀ, not, and

μισθός, *a reward*). *Unrewarded*.

ἄμμα, ἄτος, τό (fr. ἄπτω, *to fasten*). *A fastening, a band, a knot, a tie*.

ἄμμε, Æol. and Dor. for ἡμᾶς.

ἄμμες, Æol. and Dor. for ἡμεῖς.

ἄμνός, οὗ, ὅ. *A lamb*.

ἀμοιβή, ἥς, ἡ (fr. ἀμείβω, *to exchange*). *A recompense, a return, exchange*.

ἄμός, ἡ, ὄν, Æol. and epic. for ἑμός.

ἀμοχθος, ον, adj. (fr. ἀ, *not*, and μοχθος, *toil*). *Without trouble or effort, easy*.

ἀμπελος, ου, ἡ. *The vine, a vineyard*.

ἀμπετάννυμι, by syncope for ἀναπετάννυμι.

ἀμπεῖω, and ἀμπίσχω, f. ἀμφέξω, p. ἡμπίσχηκα (ἀμφί and ἔχω, *to hold*). *To surround, to inclose*, 2. a. ἡμπισχον.—MID. *to cover one's self round, to put on*.

ἀμύθητος, ον, adj. (fr. ἀ, *not*, and μυθίομαι, *to utter*). *Unutterable; hence, immense, innumerable, infinite*.

ἀμύμων, ον, adj. (fr. ἀ, *not*, and μῶμος, *fault*). *Blameless, faultless:—eminent, distinguished*.

ἀμύνω (R. ἀμνν), f. ὑνώ, p. ἡμνυκα. *To ward off, to repel, to defend, to assist, to avenge*.

—MID. *to defend one's self*.

ἀμύσσω, and ἀμύττω (R. ἀμνν) f. -ύξω, p. ἡμύχα. *To scratch, to abrade, to wound slightly, as with the nails*.

ἀμφί, prep. with the gen. dat. and

acc., see § 124, 1.—With the gen. *About, round about, of, concerning*;—with the dat., *round, about, near, close to*;—with the acc., *round, round about, with respect to, nearly*; see § 134, 12 and 13.—In composition, *around*.

ἀμφίβολος, ον, adj. (fr. ἀμφιβάλλω, *to be in doubt*). *Doubtful, questionable, fluctuating*.

Ἀμφιδάμας, αἰτος, ὁ. Amphidamas, son of Busiris.

ἀμφιδουκέω, f. -εύσω, p. ἀμφιδιδόκευκα (ἀμφί and δουκέω, obsol.) *To watch, to spy all around, to look out on all sides*.

ἀμφιέννυμι, f. ἀμφίσσω, p. pass. ἡμφίσσμαι and ἀμφίεμαι, (ἀμφί and ἔννυμι, *to clothe*, § 117). *To put on, as clothes*.—MID. *to clothe one's self*, Att. f. ἀμφιῶ, § 101, 4 (1).

ἀμφιέπω, and ἀμφέπω, 2 a. ἄμφεπον and ἀμφίεπον.—MID. ἀμφιπόμην, the only forms in use (fr. ἀμφί and ἔπω, obsol., *to attend to*). *To be busy with, to attend to, to prepare*.

Ἀμφίπολις, αἰς, ἡ. Amphipolis, a city of Thrace.

ἀμφίπολος, ου, ἡ (fr. ἀμφί, *around*, and πόλις, *to be*). *A handmaid, a female attendant*.

ἀμφίς, adv. (fr. ἀμφί). *Around, round about, on both sides*.

ἀμφίστομος, ον, adj. (fr. ἀμφίς, and στόμα, *a mouth*). *Having a mouth or outlet on both sides, or at both ends*.

Ἀμφιτριτὴ, ἡς, ἡ. *Amphitrite*, wife of Neptune.

Ἀμφιτρίων, ὄνος, ὁ. *Amphitryon*, a Theban prince.

Ἀμφίων, ὄνος, ὁ. *Amphion*, famed for his skill in music.

ἀμφοτέρως, α, ον, adj. (fr. ἄμφω). *Both*.

ἄμφω, nom. and acc. dual,—gen. and dat. ἀμφοῖν, of all genders.

*Both*, § 57, Obs. 3.

ἄμωμος, ον, adj. (fr. ἄ, not, and μῶμος, a fault). *Blameless, faultless*.

ἄν, conj. (for εἰν, Attic poets, ἤν). *If*; see § 125, ἄν, 1.

ἄν, particle expressing contingency or doubt, used with all moods and tenses. See § 125, ἄν, 2-6. With pronouns it adds the force of *soever*; ας, ὅς ἄν, *whosoever*.

ἀνά, prep., governs the accusative, and in the epic and lyric poets, the dative also. With the dative it means, *on, upon, at the top of*.—With the accusative, *through, throughout, along, up along, in*.—It makes numerals distributive; ας, ἀνὰ δέκα, *ten by ten*.—In composition generally, *up, aloud, thoroughly, again, back*. See § 124, 2.

ἀναβαίνειν, f. ἀναβήσω, p. ἀναβέβηκα, 2 a. ἀνέβην, of the 2d conj. § 103, Obs. 4, (ἀνά and βαίνειν, from βίω, to go). *To go up, to ascend, to mount:—to embark*.

ἀναβάλλω, f. ἀναβέλλω, p. ἀνα-

βέβληκα (by syncope for ἀναβέβληκα) 2 a. ἀνέβυλον (ἀνά and βύλλω, to cast, § 117). *To throw up, to heap up:—to put off*.—Mid. to defer:—to risk, to hazard.

ἀνάβασις, εως, ἡ (fr. ἀναβαίνω). *An ascent, a going up:—a rising*.

ἀναβιβάζω, f. -έσω, (ἀνά and βιβάζω, from βίω, to cause to go).

*To raise or set up, to place on a seat, to put on horseback*; intr. to go up, &c. as ἀναβαίνειν.

ἀναβλέπω, f. -ψω p. ἀναβέβλεφα, (ἀνά and βλέπω, to look). *To look up at*.

ἀναβοάω, f. -ήσω, ἀναβεβόηκα, (ἀνά, aloud, and βοάω, to cry).

*To cry aloud, to shout, to crow*.

ἀναγινώσκω, f. mid. ἀναγνώσσομαι, 2. a. ἀνέγνων, of 2d conjugation (ἀνά, through, and γινώσκω, to know). *To know thoroughly, to know again, to recognize:—to read*.

ἀναγκάζω (R. ἀναγκαδ), f. ἀναγκάσω, p. ἠνάγκασα (fr. ἀνάγκη, necessity). *To compel, to force*.

ἀναγκαῖος, α, ον, adj. (fr. ἀνάγκη). *Necessary, unavoidable*.

ἀνάγκη, ἡς, ἡ. *Necessity*.—κατ' ἀνάγκην, from necessity.

ἀναγορεύω, f. -εύσω, p. ἀνηγόρευκα (ἀνά, aloud, and ἀγορεύω, to proclaim). *To proclaim aloud, to make known publicly, to announce*.

ἀναγράφω, f. -ψω, p. ἀνεγέγραφα (ἀνά, up, and γράφω, to

write). *To write up, to make a list of, to enrol, to record.*  
 ἀνάγω, f. ἀνάξω, p. ἀνήξα, 2 a. ἀνήγον, Att. Red. ἀνήγγον (fr. ἀνά, up, and ἄγω, to bring). *To bring up, to bring back.*—  
 MID. to set sail.  
 ἀναδέω, f. -δήσω, p. ἀναδέσμαι (ἀνά, up, and δέω, to bind). *To bind up, to tie, to surround, to wreath.*  
 ἀναδίδωμι, f. ἀναδέω, &c. 2 a. ἀνίδω (ἀνά, up, and δίδωμι, to give). *To give up, to present:—to yield, to distribute.*  
 ἀναδύω, f. -δύσω, &c. 2 a. ἀνίδυν (ἀνά, up, and δύω, to enter). *Lit. to ascend from one place to another, to emerge from, to rise up out of (the sea).*  
 ἀναίρει, f. ἀναρῶ, p. ἀνήρει (ἀνά, up, and αἶρω, to raise). *To raise, to lift up.*  
 ἀναζεύγνυμι, and ἀναζευγνύω, f. ἀναζεύξω, p. ἀνέζευχα, (ἀνά, again, and ζεύγνυμι, to yoke). *To yoke again, to break up an encampment, to decamp.*  
 ἀναζώννυμι, f. ἀναζώσω, &c. (ἀνά, up, and ζώννυμι, to gird). *To gird up, to gird.—ἀνεζωμίην, p. pt. pass., gird with, arrayed in.*  
 ἀναθάλπει, f. -ψω, (ἀνά, again, and θάλπω, to warm). *To warm again, to warm thoroughly.*  
 ἀνάθημα, ἄτος, τό (fr. ἀνατίθημι, to set up). *A thing given up, a votive offering, an ornament.*

ἀναίθεω, used only in pres. and imperf. (ἀνά, up, and αἶθεω, to kindle). *To kindle up, to kindle.*  
 ἀναιμος, ov, adj. (fr. ἀ, without, and αἷμα, blood). *Bloodless.*  
 ἀναιμόσαρκος, ov, adj. (fr. ἀναιμος, and σάρξ, flesh). *Having flesh without blood.*  
 ἀναιρέω, f. -ήσω, &c. 2 a. ἀνείλον (ἀνά, up, and αἶρω, to take). *To take or lift up, to remove, to destroy.*  
 ἀναισθητος, ov, adj. (fr. ἀ, not, and αἰσθάνομαι, to perceive). *Without perceiving, without feeling, insensible.*  
 ἀναίσσω, f. ἀναΐξω (Att. ἀνήσσω, f. ἀνάξω, p. ἀνήξα), (fr. ἀνά, up, and αἶσσω, to rush). *To rush up, to start or spring up, to move rapidly.*  
 ἀνακαίω, f. ἀνανεύω, 1 a. pass. ἀνεκαύθην (ἀνά, and καίω, to burn). *To kindle up, to rekindle, to excite again.*  
 ἀνακαλέω, f. -έω, p. ἀνακαλέμαι (ἀνά, again, and καλέω, to call). *To call again, to call back, to call aloud.*  
 ἀνακάμπω, f. -ψω, &c. (ἀνά, again, and κάμπω, to bend). *To bend back, to turn back, to return.*  
 ἀνάκοος, Dor. for ἀνήκοος.  
 ἀνακράζω, f. ἀνακράξω, &c. (ἀνά, aloud, and κράζω, to cry). *To cry aloud, to cry out.*  
 Ἀνακρίων, επος, ὁ. Anacreon, a celebrated lyric poet of Teos.

ἀνακρίνω, f. -ήναι, p. ἀνακρίψαι (ἀνά, through, and κρίνω, to examine). To examine thoroughly, to investigate, to decide.

ἀνακυκλέω, f. -ήσω, &c. (ἀνά, again, and κυκλέω, to roll). To roll again and again, to roll round, to roll in a circle:—to intertwine, to repeat.

ἀναλαμβάνω, f. ἀναλήψομαι, &c. (ἀνά, up, and λαμβάνω, to take). To take up, to receive, to capture:—to resume, to recover, to regain.

ἀναλλίσσω, f. ἀναλώσω, p. ἀνήλωκα, (ἀνά, up, and ἀλλίσσω, obsol. to take). To take up, to expend, to consume, to waste, to destroy.

ἀνάλλομαι, 1 a. ἀνηλύμην, 2 a. ἀνηλόμην (ἀνά, up, and ἄλλομαι, to leap). To spring or leap up.

ἀναμάρτητος, ον, adj. (fr. ἀ, not, and ἁμαρτάνω, to err). Unerring, faultless, sinless, not liable to err.

ἀναμένω, f. -μένω, p. ἀναμεμένηκα (ἀνά, through, and μένω, to remain). To remain firm, to hold out, to persist, to wait.

ἀνήμερος, Dor. for ἀνήμερος.

ἀνάμιστος, ον, adj. (ἀνά, up, and μεστός, full). Full up, full, filled with. With the gen.

ἄναξ, αὐτός, ὁ. A king, a ruler.

Ἀναξαγόρας, ου, ὁ. Anaxagoras, a philosopher of Clazomene.

Ἀνάξαρχος, ου, ὁ. Anaxarchus,

a philosopher of Abdera, intimate with Alexander.

ἀνάξιος, α, ον, adj. (ἀ, not, and ἄξιος, worthy). Unworthy, undeserving.

ἀνάπαυσις, σις, ἡ (fr. ἀναπαύω). Cessation, rest, repose, quiet.

ἀναπαύω, f. ἀναπαύσω, &c. (ἀνά, again, and παύω, to cause to cease). To cause to cease, to put to rest, to still, to pacify.—MIND. to cease, to rest.

ἀναπειθω, f. -πίσω, &c. (ἀνά, thoroughly, and πείθω, to persuade). To convince, to prevail upon, to gain over.

ἀναπέμπω, f. -πέμψω, &c. (ἀνά, up, and πέμπω, to send). To send up, to send forth, to send away, to release.

ἀναπεπταμένους, p. pt. passive of

ἀναπετείνωμι, f. ἀναπετέσω, p. wanting, p. pass. ἀναπετίσμαι, by syncope, ἀναπεπταμένοι (ἀνά, thoroughly, and πετείνωμι, to open). To open wide, to throw upon, to spread, to extend.

ἀναπηδάω, f. -ήσω, &c. (ἀνά, up, and πηδάω, to leap). To leap up, to spring upon.

ἀναπίπτω, f. ἀναπεσοῦμαι, Att. for ἀναπεσίσομαι (§ 101, 4 (1)), (ἀνά, back, and πίπτω, to fall). To fall back, to recline, to lie down.

ἀναπλάττω, and -σω, f. ἀναπλάσω, &c. (ἀνά, again, and πλάσσω, to make). To form anew, to change the form, to

form carefully, to shape, to represent.

ἀναπλίσω, f. ἀναπλίσσομαι, &c. (ἀνά, back, up, and πλίσω, to sail). To sail back, to sail up, i. e. to sail out, to put to sea.

ἀνάπλεος, ων, adj. (Dor. Dec.) (ἀνά, up to the top, and πλεός, full). Full up, full.

ἀναπνέω, f. ἀναπνέωμαι, &c. (ἀνά, again, and πνέω, to breathe). To breathe again, to breathe forth, to recover breath.

ἀναίπτω, f. -άπτω, &c. (ἀνά, up, and ἄπτω, to tie). To tie up, to bind up, to connect:—to kindle up, to set on fire.

ἀναρπάζω, f. ἀναρπάσσω, &c. (ἀνά, up, and ἀρπάζω, to seize). To snatch up, to seize, to carry away, to plunder.

ἀναρρήττω, and ἀναρρήγνυμι, f. ἀναρρήξω, &c. (ἀνά, up, and ρήττω and ρήγνυμι, to tear). To tear up, to tear asunder, to burst open.

ἀναρρίπτω, f. -ρίπτω, &c. (ἀνά, up, and ῥίπτω, to throw). To throw up, to fling up:—to risk, to incur.

ἀναρτάω, f. -ήσω, &c. (ἀνά, up, and ῥτάω, to hang). To hang up, to suspend, to attach.

ἀνασκιρτάω, f. -ήσω, &c. (ἀνά, up, and σκιρτάω, to leap). To leap up, to jump, to frisk about.

ἀνασπάω, f. -άσω, &c. (ἀνά, up, back, and σπάω, to draw). To draw up, to draw, to draw back.

ἀνάσσω, (R. ἀναγ) f. ἀνάξω, p.

ἡνάχα (fr. ἡναξ, a ruler). To reign, to rule.

ἀναστενάχω, and ἀναστενάξω, f. -άξω, &c. (ἀνά, aloud, and στενάχω, to lament). To lament, aloud, to utter loud groans or lamentations.

ἀναστρέφω, f. -στρέφω, (ἀνά, up, back, and στρέφω, to turn). To turn back, to return, to turn about, to overturn, to subvert.

ἀναταράσσω, Att. -τιω, f. -άξω, &c. (ἀνά, up, and ταράσσω, to stir). To stir up, to harass, to put into confusion, to rouse.

ἀνατείνω, f. ἀνατενῶ, p. ἀνατίττω (ἀνά, up, and τείνω, to hold). To hold up, to stretch upwards, to raise:—to stretch out, to extend.

ἀνατέλλω, f. ἀναταλῶ, p. ἀνατίττω (ἀνά, up, and τέλλω, to produce). To cause to come forth, to come forth, to rise, to grow out of, 1 a. ἀνέτιλα.

ἀνατίθημι, f. ἀναθήσω, p. ἀνατίθεικα (ἀνά, up, and τίθημι, to place). To place up or on:—to consecrate:—to ascribe, to lay up, to deposit.

ἀνατόλη, ης, ἡ (fr. ἀνατέλλω), The rising of the sun, the morning, the east.

ἀνατρέπω, f. -τρέφω, &c. (ἀνά, up, and τρέπω, to turn). To turn up, to overturn, to destroy.

ἀνατρέφω, f. ἀναθρέφω, &c. (ἀνά, up, and τρέφω, to nourish). To rear up, to mature, to educate.

**ἀνατρέχω**, f. ἀνατρέξω, &c. (ἀνά, up, and τρέχω, to run). To run up, to hasten up.

**ἀναυδος**, ον, adj. (fr. ἀ, without, and αὐδή, a voice). Without voice, speechless.

**Ἄναυρος**, ον, ὁ. The *Anaurus*, a small river of Thessaly.

**ἀναπαίνω**, f. ἀναπαῖνῶ, p. ἀναπαίγωμαι (ἀνά, thoroughly, and παίνω, to show). To show forth clearly, to explain, to make known.—MID. to appear.

**ἀναφέρω**, f. ἀνέλω, &c. (ἀνά, up, and φέρω, to bring). To bring or carry up:—to raise up, to raise, to advance, to promote:—to bear up against, to endure, to attribute.

**ἀναφύω**, f. -ύω, &c. (ἀνά, up, and φύω, to produce). tr. To bring forth, to produce, to cause to grow, to beget.—MID. intr. to grow up, to grow again, to revive.

**ἀναφωνέω**, f. -ήσω, &c. (ἀνά, aloud, and φωνέω, to call). To call aloud, to call out.

**Ἀνάχαρσις**, εως, ὁ. Anacharsis, a Scythian philosopher, who flourished about 600, B. C.

**ἀναχωρέω**, f. -ήσω, &c. (ἀνά, back, and χωρέω, to go). To go back, to retreat, to yield, to depart.

**ἀναψύχω**, f. -ψύξω, &c. (ἀνά, again, and ψύχω, to cool). To fan, to cool, to refresh, to revive.

**ἀνδάνω**, f. ἀνδήσω, 2 a. ἰδῶν, and ἄδω, 2 p. ἑῖδῶ, Ion. and poet.

for ἡδομαι. To please, to gratify, to delight. (R. ἰδῶ, 2 aῖδ).

**ἀνδραποδισμός**, ον, ὁ (fr. ἀνδραποδίζω, to enslave). An enslaving.

**ἀνδράποδον**, ον, τό (fr. ἀνήρ, a man, and πᾶν, a fatter). A slave, a captive, taken in battle.

**ἀνδρεία**, ας, ἡ (fr. ἀνδρῆος). Bravery, manliness, valour.

**ἀνδρεῖος**, α, ον, adj. (fr. ἀνήρ, a man). Manly, brave, courageous.

**ἀνδρικτοποιία**, ας, ἡ (fr. ἀνδρίας, a statue, and ποίω, to make). The making of statues, the art of statuary.

**ἀνδρίας**, ἄντης, ὁ (fr. ἀνήρ, a man). A statue, an image.

**Ἀνδρομέδα**, ας, ἡ. Andromeda, daughter of Cepheus, king of Æthiopia.

**ἀνδροφάγος**, ον, adj. (fr. ἀνήρ, a man, and φάγω, obool. to eat). That eats or feeds on men, a cannibal.

**ἀνδρώδης**, ες, adj. (fr. ἀνήρ, a man, and εἶδος, the look). Of manly appearance, manly, noble.

**ἀνεγείρω**, f. ἀνεγερῶ, &c. (ἀνά, up, and ἐγείρω, to arouse). To rouse up, to awaken, to excite, to encourage:—2 a. inf. m. ἀνέγεισθαι.

**ἀνεμῶ**, (ἀνά, up, &c. and ἔμω, to go). To go up, to ascend, to go back, to return.

**ἀνεκτός**, ὄν; and ἡ, ὄν, adj. (fr. ἀνίχεμαι). Endurable, supportable, to be endured.

ἀνελύθερος, *ον*, adj. (fr. ἀ, not, and ελύθερος, free). Not free, servile, illiberal, base, ignoble.

ἀελλλήπης, *ές*, adj. (fr. ἀ, not, and ἔλλπης, failing). Unfailing, continued, incessant.

ἄνεμος, *ον*, ὁ. Wind; hence,

ἀνεμῶω, (R. ἀνεμο) *ι*. -ῶσα, *π*. ἡρέμωσα. To blow, to inflate, to swell out with wind.—Pass.

To be swelled forth with wind.

ἀνεμῶδης, *ες*, adj. (fr. ἄνεμος, and ἴδος, appearance). Windy.

ἀνεμώνη, *ης*, ἡ (fr. ἄνεμος). The anemone or wind rose.

ἀνέρχομαι, *ι*. ἀνελύσομαι, &c. (ἀνά, up, and ἔρχομαι, to come, &c.). To come up, to go up, to mount, to go on board, to embark.

ἀνερρωτάω, *ι*. -ήσω, *π*. ἀνερρωτήκα (ἀνά, thoroughly, and ῥωτάω, to inquire). To inquire thoroughly, to question repeatedly, to ask, to inquire.

ἄνεν, *adv.* (gov. gen.). Without.

ἀνευρίσκω, *ι*. ἀνευρήσω, &c. (ἀνά, thoroughly, and εὑρίσκω, to find). To find out, to discover.

ἀνέχω, *ι*. ἀνέξω, or ἀνασχίσω, *π*. ἀνίσχηκα (ἀνά, back, and ἔχω, to hold). To hold back, to restrain, to hold up.—Mid. lit. "to hold up one's self;" i. e. to endure, to bear.

ἀνεψίος, *οὔ*, ὁ. A cousin.

ἀνηθοῦ, *ου*, τό. Anise.

ἀνήκιστος, *ον*, adj. (fr. ἀ, not, and ἰκίομαι, to heal). Incurable, irreconcilable, not to be reconciled.

ἀνήκοος, *ον*, adj. (fr. ἀ, not, and ἀκοή, hearing). Not hearing, not listening, not attending to. Passively, not heard.

ἀνίηαι, *ι*. ἀνίξω, &c. (ἀνά, up, and ἵηαι, to come). To come up to, to reach to, to extend to.—τά ἀνίηοντα, available for.

ἀνήλιος, *ον*, adj. (fr. ἀ, without, and ἥλιος, the sun). Sunless, not illumined by the sun.

ἀνήμερος, *ον*, adj. (fr. ἀν for ἀ, not, and ἡμερος, tame). Not tame, wild, savage, uncultivated, harsh, severe.

ἀνῆρ, ἀνίρος, *contr.* ἀνδρός, ὁ. A man.

ἀνθίω (R. ἀνθε), *ι*. -ήσω, *π*. ἡνθηκα, 2 *π*. ἀνθοῦσα (as fr. ἀνίσθω). To bloom, to flourish, to flower, to abound.

ἀνθίστημι, *ι*. ἀντιστήσω, *π*. ἀνθίστηκα (ἀντί, against, and ἵστημι, to place). To place against, to oppose.—to compare, to resist; perf. and 2 *a*. act. intr., to withstand.

ἄνθος, *εος*, τό. A flower.

ἀνθρωπίσιος, *εἰα*, *ιον*, adj. (fr. ἄνθρωπος). Of man, human.

ἀνθρωπίνος, *η*, *ον*, adj. Human, from

ἀνθρωπος, *ου*, ὁ and ἡ. A human being, a man.

ἀνθρωποφάγος, *ον*, adj. (fr. ἄνθρωπος, and φάγω, to eat). Man-devouring, cannibal.

ἀντάω (R. ἀντα), *ι*. -ῶσα, *Ion*. -ήσω (fr. ἀντα, trouble). To trouble, to vex, to grieve.

ἀνίστημι, *ι*. ἀνίσταμαι, *π*. ἤστηκα (ἀνά,



up, and ἵημι, to send). To send up, to send forth, to let loose, to relax:—to yield, to give up:—ἀνεμνέρος, loose, hanging down.

ἄνικα, Doric for ἥνικα.

ἀνιπτάμαι (ἀνά, up, and ἵπτεμαι, to fly). To fly up, to bound up.

ἀνίστημι, f. ἀναστήσω, &c. (ἀνά, up, and ἵστημι, to place). To set up, to raise, to establish; 2 a. ἀνίστην, p. ἀνίστηνα, both intr., I stood up.—ἀναστάς, 2 a. pt., having arisen.

ἀνίσχω, same as ἀνέχω, used in the pres. and imperf. only.

Ἄρρων, υἱος, ὁ. Hanno, a Carthaginian.

ἀρόητος, ον, adj. (fr. ἄ, not, and νόη, to think). Thoughtless, senseless, not understood, unintelligible.

ἄροια, ας, ἡ (fr. ἄρους, foolish). Foolishness, want of understanding, ignorance.

ἀροίγω (R. ἀροίγ), f. ἀροίξω, p. ἀροίξω, 1 a. ἀρόψα, 1 a. inf. ἀροίξαι, 2 p. ἀρώγα. To open, to uncover, to reveal.

ἀρομία, ας, ἡ (ἄ, not, and νόμος, law). Lawlessness, licentiousness, injustice.

ἀρόμοιος, ον, adj. (fr. ἄν, for ἄ, not, and ὁμοιος, like). Unlike, different.

ἄρόσιος, ον, and α, ον, adj. (fr. ἄν for ἄ, not, and ὅσιος, holy). Unholy, wicked.

ἄντα, adv. (fr. ἀντί). Opposite.

ἀνταγωνίζομαι, f. -ίζομαι, &c. (ἀντί and ἀγωνίζομαι, to con-

tend). To contend against, or with, to fight against; hence, ἀνταγωνιστής, οὔ, ὁ. An antagonist, an opponent, competitor.

Ἀνταῖος, ον, ὁ. Antaios, a giant of Lybia, killed by Hercules.

Ἀνταλκίδας, α (ῥ 16, Oba. 1), Antalcidas, a Spartan, who made a disadvantageous peace with the Greeks and Persians.

ἄντεός, ον, adj. (ἀντί, equally, and ἄξιος, worth). Of equal value, equivalent.

ἀνταποδίδωμι, f. ἀνταποδώσω, &c. (ἀντί, in return, and ἀποδίδωμι, to give). To give in return, to repay, to retaliate.

ἀντί, prep. governs the gen. and acc., ῥ 124, 3. Primarily, in front of, against, contrary to; hence, for, instead of. In composition, instead of, against, in return, in reply, equally.

Ἀντίγονος, ον, ὁ. Antigonus, one of Alexander's generals.

ἀντιγράφω, f. -γράφω, &c. (ἀντί, in reply, and γράφω, to write). To write in reply, to answer in writing.

ἀντιδίδωμι, f. ἀντιδώσω, &c. (ἀντί, in return, and δίδωμι, to give). To give in return, to give in exchange, to repay.

ἀντιδοσις, εως, ἡ (fr. ἀντιδίδωμι). An exchange, a giving in return, a retribution.

ἀντιθεραπεύω, f. -σίω, &c. (ἀντί, in return, and θεραπεύω, to serve). To requite a kindness, to serve in return.

**ἀντικρούω**, f. -κρούω, &c. (ἀντί, against, and κρούω, to strike).

To oppose, to clamour against.

**ἀντιλαμβάνω**, f. ἀντιλήφωμαι, &c. (ἀντί, in exchange, and λαμβάνω, to take). To take, or receive in exchange.—MIND. to take to one's self, to appropriate, to seize.

**ἀντιλέγω**, f. -λέγω, &c. (ἀντί, against, and λέγω, to speak). To speak against, to contradict, to deny:—to oppose, to dispute.

**Ἀντιόπη**, ἥς, ἡ. Antiope, mother of Amphion and Zethus by Jupiter.

**ἀντίος**, α, ον, adj. (fr. ἀντί, opposite). Coming towards, coming against, meeting, contrary.—ἀντίον and ἀντία, adv., against, face to face.—ἀντίον εἶμι, I go to meet.—ἀντίον εἰπῶν, to contradict.—ἀντίον ἰδῶν, to see before one.

**ἀντιπᾶλος**, ον, adj. (fr. ἀντί, against, and πᾶλη, wrestling). Wrestling with, contending against.—Subst. an opponent, an antagonist, a rival, a match.

**ἀντιπαρασκευάζωμαι**, f. -ἄσσομαι, &c. (ἀντί, against, and παρασκευάζω, to prepare). To prepare against, to prepare for resistance.

**ἀντιποιέω** (R. ποίω), f. -ήσω, &c. (ἀντί, in turn, and ποίω). To act in turn, to repay a benefit.—MIND. to strive in opposition to a rival, to oppose, to

appropriate to one's self, to claim, to aim at.

**Ἀντισθένης**, ου, ὁ. Antisthenes, an Athenian philosopher.

**ἀντιστασιωτής**, ου, ὁ (fr. ἀντιστασιάω, to belong to an opposite party). One of an opposite party, or faction.

**ἀντίσχω**, poetic form of ἀντέχω (ἀντί, against, and ἔχω, to hold). To hold against, to resist, to endure.

**ἀντιτάσσω**, Att. -τάω, f. ἀντιτάξω, &c. (ἀντί, against, and τάσσω, to marshal). To marshal against, to draw up against.—MIND. to oppose, to resist.—οἱ ἀντιταταγμένοι, the enemy.

**ἀντιτίθημι**, f. ἀντιθήσω, &c. (ἀντί, against, in return, and τίθημι, to place). To place against, or opposite, to compare:—to substitute.

**ἀντιφρονέω**, f. -ήσω, &c. (ἀντί, in return, and φρονέω, to speak). To reply, to answer:—to contradict.

**ἀντιχαρίζομαι**, f. -ῖσομαι, &c. (ἀντί, in return, and χαρίζομαι, to do a favour). To do a favour in return, to be grateful.

**ἄντρον**, ου, τό. A cave, a grotto.

**ἄνυδρος**, ον, adj. (fr. ἄν, for ἀ, not, and ὕδωρ, water). Without water, dry, barren.

**ἀνυπόδητος**, ον, adj. (fr. ἄν, for ἀ, not, and ὑπόδηω, to fasten under). Without sandals, bare-foot.

**ἄνυστός**, όν, adj. (fr. ἀνύω, to effect). Effected, completed,

*practicable.*—ὡς ἀνυστόν ἐστι, *as much as possible.*

**ἄνω**, adv. governs the gen. (fr. ἀνά, up). *Above, on high.*—*ἄνω καὶ κάτω, upward and downward.*

**ἀνώγω** (R. ἀνωγ), f. -ώσω, p. ἄνωγα, § 117. *To order, to bid, to command.*

**ἀνωθεν**, adv. (ἄνω, andθεν, from, § 119, 1, 2d). *From above.*

**ἄξια**, ας, ἡ (fr. ἄξιος, worthy). *Worth, merit, desert.*—παρ' ἄξιαν, *undeservedly.*

**ἄξιοθαύμαστος**, ον, adj. (fr. ἄξιος, worthy, and θαυμάζω, to admire). *Worthy of admiration, admirable.*

**ἄξιος**, α, ον, adj. *Worthy, sufficient for, good, deserving.*—ἄξιος πολλοῦ, *worth much, valuable.*—ἄξιος μηδενός, *of no value, worthless.*

**ἄξιόω** (R. ἄξιο), f. -ώσω, p. ἡξιόωκα (fr. ἄξιος). *To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request:—to think right.*

**ἄξιώμα**, ἄτος, τό (fr. ἄξιόω). *Dignity, rank, importance.*

**ἄξιώως**, adv. (fr. ἄξιος). *In a worthy manner, deservedly, suitably.*

**ἄξων**, ονος, ὁ (fr. ἄγω, to drive). *An axle-tree, the wheels, the chariot.*

**ᾠοιδά**, ἄς, ἡ, Dor. for ᾠοιδή (fr. ᾠοῖδω, to sing). *A song, a strain.*

**ᾠοιδός**, οὔ, ὁ (fr. same). *A bard.*

**ἀοίκητος**, ον, adj. (fr. ἀ, not, and

οικία, to inhabit). *Uninhabited, uninhabitable.*

**ἀόρατος**, ον, adj. (fr. ἀ, not, and ὁράω, to see). *Not seen, invisible, not to be seen, i.e. forbidden (to be seen).*

**ἀπαγγέλλω**, f. -εἰλῶ, p. ἀπήγγειλα (ἀπό, from, and ἀγγέλλω, to announce). *To bring tidings from, to announce, to declare.*

**ἀπαγορεύω**, f. -εύσω, &c. (ἀπό, from, and ἀγορεύω, to declare). *To deny, to forbid, to prohibit:—to give up or over (through fatigue), to be discouraged.*

**ἀπαγριόω**, f. -ώσω, &c. (ἀπό, from, and ἀγριόω, to render wild). *To render perfectly wild, to exasperate.*

**ἀπάγω**, f. ἀπάξω, &c. (ἀπό, from, and ἄγω, to lead). *To lead away, to carry away, to drive off.*

**ἀπάθης**, ἴς, adj. (fr. ἀ, not, and πάθος, suffering). *Free from suffering, unconcerned, uninjured, insensible, tranquil.*

**ἀπαιδευτος**, ον, adj. (fr. ἀ, not, and παιδεύω, to instruct). *Not instructed, uneducated, ignorant, inexperienced.*

**ἀπαιτέω**, f. -ήσω, p. ἀπήτησα (ἀπό, from, and αἰτέω, to ask). *To ask from, to demand back, to seek, to claim.*

**ἀπαλλάγῃ**, ἡς, ἡ (fr. ἀπαλλάττω). *Release, deliverance, discharge.*—ἀπαλλάγῃ τοῦ βίου, *death.*

**ἀπαλλάττω**, and -σσω, f. -ξω, &c. (ἀπό, from, and ἀλλάττω, to change). *To deliver from, to*

*Send away.*—*MID.* to depart.  
 ἀπάλλομαι, f. -οῦμαι, &c. (ἀπό, and ἄλλομαι.) *To spring from.*  
 ἀπαλός, ἡ, ὄν, adj. *Tender, soft.*  
 ἀπαλότης, ἡτος, ἡ (fr. ἀπαλός).  
*Tenderness, delicacy, softness.*  
 ἀπαλύνω (R. ἀπαλυν), f. -ῦναι, p. ἡπάλυνκα (fr. ἀπαλός). *To soften, to render mild, or calm.*  
*MID.* to grow calm, to become tranquil.  
 ἀπάνευθε, adv. (ἀπό, from, and ἀνευθε, apart). *Far apart from, far away:—apart, away from.*  
 ἀπανθρακίω, f. -ώσω, &c. (ἀπό, from, and ἀνθρακίω, to burn to coals). *To burn completely to a coal, to reduce to a cinder.*  
 ἀπαντάω, f. -ήσω, &c. (ἀπό, from, and ἀντάω, to meet). *To go to meet, to meet, to encounter:—intr. to occur, to succeed.*  
 ἅπαξ, adv. *Once, for once, once for all.*  
 ἀπαραιτήτος, ον, adj. (fr. ἄ, not, and παραιτέω, to conciliate). *That cannot be conciliated, inflexible, inexorable, inevitable.*  
 ἀπαρασκευάστος, ον, adj. (fr. ἄ, not, and παρασκευάζω, to prepare). *Unprepared, unprovided.*  
 ἅπας, ἅσα, ἅν, adj. (fr. ἄ, for ἅμα, together, and πᾶς, all). *All together, all, the whole, every one.*  
 ἀπάτῶ (R. ἀπάτα), f. -ήσω, p. ἡπάτηκα. *To lead aside, or astray, to deceive.*

ἀπάτη, ἡς, ἡ. *Deceit, deception, fraud, artifice.*  
 ἀπειδον, (ἀπό, from, and εἶδον. 2 a. of εἶδω, obsol. to see). *Primarily, to look from; hence, to look at attentively, to regard.*  
 ἀπειθέω (R. ἀπειθε), f. -ήσω, p. ἡπειθήκα (fr. ἀπειθής, disobedient). *To be disobedient, not to be persuaded.*  
 ἀπεικάζω, f. -άσω, &c. (ἀπό, from, and εἰκάζω, to liken). *To imitate, to liken, to compare.*  
 ἀπειλέω (R. ἀπειλε), f. -ήσω, p. ἡπειληκα. *To threaten, to intimidate, to drive by threats.*  
 ἄπειμι, irregular and def., imper. ἄπιθι, inf. ἀπιέναι, pt. ἀπιών (ἀπό, from, and εἶμι, to go, § 112, II). *To depart, to go away.*  
 ἄπειμι, irreg. f. ἀπίσομαι (ἀπό, from, and εἶμι, to be). *To be away from, to be absent, to be away.*  
 ἀπειπον, inf. ἀπειπεῖν (ἀπό, from, and εἶπον, 2 a. of εἶπω, obsol. to say, used as 2 a. to ἀπαγορεύω.) *To forbid, to disown, to abandon, to renounce.*  
 ἀπειρία, ας, ἡ (fr. ἄπειρος, infinite). *Infinity, immensity.*  
 ἄπειρος, ον, adj. (fr. ἄ, not, and πῆρας, an end). *Endless, infinite, boundless.*  
 ἄπειρος, ον, adj. (fr. ἄ, not, and πῆρα, a trial). *Not having made trial of, ignorant of, inexperienced, unskilled.*  
 ἀπειρώς, adv. (fr. ἄπειρος). *End*

*lessly, infinitely:—ignorantly, in an unskilful manner.*

ἀπelaίνω, f. ἀπelaῖσω, &c. (ἀπό, from, and elainō, to drive).

To drive away, to drive off.

ἀπeμπολάω, f. -ήσω, (ἀπό, from, and ἐμπολάω, to trade). To sell off, to sell.

ἀπeργάζομαι, f. -άσσομαι, &c. (ἀπό, from, and ἐργάζομαι, to work). To work off, to complete, to finish, to bring to perfection.

ἀπeρείδω, f. -είσω, &c. (ἀπό, from, and ἐρείδω, to fix on).

To place down upon, to fix steadily.—Mid. to place one's self upon, to lean upon, to lie upon.

ἀπeρείσιος, α, ον, adj. (fr. ἄπειρος, infinite). Infinite, countless, immense.

ἀπeρέω, obsol. in pres. f. ἀπeρῶ, contr. for ἀπeρέσω, § 101, 4, (1.)

Used as a future to ἀπόφηναι, as 2 a. ἀπείπον, (ἀπό, from, and ἐρῶ, to declare). To say forth, to relate, to forbid, to deny, &c.

ἀπeρύκω, f. ἀπeρύξω, &c. (ἀπό, from, and ἐρύκω, to keep off). To keep off from, to drive off, to prevent.

ἀπeρχομαι, f. ἀπelaύσομαι, p. ἀπήλυθα, (ἀπό, from, and ἔρχομαι, to go). To go away, to depart, to withdraw.

ἀπeρῶ, contracted future. See ἀπeρέω.

ἀπeχθάνομαι, f. ἀπeχθήσομαι, p. ἀπήχθημαι (ἀπό, from, and ἔχθωμαι, same as ἔχθωμαι, to

be hated). To be bitterly hated, to be odious to.—Also, actively, to hate.

ἀπeχθής, ἑς, adj. (fr. ἀπό, from, and ἔχθος, hatred). Odious, hateful, hostile.

ἀπeχῶ, f. ἀφεῖω, and ἀποσχήσω, p. ἀπίσχηκα (ἀπό, from, and ἔχω, to have or hold). To hold or keep off, to repel, to receive:—intr. to keep away from, to be distant.—Mid. to keep one's self from, to refrain.

Ἀπίκιος, ον, ὁ. Apician, a Roman noted for gluttony.

ἀπιστέω (R. ἀπιστε), f. -ήσω, p. ἠπίστηκα (fr. ἀπιστος). To disbelieve, to mistrust, to disobey.

ἀπιστος, ον, and Dor. ἀπίστως, ον, adj. (fr. ἀ, not, and πιστις, belief). Unbelieving.—Passively, unworthy of confidence, faithless, perfidious, incredible.

ἀπλετος, ον, Ion. ἀπλῆτος, ον, adj. (by syncope for ἀπὲλᾱτος, fr. ἀ, not, and πλέω, to approach). Not to be approached; hence, immense, terrible, vast.

ἀπλόος, ὅη, ὅον, contr. οὗς, ἥ, οὖν, adj. (fr. ἀ, not, and πλέω, obsol. whence, πλέω, to fold). Without a fold.—Hence, simple, upright, honest.

ἀπό, prep. governs the genitive only, § 124, 4. From, away from, through, by, by means of, with. In composition, it denotes separation, negation, completion, origin.—Ἀπό μηδενός, in no respect.

**ἀποβαίνω**, f. -βίσομαι, &c. (ἀπό, and βαίνω, to go). tr. To cause to go down, to lead down. Intr. to descend, to come forth from, to disembark, to result, to happen.

**ἀποβάλλω**, f. ἄλλω, &c. (ἀπό, and βάλλω, to cast). To cast away, to cast off, to loose.

**ἀπόβυσις**, ους, ἡ (fr. ἀποβαίνω). Descent, disembarkation, departure.

**ἀποβλέπω**, f. -βλέπω, &c. (ἀπό, and βλέπω, to look). Primarily to look away, viz. from other objects to fix the attention on one. Hence, to look at attentively, to regard, to observe, to look towards.

**ἀπογεισσω**, f. -ώσω, &c. (ἀπό, completely, and γεισσω, to furnish with eaves). To furnish completely with coping or eaves.—Mid. to jut out.

**ἀπογιγνώσκω**, f. -γνώσομαι, p. ἀπύγνωκα (ἀπό, and γιγνώσκω, to know). Not to acknowledge, to renounce, to relinquish, to despair of.

**ἀπογράφω**, f. -γράφω, &c. (ἀπό, from, and γράφω, to write). To write from (one book into another), to copy, to transcribe, to enter into a register.

**ἀποδείκνυμι**, f. ἀποδείξω, &c. (ἀπό, from, and δεικνύμι, to show). To show forth, to declare, to appoint, to assign.

**ἀπόδειξις**, ους, ἡ (fr. ἀποδείκνυμι). A showing forth, demonstration, proof.

**ἀποδέρω**, f. ἀποδερῶ, p. ἀποδέρωκα (ἀπό, from, and δέρω, to flay). To strip off the skin, to flay.

**ἀποδέχομαι**, f. -δέχομαι, &c. (ἀπό, from, and δέχομαι, to receive). To receive from, to admit, to assume.

**ἀποδημέω** (R. ἀποδημι), f. -ήσω, &c. (fr. ἀπόδημος, absent from home). To be in a foreign country, to go abroad.

**ἀποδιδράσκω**, f. ἀποδράσμαι, p. ἀποδιδρῶκα, 2 a. ἀνιδραν, ας, α, Ion. ἀνιδρην, &c. (ἀπό, from, and διδράσκω, to run away). To run away from, to escape, to avoid, to shun.

**ἀποδίδωμι**, f. ἀποδώσω, &c. (ἀπό, from, and δίδωμι, to give). To give back, to restore, to repay, to recompense, to assign, to render.

**ἀποθεν**, adv. (fr. ἀπό). From afar, far off, at a distance.

**ἀποθερίζω**, f. -ίσω, &c. (ἀπό, from, and θερίζω, to reap). To cut down, to reap, to mow.

**ἀποθίω**, f. -θύσομαι (ἀπό, from, and θίω, to run). To run from, to run away.

**ἀποθεωρέω**, f. -ήσω, &c. (ἀπό, from, and θεωρέω, to behold). To behold from a distance, to contemplate, to watch closely, to observe.

**ἀποθησαυρίζω**, f. -ίσω, &c. (ἀπό, from, and θησαυρίζω, to treasure up). To treasure up, to preserve carefully.

**ἀποθλίβω**, f. -θλίβω, &c. (ἀπό,

from, and θάλλω, to press).  
To press out;— to bruise, to afflict.

ἀποθνήσκω, f. -θανοῦμαι, &c. (ἀπό, from, and θνήσκω, to die). To die, to perish, to lose one's life.

ἀποικία, ας, ἡ (fr. ἀποικίος, away from home). Departure from home, emigration:—a colony.

ἀποικοδομέω, f. -ήσω, &c. (ἀπό, from, and οἰκοδομέω, to build).

To block up by a wall, to build up, to obstruct.

ἀποκαθάρσις, εως, ἡ (fr. ἀποκαθαίρω, to purify). Cleansing, purification, expiation.

ἀποκαθίστημι, f. ἀποκαταστήσω, &c. (ἀπό, κατά, down, and ἵστημι, to place). To replace, to restore.

ἀποκαλέω, f. -έω, &c. (ἀπό, from, and καλέω, to call). To call forth, to call, to name.

ἀπόκειμαι, f. -κεισθαι, &c. (ἀπό, from, and κεῖμαι, to lie). To be laid away, or treasured up, to be thrown aside, to be neglected.

ἀποκινέω, f. -ήσω, &c. (ἀπό, from, and κινέω, to move). To move from, to remove, to displace.

ἀποκλείω, f. -κλείω, &c. (ἀπό, from, and κλείω, to shut up).

To shut up from, to confine.

ἀποκομίζω, f. -ίσω, &c. (ἀπό, from, and κομίζω, to carry).

To carry away, to transport.

ἀποκόπτω, f. -κόψω, &c. (ἀπό, from, and κόπτω, to cut). To cut off, to mutilate, to shorten.

ἀποκρεμάννυμι, f. -κρεμάω, &c.

(ἀπό, from, and κρεμάννυμι, to hang). To suspend from, to attach to.

ἀποκρίνω, f. ἀποκρίνῃ, &c. (ἀπό, from, and κρίνω, to separate).

To separate from, to select.

ΜΙΔ. to answer, to reply, to adjudge.

ἀποκρύπτω, f. -κρύψω, &c. (ἀπό from, and κρύπτω, to hide).

To hide from, to conceal.

ἀποκτείνω, f. -κτενῶ, &c. (ἀπά, from, and κτείνω, to kill).

To kill, to slay, to destroy, to put to death.

ἀποκνέω, f. -κνήσω, &c. (ἀπό, from, and κνέω, to be pregnant).

To bring forth, to produce.

ἀπολαμβάνω, f. -λήψομαι, &c. (ἀπό, from, and λαμβάνω, to take).

To receive from, to obtain, to intercept, to seize upon.

ἀπόλαυσις, εως, ἡ (fr. ἀπολαύω). Advantage, pleasure, enjoyment.

ἀπολαύω, f. -λαύσω, &c. (ἀπό, from, and λαύω, obsol. to take).

To partake of, to enjoy.

ἀπολείπω, f. -λείψω, &c. (ἀπό, from, and λείπω, to leave).

To leave behind, or remaining, to abandon, to leave out, to cease.—ΜΙΔ. to remain behind, to quit, to fail of, to be absent from.

ἄπολις, ι, gen. ἴδος, adj. (fr. ἀ, not, and πόλις a city). Without a city.

ἀπολισθαίνω, f. -ολισθήσω, &c. (ἀπό, *from*, and ὀλισθαίνω, *to slide*). *To slide away, to slip from, to escape.*

ἀπόλλυμι, f. -ολίσσω, p. ἀπώλεκα, Att. red. ἀπολέλεκα (ἀπό, *from*, and ὀλλύμι, *to destroy*). *To destroy utterly, to ruin, to lose.*—Mid. intr. *to perish, to be undone, to be lost, to die.*

Ἀπόλλων, υἱος, ὁ. Apollo, son of Jupiter and Latona, the god of archery, poetry, music, and medicine.

Ἀπολλώνιος, ου, ὁ. Apollonius, (Rhodius,) a poet of Alexandria.

ἀπολύω, f. -λύσω, &c. (ἀπό, *from*, and λύω, *to loose*). *To loose from, to set free, to acquit, to discharge.*

ἀπομανθάνω, f. -μαθήσομαι, &c. (ἀπό, *from*, and μανθάνω, *to learn*). *To unlearn, to forget.*

ἀπομαραίνω, f. -μαρᾶναι, &c. (ἀπό, *from*, and μαρᾶναι, *to wither*). Tr. *to dry up, to wither up, to cause to decay.*—Mid. intr. *to decay, to perish.*

ἀπονέμω, f. -νεμῶ, &c. (ἀπό, *from*, and νέμω, *to divide*). *To share among, to allot, to assign, to distribute.*

ἀπονενοημένος, adv. (fr. p. pt. pass. of ἀπονοεῖσθαι, *to lose one's senses*). *Madly, foolishly, inconsiderately.*

ἀπονίπτω, f. -νίψω, &c. (ἀπό, *from*, and νίπτω, *to wash*). *To wash off, to cleanse by washing.*

ἄπονος, ου, adj. (fr. ἄ, *not*, and πόνος, *toil*). *Not toiling, indolent, easy to be performed, not laborious; hence,*

ἄπόνης, adverb. *Without toil, easily.*

ἀποξύω, f. -ξύσω, &c. (ἀπό, *from*, and ξύω, *to scrape*). *To scrape off, to polish, to sharpen.*

ἀποπαύω, f. -παύσω, &c. (ἀπό, *from*, and παύω, *to cause to cease*). *To cause to cease, to hinder.*—Mid. *to cause one's self to cease, i. e. to cease, to desist, to refrain from.*

ἀποπέμπω, f. -πέμψω, &c. (ἀπό, *from*, and πέμπω, *to send*). *To send away, to send back, to dismiss.*

ἀποπίπτω, f. -πισοῦμαι, &c. (ἀπό, *from*, and πίπτω, *to fall*). *To fall from, to fail.*

ἀποπλέω, f. -πλεύσομαι, &c. (ἀπό, *from*, and πλέω, *to sail*). *To sail away, to set sail, to sail back.*

ἀποπνέω, f. -πνέσω, &c. (ἀπό, *from*, and πνέω, *to breathe*). *To breathe forth life, to expire.*

ἀποπνίγω, f. -πνίξω, &c. (ἀπό, *from*, and πνίγω, *to strangle*). *To strangle, to suffocate.*

ἀποπτάμενος, pt. of ἀπόπτειναι, not used (ἀπό, *from*, and ἵπταμαι, *to fly*). *Flying away, disappearing quickly.*

ἀπορέω (R. ἀπορε), f. -ήσω, p. ἡπόρηκα (fr. ἄπορος, *at a loss*). *To be at a loss, to be perplexed, to be without means of, not to know how.*



ἀπορία, ας, ἡ (fr. ἀ, not, and πόρος, a way through). *Perplexity, embarrassment, want, uncertainty.*

ἀπορρήγνυμι, f. -ρήξω, &c. (ἀπό, from, and ῥήγνυμι, to break). *To tear asunder, to break in pieces, to tear off, to cast away.*

ἀπορήτος, ον, adj. (fr. ἀπό, from, and ῥέω, to speak). *That cannot be spoken, secret, prohibited, forbidden.*—Pl. τὰ ἀπορήτα, secrets.

ἀπορήπτω, f. -ρίψω, p. ἀπέρριψα (ἀπό, from, and ῥίπτω, to cast). *To cast away, to tear off, to reject with disdain.*

ἀποσβέννυμι, f. -σβίσω, &c. (ἀπό, intens., and σβέννυμι, to extinguish). *To extinguish, to suppress, to quench.*

ἀποσειώ, f. -σεισω, &c. (ἀπό, from, and σειώ, to shake). *To shake down from, to shake off.*

ἀποσιωπάω, f. -ήσω, &c. (ἀπό, from, and σιωπάω, to be silent.) *To become silent, to remain silent.*

ἀποσκαδάννυμι, f. -σκαδάσω, &c. (ἀπό, from, and σκαδάννυμι, to scatter). *To scatter, to disperse, to banish.*

ἀποσκευή, ἡς, ἡ (fr. ἀποσκευάζω, to pack up in order to send away). *A packing up for removal, baggage.*

ἀποσπάω, f. -σπῶ, &c. (ἀπό, from, and σπάω, to drag). *To tear off, to pull asunder, to drag away by force.*

ἀποστάζω, f. -στάξω, p. ἀπείστα-

χα (ἀπό, from, and στάζω, to drop). *To fall in drops, to exude, to distil from.*

ἀποστέλλω, f. -σιτέλω, p. ἀπέσταλκα (ἀπό, from, and στέλλω, to send). *To send away to, or from, to dismiss.*—to send on a mission, to invest with command abroad.

ἀποστερέω, f. -ήσω, p. ἀπαστέρηκα (ἀπό, from, and στερέω, to deprive). *To deprive of, to spoil.*

ἀποστεφάνω, f. -ώσω, &c. (ἀπό, from, and στεφάνω, to crown). *To deprive of a crown.*—Mid. to lay aside a crown, or garland.

ἀποστιλβώ, f. -ώσω, &c. (ἀπό, from, and στιλβώ, to make shining). *To make brilliant, to glitter, to reflect.*

ἀπόστολος, ον, ὁ (fr. ἀποστέλλω). *One sent, an apostle.*—an expedition, a commander of an expedition.

ἀποστρέφω, f. -στρέψω, &c. (ἀπό, from, and στρέφω, to turn). *Tr. to turn from, to remove, to turn back.*—Mid. intr. to turn back, to return.

ἀποστροφή, ἡς, ἡ (fr. ἀποστρέφω). *A turning away from, aversion, a defection, a turning aside.*

ἀποστυγίω, f. -ήσω, and ἀποστυξίω, p. ἀπαστυγῆκα, and ἀπέστυχα, 2 a. ἀπέστυγον (ἀπό, from, and στυγίω, to hate). *To hate bitterly, to abhor, to detest.*

ἀποσφάζω, f. -σφάξω, &c. (ἀπό,

from, and σφάζω, to slay). To kill, to butcher, to slaughter, to murder.

ἀποσφενδονάω, f. -ήσω, &c. (ἀπό, from, and σφενδονάω, to sling). To cast, or hurl from a sling.

ἀποσωζέω, f. -σώσω, &c. (ἀπό, from, and σώζω, to save). To save from (danger), to preserve, to bring back in safety.

ἀποτείνω, f. -τενῶ, p. ἀποτείνα (ἀπό, from, and τέλλω, to stretch). To stretch out, to extend, to lengthen.

ἀποτελέω, f. -τέσω, &c. (ἀπό, from, and τέλλω, to finish). To perform completely, to accomplish, to terminate, to produce, to fulfil.

ἀποτέμνω, f. -τεμῶ, &c. (ἀπό, from, and τέμνω, to cut). To cut off, to retrench, to divide, to separate from;—2 a. ἀπὸ-τῆμον and ἀπὸ-τεμον.

ἀποτίθημι, f. -θήσω, &c. (ἀπό, from, and τίθημι, to place). To lay aside, to deposit, to put away, to reject.

ἀποτρέπω, f. -τρέψω, &c. (ἀπό, from, and τρέπω, to turn). To turn aside from, to dissuade.

ἀποτρέχω, f. -τρέξω, &c. (ἀπό, and τρέχω, to run). To run away, to escape.

ἀπότροπος, or, adj. (fr. ἀποτρέπω). Averted, displeased: odious.

ἀποτυγχάνω, f. -τεύξομαι, &c. (ἀπό, from, and τυγχάνω, to meet). Not to meet, to fail of obtaining, to miss, to lose.

ἀποτυμπανίζω, f. -τήσω, p. ἀποτυμπανίξω (ἀπό, from, and τυμπανίζω, to strike with a club). To kill by beating, to kill, to destroy.

ἀπούρας, 1 aor. p. act. of ἀπουράω, obsol., to despoil). Having taken away, having deprived of.

ἀποφαίνω, f. -φάνῶ, &c. (ἀπό, from, and φαίνω, to show). To make appear, to expose to view, to display, to produce, to declare.—Mid. to exhibit one's self, to announce, to proclaim:—to appear.

ἀποφέρω, f. ἀποίσω, &c. (ἀπό, from, and φέρω, to bear). To carry away, to transport, to bring forward, to produce.

ἀποφύγω, f. -φύξομαι, &c. (ἀπό, from, and φύγω, to flee). To flee from, to escape, to save one's life.

ἀποφράττω, and -σσω, f. -φράξω, p. ἀποπύφραξα (ἀπό, from, and φράττω, to stop up). To obstruct, to block up, to stop up.

ἀποχέω, f. -χέσω, &c. (ἀπό, from, and χέω, to pour). To pour out, to spill:—to cast away.

ἀποχράομαι, f. -χρήσομαι, p. ἀποχρήσσομαι, and -χρημαι (ἀπό, from, and χράομαι, to use). Not to use properly, to abuse: also, to make use of, to be contented with.

ἀποχωρίζω, f. -ήσω, &c. (ἀπό, from, and χωρίζω, to depart)

*To go away from, to withdraw, to retire.*

ἀποψύχω, f. -ψύξω, &c. (ἀπό, *from*, and ψύχω, *to breathe*). *To breathe out, to breathe forth, to cool, to refresh.*

ἀπραγμῶν, ov, adj. (fr. ἀ, *not*, and πρᾶγμα, *business*). *Without occupation, averse to action, quiet, peaceable, indolent.*

ἀπρακτος, ov, adj. (fr. ἀ, *not*, and πρᾶσσω, *to perform*). *Not capable of performing, weak. Passively, that cannot be performed, impracticable.*

ἀπρεπής, ἐς, adj. (fr. ἀ, *not*, and πρέπω, *to become*). *Unbecoming, unseemly, disgraceful.*

ἄπτερος, ov, adj. (fr. ἀ, *not*, and πτερόν, *a wing*). *Without wings, without feathers.*

ἄπτω (R. ἀπ), f. ἄψα, p. ἤφα, p. πασα ἤμμη. *To bind to, to fasten to, to apply to, as fire, hence, to kindle.—MIND. to lay hold of, to seize, to touch, to enjoy.*

ἀπωθίω, and ἀπώθω, f. ἀπίσω, &c. (ἀπό, *from*, and ὠθίω, *to push*). *To drive away, to repel, to exclude.*

ἄφ, epic for ἄφα, and used before a vowel.

ἄφα, conj. *Then, therefore, yet.*

ἄφα, interrogative. *Is it that? is it so? whether?—Sometimes, forsooth, to wit.*

Ἀραβία, ας, ἡ. *Arabia, a large country of Asia.*

Ἀράβιος, ἰᾶ, ιor, adj. *Arabian.*

Ἀραβικός, ἡ, ὅν, adj. *Arabian.*

ἀραιός, ἡ, ὅν, adj. *Thin, porous, fine.*

ἀράσσω (R. ἀραγ), f. -αίξω, &c.

*To strike, to knock, to dash.*

Ἀρβάνης, ov, ὁ. *Arbaces, a satrap of Media.*

Ἀργανθώνιος, ov, ὁ. *Argantho-nius, king of Tartessus in Spain.*

ἀργία, ας, ἡ (fr. ἀργίω, *to be idle*). *Idleness, indolence, inactivity, quiet.*

Ἀργιλεωνίς, ἰδος, ἡ. *Argileonia, the mother of Brasidas.*

Ἀργοναῖται, ὧν, οἱ. *The Argonauts.*

Ἄργος, ov, ὁ. *Argus, celebrated for his hundred eyes.*

Ἄργος, εος (contr. ους), τό. *Argos, the capital of Argolia.*

ἀργός, ὅν, and ἀργός, ἡ, ὅν, adj. (contr. from ἀεργός, from ἀ, *not*, and ἔργον, *work*). *Doing no work, idle, inactive.—Of land, waste, unproductive.*

ἀργυρεῖος, ov, and ἀργυρεός, ες, ιor, contr. -οῦς, ἡ, οῦν, adj. (fr. ἀργύρος, *silver*). *Made of silver, silver.*

ἀργύριον, ov, τό (dim. of ἀργύρος, *silver*). *A small piece of silver, a silver coin, silver.*

ἀργύρος, ov, ὁ. *Silver.*

ἀργυρός, ov, adj. (fr. ἀργός, *shining*). *White.*

Ἀργώ, ὅος, contr. οῖς, ἡ. *The ship Argo, built by Argus for Jason, when he went to recover the golden fleece.*

Ἀρεΐθουσα, ης, Dor. ας, ἡ. *Arethusa, a nymph of Elis;—also a fountain in the island of Or-*

tygia, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god Alpheus.

**Ἄρεα**, ας, ἡ (fr. Ἄρης, Mars). *Ara*, a fountain in Boeotia sacred to Mars.

**ἀρείσσω** (R. ἀρε), f. ἀρίσω, p. ἤρεα (fr. ἄρε, to fit). *To suit, to please, to gratify, to appease.*  
**ἀρετή**, ἥς, ἡ (fr. ἀρείσσω, to fit). *Primarily, fitness, ability.*

Hence, *virtue, merit, valor, bravery, excellence* of any kind.  
**ἀρή**, ἥς, Ion. for ἀρά, ας, ἡ. *A curse, an imprecation.*—Hence, *evil, injury, ruin.*

**ἀρήγω** (R. ἀρηγ), f. ἀρήξω, p. ἤρηα. *To ward off from, to lend aid to, to assist.*

**ἀρῆς** (Nem. not in use), gen. ἀρός, dat. pl. ἀρῶσι, Homeric, ἄρισσι. *A ram, mostly a lamb.*

**Ἄρης**, εος (contr. ους, Ion. ἥος), ὁ. *Mars, the son of Jupiter and Juno. and god of war.*

**ἀρθρῶς** (R. ἀρθρο), f. ἀρθρώσω, &c. (fr. ἄρθρον, a joint). *To fasten by joints, to articulate distinctly.*

**Ἀριάδην**, ἥς, ἡ. *Ariadne, daughter of Minos, king of Crete.*

**Ἀριαῖος**, ου, ὁ. *Ariæus, an officer in the army of Cyrus the younger.*

**ἀριθμέω** (R. ἀριθμ), f. -ήσω, p. ἡρίθμηα (fr. ἀριθμός). *To count, to number, to reckon.*

**ἀριθμός**, οῦ, ὁ. (fr. ἀριθμός, union). *A regular order, a*

*series of numbers, enumeration, number.*

**ἀριστενής**, ἔς, adj. (fr. ἀρι, intense, and πρέπω, to be eminent). *Very eminent, very distinguished.*

**Ἀριστάγորας**, ου, ὁ. *Aristagoras*, a nephew of Histæus, tyrant of Miletus.

**Ἀρισταῖος**, ου, ὁ. *Aristæus*, son of Apollo, and father of Actæon.

**ἀριστιάω** (R. ἀριστα), f. -ήσω, p. ἡρίστηα (fr. ἄριστον, breakfast). *To breakfast.*

**ἀριστεῖον**, ου, τό (fr. ἀριστεύω). *The palm of valour, the prize of bravery.*

**ἀριστερός**, ἄ, ὁρ, adj. *The left.*—*ἡ ἀριστερά* (χειρ), *the left hand.*—*ἐν ἀριστερᾷ* (χειρὶ), *on the left, to the left.*

**ἀριστεύς**, ἱός, ὁ (fr. ἄριστος, the best). *The bravest warrior.*

**ἀριστεύω** (R. ἀριστευ), f. ἀριστεύσω, p. ἡρίστευα (fr. ἄριστος, best). *To be the best, to be eminent, to excel, to be distinguished for valour.*

**Ἀρίστιππος**, ου, ὁ. *Aristippus*, a disciple of Socrates, and founder of the Cyrenaic sect.

**Ἀριστόδημος**, ου, ὁ. *Aristodæmus*, called the Less, a disciple of Socrates.

**ἀριστοποιέω** (R. ἀριστοποιε), f. -ήσω, p. ἡριστοποίηα (fr. ἄριστον, breakfast, and ποιέω, to prepare). *To prepare breakfast.*—*Μῖν. to breakfast.*

**ἄριστος**, ῥ, ου, adj. (sup. of ἀρε-

θος, good, ἰ 54). *Best, most virtuous, bravest, most excellent.*—ἄριστα, adv. *best.*

'Αριστοτέλης, εος, ὁ. *Aristotle, a celebrated philosopher, born at Stagyra, 384 B. C.*

'Αριστοφάνης, εος, contr. ους, ὁ. *Aristophanes, a famous comic poet of Athens, born at the island of Ægina.*

'Αρχαδία, ας, ἡ. *Arcadia, a country in the centre of Peloponnesus.*

'Αρχάδιος, ια, ιον. *Belonging to Arcadia.*—ὁ, An Arcadian.

'Αρκας, ἄδος, ὁ. *An Arcadian.*

ἀρκέω, (R. ἀρκε), f. ἀρκίσκω, p. ἤρκειν. *To ward off, to keep off, to avert, to hinder, to restrain.*—With the dat. *to aid, to assist.*—Intr. *to suffice, to be sufficient for.*—Impersonal, ἀρκεῖ, *it is sufficient.*—MID. *to be content with, to acquiesce in.*

ἄρκτος, ου, ὁ and ἡ. *A bear.*

'Αρκτος, ου, ἡ. *The greater bear, the Ursa Major, the north.*

ἄρμα, ἄτος, τό (fr. ἄρει, to join). *A chariot.*

ἀρμάμαξα, ης, ἡ (fr. ἄρμα, and ἄμαξα, a wagon). *A covered chariot, for women and children, a coach, a travelling coach.*

ἀρματηλατεύω, (R. ἀρματηλατε), f. -ήσω, &c. (fr. ἄρμα, and ἑλάνω, to drive). *To drive a chariot, to drive.*

αρμοδίως, adv. (fr. ἀρμόδιος, fitting). *In a fitting manner, conveniently, suitably.*

ἀρμόζω (R. ἀρρεδ), f. ἀρρέσκω, p. ἤρμενα (fr. ἄρει, to fit). *To fit, to adapt, to be fitted for, suited to.*—MID. *to adapt one's self to, to construct for one's self.*

'Αρμονία, ας, ἡ. *Harmonia, more commonly called Hermione, the daughter of Mars and Venus, and wife of Cadmus.*

ἀρρίομαι (R. ἀρει), f. ἀρρίσκομαι. *To refuse, to deny.*

ἀρτῦμαι, Dep. Mid. from ἄρτυναι, obsol. used only in the present and imperf. *To obtain, to acquire, to strive to gain—to sustain, to maintain, to protect.*

ἀροτός, οῦ, ἡ. *Arable land* (properly an adj. from ἀρῶν, to plough, with γῆ understood).

ἀροτριός, εως, ὁ (fr. ἀρῶν, to plough). *A ploughman, a farmer.*

ἄρουρα, ας, ἡ (fr. same). *Tilled or cultivated land, a field.*

ἀρπᾶγή, ης, ἡ (fr. ἀρπάζω). *Robbery, rapine, pillage.*

ἀρπάζω (R. ἀρπᾶγ), f. ἀρπάξω (Attic, ἀρπάσω), p. ἤρπαξα, and ἤρπακα, 2 a. ἤρπαγον, p. πασ. ἤρπασμαι. *To seize, to carry off by violence, to rob, to plunder.*

ἄρπη, ης, ἡ. *A sickle.*

'Αρπυιαί, ὧν, αἱ (fr. ἄρπη, obsol. for ἀρπάζω). *The harpies, three winged monsters, having the faces of women and the bodies of vultures.*

ἀρρενικός, ἡ, ὅν, adj. (fr. ἄρρεν, male). *Masculine, male.*

ἀρρήναπος, ὅν, adj. (fr. ἄρρεν

male, and *ἀν*, the aspect). Of a manly aspect, of a bold look.

**ἀρρήκτος**, *ov*, adj. (fr. *ἄ*, not, and *ρήννμι*, to break). Unbroken, not to be broken, impenetrable.

**ἄρρην**, *av*, adj. Male, manly.—οἱ ἄρρηνες, the males.

**ἄρρητος**, *ov*, adj. (fr. *ἄ*, not, and *ρητός*, said). Unsaid, unuttered:—not to be said, not fit to be said, shameful.

**ἀρρώστέω** (R. *ἀρρώσσι*), *f*. -ήσω, *p*. -ηται (fr. *ἄρρώστος*). To be feeble, to be sick, hence

**ἀρρώστημα**, *ἄρος*, τό. Sick-ness, a disorder.

**ἀρρώστος**, *ov*, adj. (fr. *ἄ*, not, and *ρῶννμι*, to be strong). Weak, sick, feeble.

**ἄρσην**, *av*, adj. (Attic form of *ἄρρην*). Male, masculine:—manly, brave, vigorous.

**Ἀρταγέρσης**, *ov*, ὁ. Artagereses, an officer in the army of Artaxerxes.

**Ἀρταξέρξης**, *ov*, ὁ. Artaxerxes, king of Persia, son of Darius, and brother of Cyrus the younger.

**Ἀρταπάτης**, *a* (§ 16, Obs. 1), ὁ. Artapates, a faithful adherent of Cyrus, who fell with him in the battle of Cunaxa.

**ἄρσάω** (R. *ἄρτα*), *f*. *ἀρτήσω*, *p*. *ἤρτηκα* (fr. *ἄρσω*, to join). To attach, to hang to, to connect.—*Pass.* to be connected, or attached.

**Ἀρταμς**, *ἴδος*, ἡ. Artémis, a name of Diana.

**ἄρτι**, *adv*. Late, just now—*ἄρτι*.... *ἄρτι*, now.... now.

**ἄρτος**, *ov*, ὁ. Bread, wheaten bread.—Barley bread is *μᾶζα*.

**ἀρύω**, and *ἀρύτω* (R. *ἀρυ* or *ἀρυι*), *f*. *ἀρῶμαι*, *p*. *ἤρῶμαι*. To draw up.—*Mid.* to draw up for one's self.

**ἀρχαῖος**, *a*, *ov*, adj. (fr. *ἀρχή*). Ancient, old.—οἱ ἀρχαῖοι, the ancients.

**Ἀρχελαός**, *ov*, ὁ. Archeläus, a king of Macedonia, and friend of Euripides.

**ἀρχή**, *ἡς*, ἡ. The beginning, an origin:—the kingdom, the government.—αἱ ἀρχαί, the magistracies.—ἐξ ἀρχῆς, from the beginning, from the first.

**ἀρχηγός**, *ov*, ὁ (fr. *ἀρχή*, and *ἄγω*, to lead). A chief, a leader:—an author, a founder, an inventor.

**Ἀρχιδάμος**, *ov*, ὁ. Archidāmus, the son of Agesilāus.

**Ἀρχιλόχος**, *ov*, ὁ. Archilochus, a Greek poet, noted for his keen satire. He flourished 688, B. C.

**ἀρχιτέκτων**, *ovos*, ὁ (fr. *ἄρχω*, and *τίκτω*, a builder). A head builder, an architect.

**ἀρχω** (R. *ἀρχ*), *f*. *ἀρξω*, *p*. *ἤρξα*, *p*. *pass.* *ἤρηναι*. To begin, to take the lead, to rule, to govern.—*Mid.* to begin, for one's self.

**ἀρχων**, *ovos*, ὁ (properly the pres. pt. of *ἀρχω*). A ruler:—an Archon.

**ἀσαφής**, *es*, adj. (fr. *ἄ*, not, and

σάφης, clear). Not clear, obscure, uncertain.

ἀσέβεια, ας, ἡ (fr. ἀσεβής). Impiety, irreverence towards the gods.

ἀσεβής, ἰς, adj. (fr. ἄ, not, and σέβω, to worship). Impious, irreligious.

ἀσέλγητος, ον, adj. (fr. ἄ, not, and σελήνη, the moon). Without the moon, dark.

ἄσημος, ον, adj. (fr. ἄ, not, and σῆμα, a mark). Not marked, undistinguished, obscure, unimportant.

ἀσθενεία, ας, ἡ (fr. ἀσθενής, weak). Weakness, feebleness, illness.

ἀσθενέω (R. ἀσθενῶ), f. -ήσω, p. ἡσθένηκα (fr. ἀσθενής). To be weak, to be feeble, to be sick, &c.

ἀσθενής, ἰς, adj. (fr. ἄ, not, and σθένος, strength). Without strength, weak, feeble, sick.

ἄσθμα, ἄστος, τό (fr. ἄσσω, to blow). Breath, breathing, asthma, difficult breathing.

Ἀσία, ας, ἡ. Asia, Asia Minor.

ἄσitos, ον, adj. (fr. ἄ, not, and σίτος, food). Without food, fasting.

Ἀσκανία (Ἀλμυνη), ἡ. The Ascanian lake, in Asia Minor.

ἀσκήω (R. ἀσκει), f. ἀσκήσω, p. ἡσκηκα. To exercise, to practise.

ἀσκησις, εως, ἡ (fr. ἀσκήω). Exercising, practising, practice, exercise.

ἀσκητός, ἰς, ἰος (fr. ἀσκήω).

To be practised, that ought to be practised.—ἀσκησις (ἡμῶν), we must practise.

Ἀσκληπιός, οὔ, ὁ. Æsculapius, son of Apollo, and the god of medicine.

ἀσκός, οὔ, ὁ. A wine-skin, a bottle made of goat's skin.

Ἄσκρα, ας, Ion. Ἄσκη, ἡς, ἡ. Ascra, a town of Boeotia, the residence of Hesiod.

ἄσμενος, η, ον, adj. (fr. ἡσμέρος, pleased, p. pt. pass. of ἡδομαι). Willing, glad, with pleasure.

ἄσμενως, adv. (fr. ἄσμενος). Willingly, gladly, &c.

ἀσπάζομαι (R. ἀσπαθ), f. ἀσπασομαι, p. ἡσπασμαι (fr. ἄ, intena. and σπάω, to draw). To draw close to one, to embrace, to greet.—βλέν ἀσπασσάμενος, to adopt a mode of living.

ἀσπαιρῶ (R. ἀσπαιρ, 2 ἀσπαιρ), f. ἀσπάρῃ, p. ἡσπαρκα (ἄ, intena. and σπαιρῶ, to pant). To pant heavily, to be convulsed, to struggle against.

ἀσπίδωρος, ον, adj. (fr. ἀσπίς, a shield, and φέρω, to bear). bearing a shield:—Subst. a shield-bearer, a soldier.

ἀσπίς, ἴδος, ἡ. A shield:—an asp. ἀστραποπή, ἡς, ἡ (poetic for ἀστραπή). Lightning.

Ἀστός, οὔ, ὁ. Astus, the name of a dog.

ἀστρίπτω (R. ἀστραπ), f. -ψα, p. ἡστραφα (fr. ἄ, intena. and στρίπτω, for στρίψω, to whirl). To lighten, to flash forth lightning.

Ἀστρολογέω (R. Ἀστρολογία), f. -ήσω, p. ἡστρολόγηκα (fr. ἄστρον and λόγος, to discourse).

To study astronomy; hence, Ἀστρολόγος, ου, ὁ. An astronomer:—an astrologer.

ἄστρον, ου, τό. A star, a constellation.

ἄστυ, εος, τό. A city:—the city of Athens.—ἄστυδα, adv. to the city, § 119, 1, 3d.

Ἀστυάγης, εος, contr. ους, ὁ, acc. Ἀστυάγην. Astyāges, son of Cyaxāres, and last king of Media.

ἄσυνεσιᾶ, ας, ἡ (fr. ἄ, not, and σύνεσις, understanding). Want of understanding, folly, stupidity.

ἀσφάλεια, ας, ἡ. Security, safety; from

ἀσφαλής, ἐς, adj. (fr. ἄ, not, and σφάλloμαι, to totter). Safe, secure, steadfast.

ἀσφαλῶς, adv. (fr. ἀσφαλής). Safely, securely, with safety.

ἀσχαλάω (R. ἀσχαλα), f. -ήσω, p. ἡσχύληκα;—and ἀσχύλλω (R. ἀσχαλ), f. ἀσχύλῶ, p. ἡσχαλκα. To be indignant, or impatient at, to bear impatiently.

ἀσχετος, ον, adj. (ἀ, not, and σχῖω, to hold). Intolerable.

ἀσχημοσύνη, ης, ἡ (ἀσχήμων, unseemly). Indecency, deformity.

ἄσωτος, ον, adj. (ἀ, not, and σωζω, to save). Not to be saved, abandoned, profligate.

ἄτακτός (R. ἄτακτε), f. -ήσω, p. -ήσω (fr. ἄτακτος). To be in disorder, not to keep the ranks.

ἄτακτος, ον, adj. (fr. τάσσω, to arrange). In disorder, irregular, dissolute.

Ἀταλάντη, ἥς, ἡ. Atalanta, daughter of Schœneus, famed for her speed in running.

ἄτάρ, conj. But.

ἄτε, conj. (fr. ὅτε, as if καθ' αὐτε). Since, inasmuch as, seeing that, because, whereas.

ἀτεκμάτως, adv. (fr. ἀτεκματός, inconsiderate). Inconsiderately, without distinction.

ἄτεκνος, ον, adj. (fr. ἀ, not, and τέκνον, a child). Childless.

ἄτέρμων, ον, adj. (fr. ἀ, not, and τέμα, a limit). Unlimited, boundless.

ἄτη, ἥς, ἡ (fr. ἀάω, to injure). Injury, harm, evil, wrong:—a curse, a calamity, a misfortune.

ἀτιθάσσευτος, ον, adj. (fr. ἀ, not, and τιθασσύνω, to tame). Untameable, untamed, fierce.

ἀτιμάζω (R. ἀτιμαδ), f. -ήσω, p. ἡτιμάκα (fr. ἀ, not, and τιμάω, to honor). Not to honor, to despise, to disgrace.

ἄτιμος, ον, adj. (fr. ἀ, not, and τιμή, honor). Unhonoured, deprived of civil rights, infamous.

Ἀτλαντίς, ἴδος, ἡ (a patronymic from Ἄτλας). A daughter of Atlas.

ἄτοπος, ον, adj. (fr. ἀ, not, and τόπος, a place). Out of place, misplaced; hence, unbecoming, improper, silly:—uncommon, extraordinary.

Ἀτρείδης, ου, ὁ (a patronymic



from Ἀτρεΐς). *Son of Atreus.*

—Ἀτρεΐδαι, ὅν, οἱ, *the Atreidae*, or, *sons of Atreus*, viz. Agamemnon and Menelaus.

ἀτρεκέως, adv. (fr. ἀτρεκής, ex-act). *Truly, faithfully.*

ἀτρέμα, before a vowel ἀτρέμας, adv. (fr. ἀ, not, and τρέμω, to tremble), *Without emotion, quietly, gently, softly.*

ἀτρώστος, ὄν, adj. (fr. ἀ, not, and τρώσκειν, to wound). *Not wounded, invulnerable.*

Ἀττική, ἥς, ἡ (Ἀττική γῆ). *Attica*, a country of Greece.

Ἀττικός, ἡ, ὄν, adj. *Attic*, of Attica.

ἀτυχέω (R. ἀτυχε), f. -ήσω, p. ἥτυχηκα. *To be unfortunate*; from,

ἀτυχής, ἐς, adj. (fr. ἀ, not, and τυχη, fortune). *Unfortunate, unhappy.*

ἀτυχία, ας, ἡ (fr. ἀτυχεῖν). *Misfortune, adversity, failure.*

αὐ, adv. *Primarily back*; hence, *again, back again, anew*:—*on the contrary.*

Αὐγείας, ὄν, ὁ. *Augēas*, king of Elis, the cleansing of whose stables was effected by Hercules in one day, by turning a river into them.

Αὐγεῖος, α, ὄν, adj. *Augēan*, of Augēas.

αὐθάδης, ἐς, adj. (fr. αὐτός, and ἥδομαι, to please). *Self-pleasing, self-sufficient, arrogant, proud, stubborn*:—*rash, cruel.*

αὐθαδέως, adv. (fr. αὐθάδης). *arrogantly, obstinately, &c.*

αὐθις, adv. (another form of αὐθ), *Again, anew, &c.*

αὐλίεω (R. αὐλῆ), f. -ήσω, p. ἡῦλῃκα (fr. αὐλός, a pipe). *To play on a pipe*:—*to buzz, to hum*, as insects.

αὐλή, ἥς, ἡ (fr. αἶα, to blow). *A courtyard*:—*a porch, or hall, a palace.*

αὐλητής, οὔ, ὁ (fr. αὐλίεω). *A piper, a musician.*

αὐλός, οὔ, ὁ (fr. αἶα, to blow). *A pipe.*

αὐξάνω and αὔξω (R. αὐξε), f. αὐξήσω, p. ἡῦξηκα. *Tr. to increase, to cause to grow*.—*Mid. intr. to increase in size, in popularity, in power, &c.*

αὐξησις, εως, ἡ (fr. αὔξω). *Increase, growth*:—*the act of promoting growth.*

ἄνπρος, ὄν, adj. (fr. ἀ, not, and ὕπνος, sleep). *Sleepless, wakeful, watchful.*

αὔρα, ας, ἡ (fr. αὔω, to blow). *A breeze, a soft wind.*

αὔριον, adv. *To-morrow, on the morrow.*

Αὔστορες, ὄν, οἱ. *The Ausōnes*, an ancient nation of Italy.

ἀντάρ, conj. (Æol. for ἀτάρ). *But, also, besides, for, meanwhile.*

ἀντάρκης, ἐς, adj. (fr. αὐτός, self, and ἀρκέω, to suffice). *Satisfied, contented*:—*sufficient, competent to.*

αὐτε, adv. (αὐ, and τε). *Back again, again, thereupon*:—*in turn, on the other hand, on the contrary*—*moreover, farther.*

ἀντεπαγγέλτος, ον, ὁ (fr. αὐτός, *self*, and ἐπαγγέλλω, *to promise*). A voluntary undertaker, one who promises of his own accord.

ἀντίκα, adv. (fr. αὐτός, *this*). This instant, immediately, straightway.

ἀντίς (Ion. and Dor. for ἀνθίς). Again.

αὐτόθι, adv. (poetic for αὐτοῦ, adv.) There, in that very place.

αὐτοκράτωρ, ορος, adj. (fr. αὐτός, *self*, and κρατέω, *to rule*). One who is his own master, acting from his own authority. —Subst. an autocrat.

Ἀυτολύκος, ον, ὁ. Autolycus, a son of Mercury. Also the name of an Athlete at Athens.

αὐτομολίω (R. αὐτομολε), f. —ήσω, &c. (fr. αὐτός, *self*, and μολίω, *to go*). To go of one's own accord, to desert to an enemy;—hence,

αὐτόμολος, ον, ὁ. A deserter.

Ἀυτονόη, ἡς, ἡ. Autonoe, daughter of Cadmus, and mother of Actæon.

αὐτόνομος, ον, adj. (fr. αὐτός, *self*, and νόμος, *a law*). Self-lawed, independent.—Of animals, feeding at large.

αὐτός, ἡ, ὁ. Self, he himself, she herself, itself.—In the oblique cases without a substantive, him, her, it.—With the article prefixed, same:—ταυτό for τὸ αὐτό, the same thing.—ταυτά, for τὰ αὐτά, the same things.

αὐτοῦ, adv. (gen. of αὐτός, as if

ἐκ αὐτοῦ τοῦ τοποῦ). On the very spot:—here, there.

αὐτοῦ, contr. for αὐτοῦ, § 63, 4. αὐτουργός, ὄν, adj. (fr. αὐτός, *self*, and ἔργον, *work*). Doing one's own work, that lives by his own labour, not by that of servants, accustomed to labour.

αὐτόχθων, ον, adj. (fr. αὐτός, and χθών, the earth). Sprung from the earth, born in the land, native, indigenous.

αὐτως, and αὐτως, adv. (fr. αὐτός). Thus, so:—like, in vain.

αὐχὴν, ἑνος, ὁ. The neck.

αὐχμηρός, ἄ, ὄν, adj. (fr. αὐχμός). Dry, equalid, ill-looking, dirty, poor, rude, rough.

αὐχμός, οὔ, ὁ (fr. αὐω). Dryness, drought, squalidness.

αὐω (R. αὐ), f. αὐσω, p. ἤκα. To dry up, to parch.

ἀφαιρέω, f. ἀφαιρήσω, &c. (ἀπό, from, and αἰρέω, to take). To take away, to remove, to deprive, to rob, to abrogate.

ἀφάνης, ἑς, adj. (fr. ἀ, not, and φαίνομαι, to appear). Unseen, not visible, unknown, obscure.—ἐξ ἀφανούς, adv., unobserved.

ἀφανίζω (R. ἀφανιδ), f. —ίσω, p. ἠφάνισα (fr. ἀφάνης). To render invisible, to conceal, to annihilate.—MID. to disappear, to vanish.

ἀφαντος, ον, adj. (fr. ἀ, not, and φαίνομαι, to appear). Not visible, out of sight.

ἀφαρπάζω, f. ἀφαρπάσω, &c. (ἐκ, from, and ἀρπάζω, to

*seize*). To *seize*, or *snatch* from, to *rob*, to *plunder*.

ἀφαιρός, ἄ, ὄν, adj. (fr. ἀφαίω, to *dry up*). *Weak*, *feeble*, *powerless*.

ἀφειδής, ἐς, adj. (fr. ἀ, *not*, and φειδομαι, to *spare*). *Un sparing*, *lavish*, *profuse*, *liberal*, *wasteful*:—*rigorous*, *harsh*, *cruel*.

ἀφειδώς, adv. (fr. ἀφειδής). *Un sparingly*, *profusely*, &c., *rigorously*, &c.

ἀφεικτός, ἰα, ἰόν, adj. (fr. ἀπέχω, to *keep from*). To *be abstained from*.—ἀφεικτίον (ἡμῖν), *we must abstain from*.

ἀφελεια, ας, ἡ (fr. ἀφελής, *simple*, *clear*). *Simplicity*, *candour*, *sincerity*:—*purity*, *brightness*.

ἀφελῶς, adv. (fr. same). *Simply*, *brightly*, *purely*.

ἄφή, ἡς, ἡ (fr. ἄπτω, to *touch*). *Touch*, the *sense of touch*, *feeling*.

ἄφθογος, ον, adj. (fr. ἀ, *not*, and φθόγγος, *sound*). *Without sound*, *dumb*, *mute*, *silent*.

ἄφθονία, ας, ἡ (fr. ἄφθονος). *Abundance*, *opulence*.

ἄφθορος, ον, adj. (fr. ἀ, *not*, and φθόνος, *envy*). *Not penurious*, *abundant*, *opulent*.

ἀφίημι, f. ἀφήσω, p. ἀφεῖκα (ἀπό, from, and ἵημι, to *send*). To *send away*, to *dismiss*, to *let go*, to *throw away*, to *abandon*, to *omit*, &c.—1 a. ἀφήκα, § 110, 2.

—2 a. ἀφῆν.

ἀφικνέομαι, f. ἀφίξομαι, p. ἀφίγ-

μαι, 2 aor. m. ἀφικόμην (ἀπό, from, and ἵκνέομαι, to *come*).

To *come from*, to *come to*, to *reach*.

ἀφίπταμαι, f. ἀποπτήσομαι, 1 a. ἀπεπτάμην, pt. ἀποπτάμενος, 2 a. ἀπέπιτην, from ἀφίπτημι, not used in the pres. (ἀπό, from, away, and ἵπταμαι, to *fly*). To *fly away*, to *escape*.

ἀφίστημι, f. ἀποστήσω, p. ἀφίστηκα (ἀπό, from, and ἵστημι, to *place*). To *put away from*, to *put aside*, to *remove*, to *repel*.—Mid. to *give up*, to *withdraw*, to *retire*.

ἄφλαστον, ου, τό. The *bent part* of the *poop* of a *vessel*, decorated with *ornaments*.—τὰ ἄφλαστα, the *stern ornaments*.

ἄφνειός, ὄν, adj. (fr. ἄφρος, *wealth*). *Rich*, *opulent*.

ἄφνω, adv. *Suddenly*.

ἀφοραῶ, f. ἀφορῶσα, and ἀφ'όφωμαι, &c. (ἀπό, from, and ὁράω, to *see*). To *see far off*, to *look down*, to *look from*.

ἀφορία, ας, ἡ (fr. ἄφορος, *unfruitful*). *Unfruitfulness*, *unproductiveness*.

Ἀφροδίτη, ης, ἡ. *Aphrodite*, or *Venus*, the *goddess of love* and *beauty*, said to have sprung from the *foam* (ἀφρός) of the *sea*.

ἄφροντις, ἴδος, adj. (fr. ἀ, *not*, and φροντίς, *care*). *Free from care*.

ἀφρός, οὔ, ὁ. *Foam*.

ἀφροσύνη, ης, ἡ (fr. ἄφρων). *Want of sense* or *reason*, *folly*.

ἄφρων, *ον*, adj. (fr. ἄ, *not*, and φρόν, *judgment*). *Without judgment or reason, foolish.*

ἀφύλακτος, *ον*, adj. (fr. ἄ, *not*, and φυλάσσω, *to watch*). *Not watched, unguarded, not on his guard.*

Ἀχαΐα, *ας, ἡ*. Achaia, a country of the Peloponnesus; hence,

Ἀχαιοί, *ά, όν*, adj. *Belonging to Achaia*.—οἱ Ἀχαιοί, *the Achaeans, or people of Achaia.*

ἀχαριστία, *ας, ἡ* (fr. ἀχάριστος). *Ingratitude, unthankfulness.*

ἀχάριστος, *ον*, adj. (fr. ἄ, *not*, and χαρίζομαι, *to thank*). *Ungrateful, thankless*.—Πασιῶς, *unrewarded.*

Ἀχερούσιος, *α, ον*, adj. *Acherusian.*

Ἀχέρων, *οντος, ό* (fr. ἄχος, *sorrow*, and ῥέω, *to flow*, as if “the river of sorrow”). *Acheron, a river of Epirus, flowing into the Ionian sea*.—According to the mythologists, it is placed in the lower regions—the river of Hades.

ἄχθομαι (R. ἄχθε), *ι, ἀχθίσομαι*, and ἄχθήσομαι, *π, ἡχθῆμαι*, 1 a. pass. ἡχθίσθην (fr. ἄχθος, *a burden*). *To be burdened with sorrow, to grieve: to be disgusted, to be displeased.*

Ἀχιλλεύς, *ιος, ό* (and Ion. Ἀχιλλεύς, *ῆος, ό*). *Achilles, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war.*

ἀγλός, *ός, ἡ*. *Gloom, darkness.*

ἄχνημι (R. ἄχνη). *Active not used*.—ΜΙD. ἄχνημαι, *ι, ἀχνήσομαι*, *π, ἡχνησμαι* (fr. ἄχνης, *same as ἄχος*). *To grieve, to be sad, to be distressed:—to be indignant, to be angry.*

ἄχος, *ος, τό*. *Grief, pain.*

ἄχρηστος, *ον*, adj. (ἄ, *not*, and χρηστός, *useful*). *Useless, unprofitable, valueless.*

ἄχρι (before a vowel, ἄχρως), *adv.* *Up to, even to, as far as; ἄχρως οὐ, until; ἄχρι νῦν, until now.*

ἄχῳ, Dor. for ἡχώ.

ἄψ, *adv.* *Back, backward.*

ἄψανστος, *ον*, adj. (fr. ἄ, *not*, and ψάνω, *to touch*). *Not touched, not to be touched.*

Ἀψυρτος, *ον, ό*. *Absyrtus, son of Æetes, and brother of Medæa.*

ἄψυχος, *ον*, adj. (fr. ἄ, *not*, and ψυχή, *life*). *Without life, lifeless, inanimate, senseless.*

ἀώς, *ός, contr. οὗς, ἡ*, (Doric for ἡώς). *The dawn.*

## B.

Βαβυλών, *ένος, ἡ*. *Babylon, capital of the Babylonian empire, situated on the Euphrates.*

Βαβυλωνία, *ας, ἡ, (γῆ)*. *Babylonia, the region of Babylon.*

Βαβυλωνιος, *α, ον*, adj. *Babylonian.*

βαδίζω (R. βαδιδ), *ι, βαδίσσω*, *π, βεβύδιχα*, (fr. βάδος, *a step*). *To go, to move along, to travel.*

βάθος, εος, τό (fr. βαθύς). *Depth*.  
 βαθύκολπος, ον, adj. (fr. βαθύς,  
 and κόλπος, a bosom). *Deep-*  
*bosomed*.

Βάθυλλος, ου, ὁ. *Bathyllus*, a  
 favourite of Anacreon.

βαθύς, εἰα, ὅ, adj. *Deep, dense*.—  
 βαθύν κοιμάσθαι, *to sleep*  
*soundly*.

βαίνω (R. βα), f. βήσομαι, p.  
 βέβηκα, 2 a. ἔβην. *To go*.

βαίος, ἄ, ὄν, adj. *Small*.  
 βακτηρία, ας, ἡ (fr. obsol. βάζω,  
 to go). *A staff*.

Βάκτριος, α, ον, adj. *Bactrian*.  
 βάκτρον, ου, τό (fr. same as  
 βακτρία). *A staff*.

βακχεύω (R. βακχεν), f. -εύσω,  
 p. βεβάκχηνκα (fr. Βάχχος).  
*To be inspired by Bacchus, to*  
*rave, to celebrate the orgies of*  
*Bacchus*.

Βάκχη, ης, ἡ. *A female Baccha-*  
*nalian, a Bacchant*, from

Βάχχος, ου, ὁ. *Bacchus*, the  
 god of wine. He was the son  
 of Jupiter and Semele.

βαλάνειος, ου, τό. *A bath*.

βάλλω (R. βαλ and βάλε, 2 βάλ,  
 3 βολ), f. βάλω, p. βέβληκα, 2 a.  
 ἔβαλον. *To throw, to cast, to*  
*strike, to beat down, to lay*  
*down*.

βάπτω (R. βάφ), f. βάψω, p.  
 βέβηφα. *To dip, to plunge, to*  
*immerse*.—hence, *to dye*.

βάραθρον, ου, τό. *A gulf, an*  
*abyss, a deep cavern*.

βαρβαρικός, ἡ, ὄν, adj. (βαρβα-  
 ρος). *Barbaric, foreign*.—ἐνῶς,  
 adv., *in a foreign tongue*.

βαρβαρος, ον, adj. *One who is*  
*not a Greek, foreign*;—hence,  
*uncultivated, rude, barbarous*;  
 hence,

βαρβαρος, ου, ὁ. *A foreigner,*  
*a barbarian*, applied particu-  
 larly to the Persians.—οἱ βάρ-  
 βαροι, *foreign troops, aux-*  
*iliaries*.

βαρβιτος, ου, ὁ, ἡ, & βαρβιτιον,  
 τό, *a lyre*.

βαρέω (R. βάρε) f. βάρήσω, p.  
 βεβάρηκα (fr. βάρος, *a heavy*  
*burden*). *To burden, to load*  
*heavily, to weigh down*;—  
 hence, *to oppress, to afflict*.

βαρέως, adv. (fr. βαρύς, *heavy*).  
*Heavily, grievously, hardly*.

βάρος, εος, τό. *A weight, a load,*  
*a burden*;—hence, *affliction,*  
*distress*.

βαρύνω (R. βαρυν), f. βαρύνω,  
 p. βεβάρυνκα (fr. βαρύς). *To*  
*load heavily, to burden, to press*  
*down, to incommode*:—hence,  
*to grieve, to afflict, to distress*.  
 βαρύς, εἰα, ὅ, adj. (fr. βάρος).  
*Heavy, burdensome, grievous*.

βαρύτες, ητος, ἡ (fr. βαρύς).  
*Weight, heaviness, distress, dif-*  
*ficulty*.

βάσανος, ου, ὁ. *A touchstone*;—  
 hence, *a test, a trial, an in-*  
*quiry*.

βασιλεία, ας, ἡ (fr. βασιλεύω).  
*The sovereign power, royalty,*  
*a realm, a kingdom*.

βασιλεία, ας, ἡ (fr. βασιλεύς).  
*A queen*.

βασιλειον, ου, τό, pl. βασιλεια, ων,  
 τά. *A royal mansion, a palace*.

(properly an adj. with δῶμα, or δώματα, understood; from βασιλεύς, *ov*, adj. (fr. βασιλεύς).

*Kingly, royal.*

βασιλεύς, *ιος*, *ὁ*. A king, a monarch,—the king of Persia.

βασιλεύω (R. βασιλεῖν), *f.* -εύω, &c. (fr. βασιλεύς). To reign.

βασιλικός, *ή*, *όν*, adj. (fr. βασιλεύς). *Kingly, royal, regal.*

βασκαίνω (R. βασκαίνω), *f.* βασκᾶνῶ, *p.* βεβάσκαγα (fr. βασκᾶνῶ, to speak). To bind with a spell, to bewitch.

βαστάζω (R. βασταδ), *f.* βαστάσω, *p.* βεβάστακα. To lift up, to carry, to hold, to support.

βαφή, *ης*, *ή* (fr. βάπτω, to dye). *Dyeing, dye, dyestuff.*

βεβαίος, *α*, *ον*, adj. Secure, firm, steady, permanent, to be relied on.

βεβαιόω (R. βεβαιω), *f.* -ώσω, *p.* βεβαίωκα (fr. βεβαίος). To render secure, to make firm, to strengthen, to confirm.

βεβαίως, adv. (fr. βεβαίος). *Firmly, securely, permanently.*

βέλεμονος, *ον*, τό (poetic for βέλος). *An arrow, a dart.*

βέλος, *ιος*, τό (fr. βάλλω, to cast). *An arrow, a javelin, a dart.*

Generally, any missile thrown at a distance.

βαλτιών, *ον*, adj. (comp. irreg. to ἀγαθός). *Better, braver, more virtuous, preferable.*

Superl. βέλτιστος, *η*, *ον*. *Best, bravest, &c.* § 54.

Βῆλος, *ον*, *ὁ*. *Bēlus, a king of Egypt.*

βῆμα, *ατος*, τό (fr. βαίω, to go).

*A step, a pace, a step (to mount upon);—hence, a judgment seat, a tribunal.*

βία, *ας*, *ή*. *Strength, force, power, violence, constraint.*

βιάζω (R. βιαδ) *f.* βιάσω, *p.* βεβίακα (fr. βια). To force, to compel, to perform by violence.

βίαιος, *α*, *ον*, adj. (fr. βια). *Violent, powerful, oppressive;—hence,*

βιαίως, adv. *Violently, powerfully, &c.*

βιβλίον, *ον*, τό. *A small book, a treatise, a tablet, a letter.*—Dim. of

βιβλος, *ον*, *ὁ*, *A book, properly, the inner bark of the papyrus.*

βιβρώσκω (R. βρω), *f.* βρώσω, *p.* βέβρωκα, 2 aor. ἔβρωθ, from βρώμι. To eat, to devour, to consume.

βίκος, *ον*, *ὁ*. *A wine vase (with two handles).*

βίος, *ον*, *ὁ*. *Life, a mode of life, means of supporting life, a livelihood.*

βιός, *ον*, *ὁ*. *A bow.*

βιοτεύω (R. βιοτεν), *f.* -εύω, *p.* βεβιότευκα (fr. βιος). To live, to procure a livelihood or subsistence.

βίотος, *ον*, *ὁ*. *Life, means of subsistence, livelihood, condition of life.*

βιόω (R. βιο), *f.* βιώσω, *p.* βεβίωκα (fr. βιος). To live;—2 a. ἔβιω, *pt.* βιόνς,

Βίων, *ωνος*, *ὁ*. *Bion, a Greek*

- poet; see p. 237.—Also, a native of Borysthenes.
- βλάβη, ης, ἡ (fr. βλάπτω). *Injury, wrong, harm.*
- βλάβω, same as βλάπτω (R. βλαβ), f. βλάψω, p. βεβλάφα. *To injure, to harm, to wrong.*
- βλαστάνω, and βλαστίνω (R. βλαστα, 2 βλαστι), f. βλαστήσω, p. βεβλάστηκα. *To bud, to sprout, to shoot forth, to grow; hence, βλάστημα, ἄτος, τό, and βλάστημος, ου, ὁ. A bud, shoot, sprig, branch:—leaf.*
- βλασφημέω (R. βλασφημη), f. ῥήσω, p. βεβλασφήμηκα (fr. βλώσφημος, defaming). *To defame, to slander, to calumniate, to blaspheme.*
- βλέμμα, ἄτος, τό (fr. βλέπω). *An object seen, an aspect, a look, a glance.*
- βλέπω (R. βλέπ, 2 βλέπ, 3 βλέπ), f. βλέψω, p. βέβλεφα. *To see, to behold, to look at, or towards; hence, βλεφαρίς, ἶδος, ἡ, pl. βλεφαρίδες, ων, αἱ. The eye-lashes.*
- βλέφαρον, ου, τό (fr. βλέπω). *An eyelid.*
- βοάω (R. βοα), f. βοήσω, p. βεβόηκα (fr. βοή, a loud cry). *To cry aloud, to shout, to call upon for aid, to roar, to chirp, to cackle.*
- βοεία, ας, ἡ, Ion. βοήη, ης, contr. βοῆ, ης, ἡ (properly an adjective with δορά, a skin, understood). *An ox's hide, a shield (made of ox's hide).*
- βοεία, ας, ἡ, Ion. βοήη, ης, same as βοεία.
- βόεος, α, ον, adj. (fr. βούς, an ox). *Made of ox's hide, ox hide.*
- βοή, ης, ἡ. *A loud cry, a shout, a cry for help, a noise, a sound.*
- βοήθεια, ας, ἡ (fr. βοηθίω). *Assistance, succour, support.*
- βοηθίω (R. βοηθς), f. βοηθήσω, p. βεβοήθηκα (fr. βοη, and θίω, to run). *To run at one's cry for aid, to bring assistance, to aid, to help.*
- βοήθημα, ἄτος, τό (fr. βοηθίω). *Assistance, aid, a remedy.*
- Βοιωτία, ας, ἡ. *Bœotia, a country of Greece, N.W. of Attica.*
- Βοιωτίος, α, ον, adj. *Bœotian.*
- Βοιωτίς, ἶδος, ἡ. *A Bœotian woman;—adj. f. Bœotian*
- βορά, ᾶς, ἡ (fr. βιβρώσκω, to eat). *Food, fodder, provisions.*
- Βορέας, ου, ὁ (Att. Βορῆας, ᾱ, ὁ). *Boreas, the north wind, the north.*
- βόρειος, α, ον, and ος, ον, adj. (fr. βορέας). *Of the north, northern.*
- βόσκημα, ἄτος, τό (fr. βόσκω, to feed). *A herd.*
- βόσκω (R. βοσκει), f. βοσκήσω, p. βεβόσκηκα (fr. βόω, obsol. or βοῦς, an ox). *Tr. to cause to feed, to graze, to supply with fodder.—Mid. intr. to feed, to graze, &c.*
- Βόσπορος, ου, ὁ (fr. βοῦς, an ox, and πύρος, a passage). *Bosphorus, a narrow strait over which an ox may swim.*
- βόστρυχος, ου, ὁ. *A lock of hair, a tress.*

βότρυς, νος, ὁ. *The grape, a cluster of grapes.*

βουκολίω (R. βουκολίς), f. βουκολήσω, p. βεβουκόληκα. *To pasture oxen, to tend a herd, to be a herdsman; from*

βουκόλος, ου, ὁ (fr. βούς, an ox, and κόλον, food). *A herdsman.*

βούλευμα, ἄτος, τό (fr. βουλεύω). *The result of deliberation, a resolve, counsel.*

βουλεύω (R. βουλεῦ), f. βουλεύσω, p. βεβούλευκα (fr. βουλή, counsel, will). *To counsel, to deliberate, to advise, to plan.—MID. to deliberate with one's self, to determine.*

βουλή, ἥς, ἡ. *Will, counsel, intention, purpose, resolution.*

βούλησις, εως, ἡ (fr. βούλωμαι, to wish). *Wish, desire, intention.*

βουλευφόρος, ον, adj. (fr. βουλή, and φέρω, to bring). *Giving counsel, presiding in counsel.*

βούλωμαι (R. βουλε), f. βουλήσομαι, p. βεβούλημαι (fr. βουλή, will). *To will, to wish, to desire, to resolve, to prefer.*

βούς, βοός, ὁ. *An ox, a bull.—ἡ βούς, a cow.—Also, cattle.*

Βούστρις, ἴδος, ὁ. *Bustria, a king of Egypt.*

Βουίτης, ου, ὁ. *Boötice, a northern constellation.—Also, a ploughman.*

βραδέως, adv. (fr. βραδύς). *Slowly, heavily.*

βραδύνω (R. βραδύνω), f. βραδύνω, p. βεβραδύνα. *To render slow, to retard; intr. to delay, to wait, to loiter; from.*

βραδύς, εἶα, ὅ, adj. *Slow, tardy, heavy, dull, stupid.*

Βρασιδᾶς, ου, ὁ. *Brasidas, a famous Lacedemonian general.*

βραχίων, ονος, ὁ. *The arm.*

βράχος, εος, τό (fr. βραχύς). *A shoal, a quicksand.—τὰ βράχεια, shoals, quicksands.*

βραχύς, εἶα, ὅ, adj. *Short, small, little, brief, scanty.—βραχύ, neut. as adv., briefly, shortly, &c.—ἐν βραχεί, in a short time.*

βρέφος, εος, τό. *An infant, a young child, a child.*

βρέχω (R. βρεχ, 2 βρεχα, 3 βροχ), f. βρέξω, p. βίβρεχα, 2 p. βέβροχα, 2 a. ἔβρεχον. *To wet, to moisten, to bedew, to shower upon, to soften.*

βριάρης, ἄ, ὄν, adj. (fr. βρίω, to strengthen). *Strong, powerful, violent.*

βροντάω (R. βροντα), f. βροντήσω, p. βεβρόντηκα (fr. βροντή, thunder). *To thunder.*

Βρόμιος, ου, ὁ. *Bromius, a name of Bacchus.*

βροντή, ἥς, ἡ. *Thunder, the noise of thunder, as opposed to κεραυνός, the thunderbolt, i. e. lightning.*

βροτός, οὔ, ὁ. *A mortal, a mortal being, a man.*

βρυχάομαι (R. βρυχα), f. βρυχήσομαι, p. βεβρυχημαι (fr. βρυχω, to roar). *To roar, to bellow, to low, to howl.*

βρυθητός, οὔ, ὁ (fr. βρυχω, to roar loudly). *A roaring.*

βρύχω (R. βρυχ), f. -ξω, &c. *To roar.*

βρύω (R. βρύ), f. βρέσω, p. βε-



βρῦνα. To bubble up:—to spring up, to bud forth, to be in full bloom.

βυθός, οὔ, ὁ (Æolic for βάθος).

Depth, the deep, the sea.

βύρσσι, ης, ἡ. A hide, a skin.

βουκόλος, ου, ὁ, Dor. for βουκόλος, ου, ὁ. A herdsman.

βωμός, οὔ, ὁ (fr. βαίνω, to go).

A step, an elevation, an altar.

βωστρέω (R. βωστρε), f. βωστρήσω, p. βεβώστρηκα (fr. βοάω, to call out). To call aloud for, to make proclamation for.

βώτας, α, Dor. for βούτης, ου, ὁ. A herdsman.

## Γ.

γα, Dor. for γῆ.

γαῖθι, for ἀγαῖθι, voc. of ἀγαθός.

γαῖα, ας, ἡ (poetic for γῆ). The earth.

γάλα, ακτος, τό (as if primarily γάλαξ). Milk.

γάλαξίας, ου, ὁ (fr. γάλα). The milky way, the galaxy.

Γαλλᾶταί, ὦν, οἱ. The Galatians.—Also, the Gauls.

γαλήνη, ης, ἡ. A calm at sea, a calm.

Γαλλῆκοί, ὦν, οἱ. The Gauls, the people of Gaul.

γαμέω (R. γαμε and γαμ), f. γαμήσω, and γαμέσω, p. γεγάμηκα, Att. f. γάμω, 1 a. ἐγαμησα, and ἔγημα. To take to wife, to marry (said of the man).—Mid. To marry, to be given in marriage (said of the woman).

γαμήλιος, ον, adj. (fr. γάμω). Of or belonging to marriage, nuptial.

γάμος, ον, ὁ (fr. γάμω). The marriage ceremony, marriage, nuptials.

Γανῦμήδης, εος, contr. ους, ὁ. Ganymēdes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jupiter, and made cupbearer of the gods in the room of Hebe.

γάρ, conj. For.—It introduces a reason for something expressed or understood before it. With interrogative words it often adds emphasis, and may be rendered, then: as, τίς γάρ, who then? § 125.

γαστήρ, τέρος, by syncope, γαστήρ, ἡ. The belly, the stomach:—hence, appetite, greediness.

Γαυλίτης, ου, ὁ. Gaulites, a Samian of great fidelity in the army of Cyrus.

γαυριάω (R. γαυρια), f. -άσω, p. γεγαυρίακα (fr. γαῖρος, proud). To be puffed up with pride, to exult.—Mid. to bound, to rear.

γαυρόω (R. γαυρο), f. -ώσω, p. γεγαύρωκα (fr. same). Tr. to make proud.—Mid. intr. to behave arrogantly, or proudly.

γέ, enclitic particle, which limits or renders emphatic. Indeed, truly, at least, yet, &c.—ἔγωγε, I for my part, I at least, § 125. γίνομαι (R. γινω), poetic form

of *γενν*, obsol. Used only in pres. imperf. and 1 a. *To beget, to bring forth, to bear, to be born*, 1 a. *γεννάειν*, always, tr.

*γείτων*, ου, adj. (fr. *γία*, *γή*). *Neighbouring, contiguous*.—Subst. a neighbour.

*γέλαω* (R. *γέλα*), f. -άσω, p. *γεγέλακα*. Intr. *To laugh, to smile*.—Tr. *to laugh at, to deride, to ridicule*.

*γελοῖος*, α, ου, adj. (fr. *γέλαω*). *Laughable, ridiculous*.

*γέλως*, ωτος, ὁ (fr. *γέλαω*). *Laughter, a laugh, a smile*.

*γέμω* (R. *γεμ*, 2 *γαμ*, 3 *γομ*), f. *γεμῶ*, p. *γεγέμηκα*, § 97, 3, Exc. *To be filled, to be loaded, to be full*.

*γενεά*, ἄ, ἡ (fr. *γενε*:). *Generation, birth, a family, a race*.

*γερενής*, ου, ὁ (fr. *γερενία*, to have a beard). *Bearded*.

*γένειον*, ου, τό. *A chin, a beard*.

*γένεσις*, εως, ἡ (fr. *γενν*, obsol. to beget). *Generation, origin, birth*.

*γενετή*, ἡς, ἡ (fr. *γένος*). *Birth, origin*.

*γενναῖος*, α, ου, adj. (fr. *γέννα*, poetic for *γένος*). *Of a noble race, noble, excellent, generous, brave*.—Subs. *γενναῖον*, ου, τό, a noble disposition, a generous sentiment.

*γενναῖος*, adv. (fr. *γενναῖος*). *Generously, nobly, bravely*.

*γεννάω* (R. *γεννα*), f. -ήσω, p. *γεγέννηκα* (fr. *γένος*). *To beget, to bring forth, to produce*.

*γένος*, εος, contr. ους, τό (fr. *γενν*, obsol. to beget). *Birth, a race, descent, a family, a tribe, a species*.

*γεραίος*, ἄ, ὄν, adj. (fr. *γεράς*, old age). *Old, venerable*.—Subs. *An old man, an elder*.

*γεραίτερος*, comp.; -γεραιτάτος; superl. of *γεραίος*, § 56, 1.

*γέρανος*, ου, ὁ. *A crane*.

*γέρας*, ἄρος; (by syncope, *γέρας*, contr. *γέρας*, § 38, Obs. 3), τό. *A reward (of merit), honour, dignity, rank, &c.*

*γέρεον*, ου, τό. *A shield (made of osier twigs interwoven)*.

*γέρρεφόρος*, ου, ὁ. *A soldier wearing a shield (γέρεον), a shield-bearer*.

*γέρων*, ου, adj. *Old, aged*.—Subs. *an old man*;—οἱ *γέροντες*, the aged.

*γεύω* (R. *γευ*), f. *γεύσω*, p. *γεγευκα*. *To give to taste*.—Mitt. *to taste, to partake of, to enjoy*.

*γέφυρα*, ας, ἡ. *A mound, a bridge*.

*γεφυρώω* (R. *γεφυρο*), f. -είσω; p. *γεγεφυρωκα* (fr. *γέφυρα*). *To make a bridge, to connect by a bridge, to bridge*.

*γεωγράφω* (R. *γεωγράφε*), f. -ήσω, p. *γεγεωγράφηκα* (fr. *γία*, *γή*, the earth, and *γράφω*, to describe). *To describe the earth, to be a geographer*.

*γεωργέω* (R. *γεωργε*), f. -ήσω, p. *γεγεωργήκα* (fr. *γεωργός*). *To cultivate land, to be a husbandman*.

*γεωργία*, ας, ἡ (fr. *γεωργέω*). *Cul-*

tivation of the soil, husbandry.

—Pl. agricultural operations.

γεωργός, οὔ, ὁ (fr. γέα, γῆ, the earth, and ἔργον, work). A husbandman, a farmer.

γῆ, γῆς (contr. for γέα, γέας, § 35, R. 1). ἡ, The earth, the ground, land, soil;—also a proper name, Gæa, a divinity.

γηγενής, ἑς, adj. (fr. γῆ, and γένος, a race). Earth-born, sprung from the earth, aboriginal.

γηθίω, and γήθω (R. γηθε), f. —ήσω, p. γεγήθηκα (fr. γαίω, to rejoice). To rejoice, to be glad. —2 perf. γέγηθα (fr. γήθω), with a pres. signification.

γηραιός, á, ὄν, adj. (fr. γῆρας). Old, aged, advanced in years.

γῆρας, ἄτος, (by syncope, γήραος, contr. γήρας, § 38, Obs. 3), τό. Old age.

γηράσκω, and γηραίω (R. γηρα), f. —άσω, p. γεγήρῃκα (fr. γῆρας). To grow old, to be old.

Γηρυόνης, ου, ὁ. Geryon, a monster having three bodies and three heads.

γίγας, αντος, ὁ (§ 22, Obs. 2). A giant.

γίγνομαι, and γίνομαι (R. γενε, 2 γεν, 3 γον), f. γενήσομαι, p. γεγίνημαι (fr. γένω, obsol. to beget). To become, to exist, to be, to be born, to arise.

γινώσκω, and γινώσκω (R. γνο), f. γνώσομαι, p. ἔγνωκα, 2 α. ἔγνω (fr. γνώμι), pt. γνούς (fr. γνόω, same as νοῖω, to perceive). To know, to perceive, to understand, to decide.

Γλαῦκος, ου, ὁ. Glaucus. 1. A son of Minos, king of Crete; he was smothered in a vessel of honey. 2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.

γλαυκῶπις, ἴδος, ἡ (fr. γλαυκός, azure, and ὤψ, the eye). Blue-eyed, or azure-eyed, an epithet of Minerva.

γλαφυρός, á, ὄν, adj. (fr. γλάφω, to hollow out). Hollowed out, as if by a chisel, finely wrought;—hence, polished, elegant.

γλυκερός, á, ὄν, adj. (poet. form of γλυκός). Sweet, agreeable, &c. γλυκός, εἶα, ὅ, adj. Sweet, agreeable, pleasant, kind, gentle.

γλωῶσσα, ης, Att. γλώττια, ης, ἡ. The tongue.

γνάθος, ου, ἡ (fr. γνώω, to scrape). The jaw, the cheek, the jaw-teeth.

γνάφειον, ου, τό (fr. γνάπτω, to card wool). A fuller's shop.

γνήσιος, α, ου, adj. (contr. from γενέσιος, natal). Of the same origin, or race.

γνήσιως, adv. (fr. γνήσιος). Purely descended, naturally, genuinely.

γνώμη, ης, ἡ (fr. γιγνώσκω, to know). Judgment, reason, good sense, opinion, knowledge, counsel, deliberation.

γνώμων, ου, adj. (fr. same). Discerning, discovering. —Subst. a discoverer, an investigator, a judge, a gnomon, or index of a dial.

γνωρίζω (R. γνωρίδ), f. —ίσω,

π. ἐγνώρισα (fr. γνῶν, to know).  
To know, to recognize.

γνωρίμος, *ov*, adj. (fr. γνωρίζω).  
Known, recognized, famous,  
distinguished.

γοάω (R. γοῶ) f. γοῶσα, p. γεγό-  
ηκα, 1 a. irreg. ἐγόνα; 2 a.  
ἐγοῶν. To lament, to bewail,  
to deplore.

γομφίος, *ov*, ὁ (fr. γόμφος, a peg).  
A back tooth, a grinder.

γοτερός, *ίας*, ὁ (fr. γίνα, obsol. to  
beget). A father.—Pl. parents.

γονύ, γόνυτος, poet. gen. γούνυτος,  
τό. The knee.

γός, *ov*, ὁ, and γόη, *ης*, ἡ (fr.  
γοῶν). Lamentation, wailing,  
mourning.

Γοργίας, *ov*, Dor. ᾱ, ὁ. Gor-  
gias, a celebrated rhetorician  
of Athens, called *Leontinus*,  
from Leontini, in Sicily, the  
place of his birth.

Γοργώ, ὄος, contr. οὐς, ἡ. Gorgo,  
the daughter of Cleomenes.

Γοργώ, ὄος, contr. οὐς, and Γορ-  
γών, ὄνος, ἡ. A Gorgon; οἱ  
Γοργόνες, the Gorgons, three  
sisters, *Stheno*, *Euryale*, and  
*Medusa*.

γοῦν, adv. (for γε, οὖν). Then  
at least, therefore, certainly,  
then, for, at least, now, accord-  
ingly.

γραῖα, *ας*, ἡ (properly fem. of  
γραῖος, for γραῖός, old, with  
γυνή understood). An old  
woman.

γράμμα, ἄτος, τό (fr. γράφω, to  
write). A written character  
or figure, a letter of the alpha-

bet.—Pl. letters.—Hence, an  
epistle, literature, learning, &c.  
γραῦς, *αός*, ἡ (fr. γραῖός, old).  
An old woman, an aged female  
attendant.

γραῦριον, *ov*, τό (fr. γράφω, to  
write). A stylus or style, an  
instrument for writing.

γραφή, *ης*, ἡ (fr. γράφω). A writ-  
ing, a drawing, an indictment,  
or accusation.

γραφήκος, ἡ, ὄν, adj. (fr. γραφή).  
Pertaining to writing, graphic,  
γραφήκῃ τέχνῃ, art of painting.

γράφω, (R. γράφ) f. γράψω, p.  
γεγραφα. To scratch, to trace  
marks or lines;—hence, to  
paint, to draw;—to write, to  
write down, to prepare a law.  
—Mid. to accuse, to prosecute.

Γρύλλος, *ov*, ὁ. Gryllus, a son  
of Xenophon, slain at the bat-  
tle of Mantinea.

γρύψ, ὑπός, ὁ. A griffon, a fa-  
bulous animal, partly lion and  
partly eagle.

γυῖον, *ov*, τό. A limb, a member.  
γυμνάζω (R. γυμναδ) f. γυμνάσω,  
p. γεγυμνάκα (fr. γυμνός,  
naked). To strip naked:—to  
exercise naked:—to exercise,  
to practise.

γυμνάσιον, *ov*, τό (fr. γυμνάζω).  
A place for gymnastic exer-  
cises, a school for exercise, a  
gymnasium;—pl. gymnastic  
exercises.

γυμναστίος, ἄ, ὄν, adj. (fr. γυμ-  
νάζω). Exercised, to be exer-  
cised;—γυμναστίον, we must  
exercise.

γυμνής, ἥτος, ὁ (fr. γυμνός). *Naked, poorly clad, bare.*

γυμνήτης, ου, ὁ, and γυμνήτις, ἴδος, ἡ (fr. γυμνός). *Naked, bare, destitute.*

γυμνικός, ἡ, ὄν, adj. (fr. γυμνός). *Pertaining to gymnastic exercises, gymnastic.*

γυμνός, ἡ, ὄν, adj. *Naked, bare, thinly clothed, without an outer garment:—destitute, poor;—hence,*

γυμνῶω (R. γυμνο), f. -ῶσω, p. γεγύμνωκα. *To make bare, to strip, to uncover, to expose to view.*

γυναικεῖος, α, ον, adj. (fr. γυνή). *Of, or pertaining to women, feminine, female, effeminate.*

γυνή, γυναικός (from old nom. γύναιξ), ἡ. *A woman, a female, a wife. Voc. γύναι.*

γυψ, γυψός, ὁ. *A vulture.*

Γωβρύας, ου, ὁ. *Gobryas, a Persian nobleman.*

γωνίος, ου, ὁ, and γωνία, ας, ἡ. *An angle, a corner, a retired place.*

### Δ.

δαιδάλεος, α, ον, adj. (fr. δαιδάλλω, *to work skilfully*). *Skilfully wrought, highly ornamented, variegated.*

Δαίδαλος, ου, ὁ. *Dædalus, a famous Athenian artist, who built the Cretan labyrinth for king Minos. Having been confined in it with his son Ica-*

*rus, they made their escape by means of wings, formed of feathers and wax.*

δαιμονάω (R. δαιμονα), f. -ήσω, p. διδαιμόνηκα (fr. δαίμων). *To be in a state of frenzy, to rave like one possessed with a demon, to act foolishly.*

δαιμόσιον, ου, τό. *The Divinity, Providence:—a tutelary genius.*

δαιμόσιος, α, ον, and ος, ας, adj. (fr. δαίμων). *Proceeding from the divinity, divine, godlike:—strange, infatuated.*

δαίμων, ονος, ὁ. *A divinity, a deity, a genius, or guardian spirit.—Also, fortune, chance, fate.*

δαίς, δαΐδος, contr. δάς, δαδός, ἡ. *A torch, see δάς.*

δαιεύς, υός, ἡ (Ion. for δαίς, *a feast*, from δαίω, *to divide*). *A feast, entertainment, a banquet.*

δάκνω (R. δηκ, 2 δακ) f. πη. δήξομαι, p. διδῆκα, 2 a. ἐδάκνον. *To bite, to sting, to wound.*

δάκρυ, νος, τό (poetic for δάκρυον). *A tear; pl. tears, lamentations, &c.*

δακρύνεις, εσσα, εν, adj. (fr. δάκρυον). *Shedding tears, weeping, tearful; neut. as adv. tearfully, amid tears.*

δάκρυον, ου, τό. *A tear, weeping, a drop (exuded from trees).*

δακρύνω (R. δακρυ), f. -ύσω, p. διδάκρυκα (fr. δάκρυον). *To weep, to shed tears, to lament.*  
δακτυλήθρα, ας, ἡ (fr. δακτυλό-

the finger). A covering for the fingers, a glove, a ring.

δακτύλιος, ου, ὁ (fr. δακτύλος).

A finger-ring, a ring.

δακτύλος, ου, ὁ. A finger.—ὁ μέγας δακτύλος, the thumb.—δακτύλος ποδός, a toe.

δαμάζω, and δαμάω (R. δαμαῶ, and δαμα), f. -ἔσσω p. διδμηκα (fr. δέμω), 2 a. ἔδᾰμον. To tame, to subdue, to bring under the yoke, to break (as horses).

δάμῳλις, εως, ἡ. A heifer, a calf.

δαμάω, see δαμάζω.

Δανάη, ης, ἡ. Danae, mother of Perseus by Jupiter.

Δαναός, ου, ὁ. Danaus, an Egyptian, who, with his fifty daughters, settled at Argos, and from whom the people were called Danaoi.

δαπάνάω (R. δαπάνω), f. -ήσω, p. διδαπάνηκα (fr. δαίω, to divide). To expend, to squander, to lavish.

δαπάνη, ης, ἡ (fr. δαπάνάω).

Expense, waste, prodigality, cost.

δάπεδον, ου, τό (fr. δᾶ, Dor. for γῆ, earth, and πέδον, a basis).

A floor, a pavement, a foundation, a piece of ground.

Δαρδανῆες, ων, οἱ. Dardanians, inhabitants of Dardania.

Δαρειός, ου, ὁ. Darius, the name of three kings of Persia.

δαρεικός, ου, ὁ (fr. Δαρειός). A daric, a Persian gold coin, worth about three dollars and a half.

δέξ, δεξός, ἡ (contr. fr. δεξις, and

that from δαίω, to burn). A torch, a firebrand.

δασμός, ου, ὁ (fr. δαίω, to divide).

Division, allotment:—tax, tribute.

δᾶσός, εῖα, ὕ, adj. Thick, close set:—covered with hair, bristly, shaggy.

δάφνη, ης, ἡ. Laurel, bay:—laurel tree, a bay tree.

Δάφνη, ης, ἡ. Daphnē, daughter of the river Penēus. She was changed into a laurel to avoid the pursuit of Apollo.

δέ (a particle). But, however, yet, moreover, therefore, while, now. Usually opposed to μέν, in the first clause of a sentence. See § 125, μέν and δέ.

δε, an enclitic particle annexed to the accusative of nouns, and denotes motion, to or towards; as, ἀγρόνδε, to the field, § 119, 1. δεδοίκα (poetic, formed from δέδω, perf. δίδωκα). I fear.

δέησις, εως, ἡ (fr. δέω, to want).

Want, need:—Also, prayer, supplication.

δεῖ (impersonal), f. δέησι, 1 a. ἐδέησα, &c. pres. inf. δεῖν, pt. δέον (fr. δέω, to want). It is necessary, it is fitting, or proper, it must.—δεῖ τινα, one should, one must.—δεῖ τινος, there is want of something.—μικροῦ δεῖν, to want but little; used as an adverbial phrase, meaning, almost, nearly.

δεῖγμα, ἄτος, τό (fr. δείκνυμι). A specimen, an example, a sample.

δεῖδω (R. δεῖδ, 2 διδ, 3 δεῖδ), f. δεισῶ, p. δίδεικα, 2 perf. δίδοι-κα (for δέδοικα), δέδια, and δειδια, imp. δεῖδ'θα. *To fear, to dread, to stand in awe of:—to be anxious, see § 117.*

δείκνυμι, and δεικνύω (R. δεικ), f. δέξω, p. δέδειχα. *To show, to point out, to represent.*

δειλαῖος, α, ον, adj. (fr. δειλός). *Fearful, timid, wretched, miserable.*

δείλη, ης, ἡ. *The evening, the decline of day, the afternoon.*

δειλία, ας, ἡ (fr. δειλός). *Timidity, cowardice.*

δειλιάω (R. δειλια), f. -άσω, p. δεδειλιῶκα (fr. δειλός). *To be timid, to act in a cowardly manner.*

δειλός, ἡ, όν, adj. (fr. δεῖδω). *Fearful, timorous, cowardly: wretched, miserable.—Subst. ó δειλός, the coward.*

δαιμαίνω (R. δαιμιν, 2 δαιμῶν), f. δαιμῶνῶ, p. δεδειμαγκα (fr. δῆμα, fear). *To fear, to stand in awe, to be terrified.*

δεινός, ἡ, όν, adj. *Frightful, terrible, dreadful:—strong, powerful:—dire, vexatious:—wonderful.—Neut. pl. as subst. τὰ δεινά, evils, calamities.—Neut. sing. as adv. δεινόν, sternly, &c.*

δεινότης, ητος, ἡ (fr. δεινός). *The power of causing terror:—power, force, skill, cunning:—difficulty, danger.*

δεινῶς, adv. (fr. δεινός). *Terribly, dreadfully, greatly, &c.*

δειπνέω (R. δειπν), f. -ήσω, p.

δεδειπνηκα, Att. 2 p. δέδεικνα (fr. δῆπνον). *To take supper, to dine.*

δεῖπνον, ον, τό. *A supper, a meal, a feast, an entertainment.* The δῆπνον was the principal meal among the Greeks, and was taken about 3, p. m.

δειπνοποιέω (R. δειπνοποιε), f. -ήσω, p. δεδειπνοποίηκα (fr. δῆπνον, and ποιέω, to make). *To prepare supper.—Mid. to sup.*

δείρω, another form of δέρεω, which see.

δέκα, num. adj. indec. *Ten.*

δεκάπηγυς, υ, adj. (fr. δέκα, and πῆγυς, a cubit). *Ten cubits long.*

δέκατος, η, ον, num. adj. ordinal (fr. δέκα). *The tenth.—Neut. sing. as adv. tenthly.*

δέλαρ, ἄτος, τό, *A bait, a lure.* δελφίν, and δελφίς, ἴως, ὁ. *A dolphin.*

Δελφοί, ὢν, οἱ. *Delphi, a small city of Phocia, on the south side of Mount Parnassus, famous for the celebrated oracle of Apollo.*

δενδράεις, ὄσσα, εν, adj. Doric for δενδρῆεις (fr. δένδρον). *Abounding in trees, woody.*

δένδρον, ου, and δένδρος, εος, τό. *A tree.*

δεξία, ας, ἡ (fem. of δεξιός, with χεῖρ understood). *The right hand.—εν δεξιᾷ, on the right.*

δεξιόμαι (R. δεξιο), f. -ώσομαι, p. δεδεξιόμαι (fr. δεξιός). *To take by the right hand.*

δεξιός, ἄ, ὄν, adj. (fr. δέχομαι, to take). *The right, on the right:—dexterous, auspicious.*—τὰ δεξιὰ (μῆρη), the right.

δεξιτερός, ἄ, ὄν, adj. (poetic for δεξιός). *On the right, &c.*

δέομαι (R. δεῖ), f. δέησομαι (mid. of δέω). *To need, to wish anxiously for, to solicit, to implore, to supplicate.*

δέος, εὐς, τό (fr. δαίω, to fear). *Fear, dread.*

δέρας, ἄτος, and δέρος, εὐς, τό (poetic for δέρμα). *A skin, a hide.*

δέρμα, ἄτος, τό (fr. δάω). *A hide, a skin.*

δάω (R. δαφ, 2 δαφ, 3 δοφ), f. δαρά, p. δίδαρχα, 2 a. ἔδαρον, 2 p. δίδαρα. *To skin, to flay, to bare:—to flay by scourging, to scourge.*

δέσμα, ἄτος, τό (fr. δέω, to bind). *A bond, a fastening.*—Pl. τὰ δίσματτα, ornaments for the head.

δεσμεύω (R. δεσμεν), f. -εύσω, p. δεδέσμευκα (fr. δεσμός). *To fetter, to bind.*

δεσμός, οὔ, ὁ (fr. δέω, to bind). *A fetter, a chain, a bond.*—Neuter in plur. τὰ δεσμά.

δεσμοτήριον, ον, τό (fr. δεσμός, to bind). *A prison.*

δεσμοτής, ἥρας, and δεσμώτης, ον, ὁ (fr. same). *A prisoner, one in bonds.*

δεσπότης, ον, ὁ (fr. δεσπόζω, to rule absolutely). *A lord, a master, a despot.*

Δευκαλίων, υἱος, ὁ. *Deucalion,*

son of Prometheus. When Jupiter destroyed mankind by a flood, Deucalion and his wife Pyrrha alone were saved.

δεῦρο, adv. *Hither*, as a note of encouragement, addressed to one.

δεῦτε, adv. *Hither*, as a note of encouragement, addressed to more than one.

δεύτερος, α, ὄν, num. adj. *Second.*—Neut. as adv. *secondly.*

δέω (R. δευε), f. δεύσω, p. δεδέωκα (poetic for δέω). *To want.*—Mid. to be in want.

δέχομαι (R. δεχ), f. δέξομαι, p. δίδεγμαι. *To receive, to take, to succeed to:—to receive an attack:—to lie in wait for.*

δέω (R. δε), f. δήσω, p. δέδεκα, p. pass. δέδεμαι. *To bind, to chain, to fetter.*

δέω (R. δεῖ), f. δέήσω, p. δαδέηκα. *To want, to need.*—Usually impersonal in the active.—Mid. see δέομαι.

δή, conj. *Now, certainly, truly, indeed:—yet, but then, in fine.*—Ironically, *forsooth*, ἢ 125, δῆ.—'Ἄλλ' ἄγε δή, but come then.—πῇ δῆ, where then?—καὶ δῆ, and even.—ἐνταῦθα δῆ, thereupon, then.

δήκω, obsol., for which see δάκνω. δηλονότι, adv. (for δῆλον ὅτι, it is evident that). *Evidently, without doubt, namely.*

Δήλος, ον, ἡ. *Delos*, one of the Cyclades, the birth-place of Apollo and Diana.



δῆλος, η, ον, adj. *Manifest, evident, clear, visible, known.*

δηλόω (R. δηλο), f. -ώσω, p. δεδήλωκα (fr. δῆλος). *To make manifest, to show forth, to explain, to announce.*

Δημάδης, ου, ὁ. *Demades*, an Athenian orator.

Δημάρατος, ου, ὁ. *Demaratus*, the son and successor of Ariston on the throne of Sparta, B. C. 528.

Δημήτηρ, τερως, contr. τρος, and Δημητρα, ας, ἡ. *Demeter*, same as *Ceres*, the goddess of corn.

Δημήτριος, ου, ὁ. *Demetrius*, the name of several individuals, as *Demetrius Poliorcetes*, the destroyer of cities; *Demetrius Phalareus*, i. e. of Phalerum; and *Demetrius*, a cynic philosopher.

δημιουργέω (R. δημιουργε), f. -ήσω, p. δεδημιούργηκα (fr. δῆμιος, *public*, and ἔργον, *work*). *To exercise a trade, to make, to produce, to perform.*

δημιουργός, ου, ὁ (fr. same.) *One who exercises a trade, an artisan.*

δημοκρατία, ας, and δημοκρατεία, ας, ἡ (fr. δῆμος, and κρατεῖν, *to rule*). *A government in which the people rule, a democracy.*

Δημόνικος, ου, ὁ. *Demonicus*, the son of Hipponicus, an Athenian, to whom Isocrates addressed his Discourse, containing "Counsels for the Young."

δῆμος, ος, ὁ. *The people, the populace, a territory, a democracy.*

Δημοσθένης, ου, ὁ. *Demosthenes*, a celebrated Grecian orator.

δημόσιος, α, ον, adj. (fr. δῆμος). *Public, belonging to the people.*

δημοτικός, ἡ, ον, adj. *Of the people:—well-disposed, affable.*

Δημόταξ, ατος, ὁ. *Demonax*, a philosopher of Crete.

δῆτα, particle (for δῆ). *Then, now, in a word, without doubt, surely, very likely, probably.—Ironically, forsooth.*

διά, prep. governing the gen. and acc. § 124, 5.—With the gen. *Through, by means of, in, by.*—With the accusative, *Through, on account of.*—Hence διὰ τοῦτο, *on this account.*—διὰ τί; *on what account? wherefore?*—In composition, *through, asunder, over;—intensive, thoroughly.*

διαβαίνειν, f. -βήσομαι, &c. (διά and βαίνειν, *to go*). *To go through or over, to cross.*

διαβάλλω, f. -βάλλω, &c. (διά, and βάλλω, *to cast*). *To throw, or cast through, to pierce,—to slander.*

διάβασις, ους, ἡ (fr. διαβαίνειν). *A crossing, a passing over.*

διαβάτος, ἡ, ὄν, adj. (fr. same). *To be crossed, or passed, passable.*

διαβίωω, f. -ώσω (διά, & βιωέω, *to live*). *To live through, to pass.*

διαβλέπω, f. -ψω, &c. (διά, and βλέπω, *to look*). *To look earnestly, to see clearly.*

- διαβοῶ**, *f. -ήσω, &c. (διά, thoroughly, and βοῶν, to shout). To shout aloud, to noise abroad, to render famous, or infamous. —PASS. to be celebrated, to become famous.*
- διαβοητός**, *όν, adj. (fr. διαβοῶν). Noised abroad, celebrated, rendered famous:—notorious, infamous.*
- διαβολή**, *ης, ἡ (fr. διαβάλλω, to slander). Slander, calumny, a slanderous accusation.*
- διαγγέλλω**, *f. διαγγυλάω, &c. (διά, through, and ἀγγέλλω, to bring intelligence). To announce publicly, to spread a report.*
- διαγίγνομαι**, *f. διαγενήσομαι, &c. (διά, through, and γίγνομαι, to exist). To hold out, to subsist, to continue:—to intervene, to elapse.*
- διαγινώσκω**, *f. διαγνώσομαι, &c. (διά, thoroughly, and γινώσκω, to know). To know thoroughly, or accurately, to distinguish, to discriminate, to ascertain, to decide.*
- διάγνωσις**, *ως, ἡ (fr. διαγινώσκω). The act of distinguishing, discernment, distinction, determination.*
- διαγράφω**, *f. διαγράψω, &c. (διά, throughout, and γράφω, to write, to delineate). To delineate, to describe:—to draw up a list:—to distribute, to assign.*
- διᾶγω**, *f. διᾶξω, &c. (διά, through, and ἄγω, to lead). To lead through, to transport:—to pass, to spend one's time, to continue.*
- διαγωνίζομαι**, *f. διαγωνίσομαι, &c. (διά, thoroughly, and ἄγω, to contend). To contend earnestly, to fight vigorously, to strive resolutely.*
- διάδημα**, *ἄτος, τό (fr. διαδέω, to bind round). A diadem, a band or fillet around the brow.*
- διαδιδράσκω**, *f. διαδράσομαι, &c. (διά, through, and διδράσκω, to run). To run away, to escape, 2 a. pass. διδρῆν.*
- διαδίδωμι**, *f. διαδώσω, &c. (διά, through, and δίδωμι, to give). To transmit, to pass from one to another, to spread, to distribute.*
- διαζώννυμι**, *f. διαζώσω, &c. (διά, thoroughly, and ζώννυμι, to encircle). To encircle, to gird about.*
- διάθεσις**, *ως, ἡ (fr. διατίθημι, to arrange). Condition, state:—delivery, action, gesture.*
- διαθήκη**, *ης, ἡ (fr. same). A will, a testament.*
- διαίρεω**, *f. διαίρῃω, &c. (διά, through, and αἰρέω, to take). To cut through, to divide, to separate:—to distinguish, to determine.*
- διαίρω**, *f. διαρῶ, &c. (διά, through, and αἰρῶ, to raise). To lift up, to raise, to encourage.*
- διαίτα**, *ης, ἡ. A mode or plan of life, subsistence, diet, regimen, a dwelling, an apartment.*
- διαιτῶ** (*R. διαίτα*), *f. -ήσω, p. δεδιήτηκα (fr. διαίτα). To feed to maintain:—to act as umpire, to settle differences.*

διαίτητής, εὔ, ὁ (fr. διαστάω). *A judge, an umpire, an arbitrator.*

διακαθαίρω, f. διακαθάρῃ, &c. (διά, thoroughly, and καθαίρω, to cleanse). *To cleanse thoroughly, to purify.*

διακαλύπτω, f. διακαλύψω, &c. (διά, asunder, and καλύπτω, to cover). *To uncover.*

διάκειμαι, f. διακίεσθαι, &c. (διά, thoroughly, and κίεμαι, to lie). *To be established, or fixed, to be disposed, or affected.—εὖ διακίεσθαι, to be well in health, to be well disposed.—κακῶς, to be ill in health, to be ill disposed, or affected.*

διακινδυνεύω, f. -εύσω, &c. (διά intens. and κινδυνεύω, to incur danger). *To risk, to hazard, to expose greatly to danger.—MID. to expose one's self to danger, to be in danger.*

διακληρώω, f. -ώσω, &c. (διά, throughout, and κληρώω, to cast lots). *To distribute by lot, to choose by lot.—MID. to obtain by lot, to draw lots.*

διακομίζω, f. -ίσω, &c. (διά, through, and κομίζω, to carry). *To convey through or over, to transport.—MID. to pass over, to pass.*

διακονέω (R. διακονεῖν), f. -ήσω, p. δεδιακόνημα (fr. διάκονος). *To wait upon, to serve, to manage, to perform a service for another.*

διακονίω, f. -ίτω, &c. (διά, tho-

roughly, and κονίω, to cover with dust). *To cover with dust.—MID. to cover one's self with dust, as the Athletæ before combat.—Hence, to prepare for combat, to raise a dust.*

διάκονος, ον, ὁ and ἡ. *An attendant, a servant, one who acts for another.*

διακόπτω, f. διακόψω, &c. (διά, asunder, and κόπτω, to cut). *To cut asunder, to cut off, to cut in pieces.*

διακόσιοι, αι, α, num. adj. *Two hundred.*

διακόσμησις, εως, ἡ (fr. διακοσμία, to arrange). *Arrangement, regulation, administration.*

διακρίνω, f. διακρίνῃ, &c. (διά, between, and κρίνω, to judge). *To judge between, to separate, to discern, to determine.*

διακυμαίνω, f. διακυμάνῃ, p. διακυμῶμα (διά, thoroughly, and κυμαίνω, to raise in waves). *To raise in waves, to render stormy.*

διακωλύω, f. -ύσω, &c. (διά, thoroughly, and κωλύω, to restrain). *To hinder, to restrain, to keep from.*

διαλαμβάνω, f. διαλήψομαι, &c. (διά, asunder, and λαμβάνω, to take). *To take a share, to participate in, to divide, to distinguish between:—to occupy, to keep.*

διαλάμπω, f. διαλάμψω, &c. (διά, through, and λάμπω, to shine). *To shine through, to appear.*

διαλανθάνω, f. διαλήσω, &c. (διά, thoroughly, and λανθάνω, to be concealed). To be completely concealed, or unknown, to escape.

διαλέγω, f. -λέξω, &c. (διά, between, and λίσσω, to choose). To choose between, to select, to set apart.—MID. to discover, to converse.

διαλείπω, f. -λείπω, &c. (διά, asunder, and λίσπω, to leave). To intermit, to omit, to leave off, to forbear.

διαλέκτος, ου, ὅ (fr. διαλέγω). A dialect, a language, discourse. διαλλάγή, ἥς, ἥ (fr. διαλλάσσω). A reconciliation.

διαλλάσσω, Att. -ττω, f. διαλλάξω, &c. (διά, thoroughly, and ἀλλάσσω, to change). To change, to substitute, to depart from, to distinguish.—MID. to become reconciled, to exchange with one another.—PASS. to be reconciled.

διᾶλξις, εως, ἥ (fr. διαλύω, to separate). A separation, of contending parties:—hence, a reconciliation, a pacification.

διαλύω, f. -ύσω, &c. (διά, thoroughly, and λύω, to loose). To dissolve, to separate thoroughly, to loosen, to discharge, to destroy, to reconcile.—MID. to become reconciled, to enter into a treaty.

διαμένω, f. διαμῶ, &c. (διά, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.

διαμνάομαι, f. διαμνήσομαι, &c. (διά, thoroughly, and μνάομαι, to remember). To remember distinctly, to continue to recollect.

διαμνημονεύω, f. -εύω, &c. (διά, intens. and μνημονεύω, to remember). To remember, to recollect, to call to one's mind, to relate.

διανέμω, f. διανιμῶ, &c. (διά, asunder, and νέμω, to assign). To divide, to distribute, to assign.

διανίστημι, f. διαναστήσω, &c. (διά, thoroughly, and ἀνίστημι, to place up). To make to stand up, to arouse, to erect:—to stand upright.

διανοέομαι, f. διανοήσομαι, &c. (διά, thoroughly, and νοέομαι, to reflect). To reflect carefully, to conceive in the mind, to design, to intend.

διάνοια, ας, ἥ (fr. διανοέομαι). Thought, reflection, consideration.

διανύω, f. -ύσω, &c. (διά, thoroughly, and ἀνύω, to perform). To do completely, to finish.—διανύειν ὁδόν, to perform a journey, to travel over.

διαπαντός, adv. (fr. διά, through, and παντός, i. e. παντός χρόνου, all time). Always, continually:—every where (scil. παντός τόπου). Thoroughly, wholly.

διαπέμπω, f. διαπέμψω, &c. (διά, through, and πέμπω, to send). To send through, across, or over, to send away.—MID. to send for, to send to each other.

διαπέτομαι, f. διαπτήσομαι, by syncope, διαπτήσομαι, &c. (διά, through, and πίτομαι, to fly).

To fly through, to fly.

διαπίπτω, f. διαπισσοῦμαι, &c. (διά, through, and πίπτω, to fall). To fall through, to fall to pieces, to decoy, to fall away.

διαπλέκω, f. -πλέξω, &c. (διά, through, and πλέκω, to weave). To interweave, to intertwine, to weave, to braid.

διαπλέω, f. -πλεύσομαι, &c. (διά, through, and πλέω, to sail). To sail through, to sail over, to sail to.

διαπνέω, f. -πνέσω, &c. (διά, through, and πνέω, to breathe, to blow). To breathe through, to blow through, to recover breath, to revive.

διαπονέω, f. -ήσω, &c. (διά, thoroughly, and πονέω, to labor). To labor diligently, to perfect, to toil, to procure by toil, &c.

διαπορέω, f. -ήσω, &c. (διά, thoroughly, and ἀπορέω, to be at a loss). To be in great perplexity, want, or trouble, to be embarrassed, to be greatly at a loss.

διαπράσσω, Att. -τιω, f. διαπράξω, &c. (διά, thoroughly, and πράσσω, to do). To finish, to complete, to effect, to put an end to, to destroy.

διαπρεπής, εἰς, adj. (διά, thoroughly, and πρέπω, to become). Very becoming, distinguished, conspicuous, remarkable, excellent.

διαπυνθάνομαι, f. διαπυνέομαι, &c. (διά, thoroughly, and πυνθάνομαι, to inquire). To make diligent inquiry, to examine thoroughly, to inquire.

διάπυρος, ον, adj. (fr. διά, thoroughly, and πῦρ, fire). Glowing, red hot, fiery.

διαρκής, εἰς, adj. (fr. διαρκίω, to suffice). Sufficient equal to, lasting, durable, constant.

διαρπάζω, f. -ῶσω, and -ᾶξω, &c. (διά, thoroughly, and ἁρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.

διαρρέω, f. διαρρέψω, &c. (διά, through, and ῥέω, to flow). To flow through, or away, to escape, to perish.

διαρρήγνυμι, f. διαρρήξω, &c. (διά, thoroughly, and ῥήγνυμι, to break). To break in pieces, to tear, to burst asunder, to break through.

διάρρυθτος, ον, adj. (fr. διαρρύω). Well watered.

διασκάπτω, f. -σκάψω, &c. (διά, through, and σκάπτω, to dig). To dig through, to dig into, to undermine.

διασπείω, f. -ᾶσω, &c. (διά, asunder, and σπείω, to draw). To draw or pull asunder, to tear in pieces, to distract, to harass.

διασπείρω, f. διασπερῶ, &c. (διά, thoroughly, and σπείρω, to sow). To scatter widely, to disseminate, to disperse.

διάστασις, εἰς, ἡ (fr. διά, apart, and ἵστυμαι, to stand). Dis-

space, intermediate space, an interval :—disagreement, discord.

διάστημα, ἄτος, τό (fr. same). Intermediate space, distance, &c.

διασπείρνω, f. διασπείρω, p. διασπείρω (διά, thoroughly, and σπείρνω, to spread). To spread out, to smooth down, to lay out, to prepare.

διασώζω, f. -σώσω, &c. (διά, thoroughly, and σώζω, to save). To save (from danger), to carry through safely.

διατάσσω, Att. -ττω, f. διατάξω, &c. (διά, thoroughly, and τάσσω, to arrange). To arrange in order, to regulate, to appoint :—to draw up an army in battle array.—Mid. to ordain, to decree, to determine.

διατείνω, f. διατενῶ, &c. (διά, through, and τείνω, to extend). To stretch out, to extend, to aim at, to tend to, &c.

διατελέω, f. -τέσω, &c. (διά, thoroughly, and τελέω, to complete). To finish completely :—to continue, to persevere, to remain.—διατελέω ποιῶν, I continue doing, § 177, 4.

διατέμνω, f. διατεμῶ, &c. (διά, through, and τέμνω, to cut). To cut through, to split, to divide, to sever.

διατί, adv. for διὰ τί, see διά.

διατίθημι, f. διαθήσω, &c. (διά, and τίθημι, to place). To dispose, to arrange, to set in order.

διατρέφω, f. διατρέφω, &c. (διύ,

thoroughly, and τρέφω, to nourish). To nourish, to support, to bring up, to provide for.

διατρίβη, ἥς, ἡ (fr. διατρίβω). Delay :—a mode of life, abode, sojourn, occupation :—a place of amusement.

διατρίβω, f. -τρίβω, &c. (διά, thoroughly, and τρίβω, to spend). To abide, to tarry, to live, to spend time.

διαγής, ἰς, adj. (fr. διά, intense, and αἴγλη, splendor). Brilliant, splendid, bright.

διαφανής, ἑς, adj. (fr. διά, thoroughly, and φαίνομαι, to appear). Transparent, clear, bright, manifest.

διαφερόντως, adv. (fr. διαφέρει, to excel). Conspicuously, especially, eminently, remarkably.

διαφέρω, f. διολύω, &c. (διά, through, and φέρω, to bring). To bring through, to carry :—to differ (from another), to surpass, to excel, to be eminent.

διαφεύγω, f. m. διαφεύξομαι, &c. (διά, through, and φεύγω, to flee). To flee through, to flee across, to escape.

διαφθείρω, διαφθαίρω, &c. (διά, thoroughly, and φθαίρω, to destroy). To ruin totally, to destroy, to corrupt.

διαφορά, ἄς, ἡ (fr. διαφέρω). A difference, a change :—a controversy, a feud.

διάφορος, ον, adj. (fr. same). Different, distinguished, eminent, excelling.

διαφυλάσσω, Att. -ττω, f. -φυ-

- λάξαι, &c. (διά, thoroughly, and φυλάσσω, to guard). To preserve, to watch over carefully, to watch, to observe narrowly.
- διαχρῖνω, f. -χρῶ, &c. (διά, thoroughly, and χρῖνω, to gape). To gape widely, to gape.
- διαχειρίζω, f. -ίσω, &c. (διά, thoroughly, and χειρίζω, to handle). To handle, to manage, to take care of.
- διδασκᾶλειον, ον, τό (fr. διδάσκαλος). A school, a place of instruction.
- διδασκᾶλιον, ου, τό (fr. same). The fee of a teacher, tuition fee.
- διδάσκαλος, ου, ὁ (fr. διδάσκω). A teacher.
- διδάσκω (R. διδάχ, and διδάσκει), f. διδάξω, p. διδιδύχα. To teach, to instruct.—MID. to cause to be instructed.
- διδώω (R. διδο), f. διδώσω. To give, same as δίδωμι.
- διδυματόκος, ου, adj. (fr. διδυμός, twin, and τίκτω, to bring forth). Bringing forth twins, the mother of twins.
- Διδύμοι, ου, οἱ. The Twins, the constellation Gemini.
- διδύμος, ου, adj. (fr. δις, twice). Double, twin.—Subst. ὁ and ἡ. A twin child.
- δίδωμι (R. δο), f. δώσω, p. δέδωκα, 1 a. ἔδωκα, § 110, 2; 2 a. ἔδων. To give, to bestow, to grant; p. pass. δίδομαι. § 110, 4.
- δίσμι, f. δίσσομαι, &c. (διά, and εἶμι, to go). To go through, to penetrate:—to relate.
- δίσμι, f. δίσσομαι, &c. (δῶ, and εἶμι, to be). To be at once.
- διέξμι, f. -ίσσομαι, &c. (διά, completely, and ἔξμι, to go forth). To go altogether out of, to pass through, to go over:—to read over, to narrate.
- διεξέρχομαι, f. διαλύσομαι, &c. (διά, through, and ἔρχομαι, to go). To go completely out of, to go through, to pass over, to come forth.
- διεργάζομαι, f. διεργάσσομαι, &c. (διά, thoroughly, and ἐργάζομαι, to achieve). To perfect, to accomplish:—to destroy.
- διέρχομαι, f. διαλύσομαι, &c. (διά, through, and ἔρχομαι, to go). To go through, to cross over:—to consider, to relate, to treat.
- διέχω, f. διέξω, &c. (διά, asunder, and ἔχω, to have, or hold). To divide, to open, to cleave.—INTR. To stand asunder, to be distant.
- διηγόμαι, f. -ήσομαι, &c. (διά, through, and ἡγέομαι, to lead). To lead through; hence, to relate, to recount, to declare.
- διήγημα, ὅρος, τό (fr. διηγέομαι). A narration, a recital.
- διήκω, f. -ήξω, &c. (διά, through, and ἔκω, to come). To come through, to traverse, to reach through, to extend to.
- διηρκής, ἑς, adj. (fr. διά, through, and ἥρκης, extended). Extended throughout, continuous, perpetual:—persevering.
- Διθύραμβος, ου, ὁ. Dithy-

*rambus*, a name of Bacchus. Hence odes in honour of Bacchus are called *Dithyrambica*.  
**Διόστημα**, f. διαστήσω, &c. (διά, *asunder*, and ἵστημι, *to place*). *To separate, or put asunder, to cause dissension*.—Intr. *to be distant, to be at variance*.  
**δικάζω** (R. διαᾶδ), f. δικάσω, p. δέδικαα (fr. δίκη, *justice*). *To render justice, to judge, to decide*.—Mid. *to go to law, so as to obtain justice for one's self*.  
**δικαίος**, α, ον, adj. (fr. same). *Just, upright*.—ὁ δίκαιος, *the Just*, an epithet of Aristides.—παρὰ τὸ δίκαιον, *contrary to justice*.—ἐκ τοῦ δικαίου, *justly*.  
**δικαιοσύνη**, ης, ἡ (fr. δίκαιος). *Justice*.  
**δικαίως**, adv. (fr. δίκαιος). *Justly, with reason*.  
**δικαστήριον**, ον, τό (fr. δικάζω). *A judgment-seat, a tribunal*.  
**δικαστής**, ον, ὁ (fr. same). *A judge*.  
**δίκη**, ης, ἡ. *Justice, right, a lawsuit*:—penalty, atonement.—Adverbially, κατὰ δίκην, or δίκην. *After the manner of, like*.  
**Δίκη**, ης, ἡ. *Dicē*, the goddess of justice.  
**δίμηρος**, ον, adj. (fr. δῖς, *twice*, and μήν, *a month*). *Of two months, two months old*.  
**διμορφος**, ον, adj. (fr. δῖς, *twice*, and μορφή, *a form*). *Having a double form, of a mixed nature*.  
**διό**, conj. (for δι' ὃ, *on account of which*). *On which account,*

*wherefore*:—therefore, on this account.

**Διογένης**, εος, contr. ονς, ὁ. *Dio-genes*, a celebrated cynic philosopher.

**διοικέω**, f. -ήσω, &c. (διά, *thoroughly*, and οἰκέω, *to manage*). *To manage carefully, to regulate, to direct, to govern*.

**διοίκησις**, εως, ἡ (fr. διοικέω). *Management of a household, management, administration*.

**Διομήδης**, εος, ὁ. *Diomēdes*, a king of Thrace, who fed his horses with human flesh.

**Διονύσιος**, ον, ὁ. *Dionysius*, the tyrant of Syracuse.

**Διόνυσος**, ον, ὁ. *Bacchus*.

**διόπερ**, conj. (δι' ὅπερ, *on account of which*). *Wherefore, on which account, whence*:—therefore.

**διορθόω**, f. -ώσω, &c. (διά, *thoroughly*, and ὀρθόω, *to straighten*). *To make straight, to rectify, to restore, to remedy*.

**διορίζω**, f. -ίσω, &c. (διά, *between*, and ὀρίζω, *to limit*). *To set limits between, to bound, to separate, to divide*.

**διορύσσω**, Att. -ττω, f. διορύξαι, &c. (διά, *through*, and ὀρύσσω, *to dig*). *To dig through*.

**διός**, α, ον, adj. contr. for δῖος (fr. Διός, gen. of Ζεύς, *Jupiter*). *Divine, godlike, illustrious, distinguished*.

**Διόσκουροι**, ον, οἱ (fr. Διός, gen. and κοῦροι, *sons*). *Dioscūri*, Castor and Pollux, sons of Jupiter.



**διότι**, conj. (for δι' ὅτι, on which account). *Wherefore, on this account, because, therefore, that.*—Interrogatively, *wherefore? why?*

**διπλάσιος**, α, ον, adj. (fr. δις, twice, and πλῆσιος, equal). *Twice as much, double.*

**διπλός**, ὅη, ὄον, contr. οὗς, ἦ, εἶν, adj. (fr. δις, twice, and πλέω, for πλύνω, to fold). *Twofold, double.*—Hence, *ample, spacious.*

**δίπους**, ον, gen. -ποδος, adj. (fr. δις, and πούς, a foot). *Two-footed.*

**δίς**, num. adv. *Twice, double, separately.*

**δίσκος**, ου, ὁ (fr. δέκναι, to fling). *A discus, a quoit, a disc.*

**δισσός**, ἦ, ὄν, and Att. διττός, ἦ, ὄν, adj. (fr. δις). *Double.*—Pl. two.

**διεχίλιοι**, αι, α, num. adj. (fr. δις, and χίλιοι, a thousand). *Two thousand.*

**διφθέρα**, ας, ἡ (fr. δέφω, to moisten). *A skin, a hide, &c.*

**δίφρος**, ου, ὁ, by syncope for διφόρος (fr. δις, double, and φέρω, to bear). *A chariot seat holding two persons, a double seat, a throne.*

**διφυής**, ἐς, adj. (fr. δις, double, and φύη, nature). *Of a two-fold nature.*

**δίχηλος**, ον, adj. (fr. δις, double, and χηλή, a cloven foot). *Cloven-footed, two-toed.*

**δίψα**, ης, ἡ. *Thirst:—longing.*

**διψάω** (R. διψα), f. -ήσω, p. διδιψῃκα (fr. δίψα). *To thirst, to be thirsty, to long for.*

**δίψος**, εος τό. *Thirst.*

**δίσω**, imperf. ἔδιον, 2 p. in the sense of the present, *δέδια* (an old epic form for *δεῖδω*). *Inte. to fear, to be afraid, to flee.*

**διωγμός**, οὔ, ὁ (fr. διώκω). *Pursuit, prosecution, persecution.*

**διωκτός**, α, ον, adj. (fr. διώκω). *To be pursued, &c.*—*διωκτός*, *we must pursue.*

**διώκω** (R. διωκ), f. διώξω, p. διεδίωξα. *To pursue, to prosecute, to expel.*

**δίωξις**, εως, ἡ (fr. διώκω). *Pursuit, prosecution.*

**διόρυξ**, ὕχος, ἡ (fr. διορύσσω, to dig through). *A canal, a trench.*

**δοκέω** (R. δοκ and δοκ), f. δοκήσω, and δόξω, p. διδοχα, p. pass. διδογμαί. *To think, to be of opinion, to appear, to seem, to suppose, to pretend.*—Impers. δοκεῖ, &c. *it seems, it seems good, or proper, it pleases, it appears.*

**δόλιος**, α, ον, adj. (fr. δόλος, a stratagem). *Cunning, artful, deceitful.*

**Δόλοπες**, ων, οἱ. *Dolopians, a people of Thessaly.*

**δόμος**, ου, ὁ (fr. δέμω, to construct). *A building, a house, a mansion.*

**δόναξ**, ἄκος, ὁ (fr. δονίω, to shake). *A reed.*

**δονέω** (R. δον), f. -ήσω, p. δεδόνηκα. *To bend, to shake, to disturb.*

**δόξα**, ης, ἡ (fr. δονίω, to think). *Opinion, belief, fame, glory, esteem.*

δορέ, ἔς, ἡ (fr. δέρεω, *to slay*). *A skin, a hide.*

δορκάς, ἄδος, ἡ (fr. δέρεω, *to see*, p. m. δειδορκα). *An antelope, an animal of quick sight.*

δόρπον, ον, τό. *Supper.*

δόρυ, δόρυς, ἰον. δούρυτος, contr. δουρός, τό. *A spear.*—Pl. δοῦρα, ὤν, &c.

δορυφόρος, ον, ὁ (fr. δόρυ, and φέρω, *to carry*). *A spearman.*

δόσις, ἰς, ἡ (fr. δίδωμι, *to give*). *A gift, a present.*

δουλεύω (R. δουλεῖν), f. -εύσω, p. διδούλευνα (fr. δοῦλος). *To be a slave, to serve.*

δούλη, ης, ἡ (fr. δοῦλος). *A female slave.*

δοῦλος, ον, ὁ (fr. δέω, *to bind*). *A slave.*

δουλώω (R. δουλο), f. -ώσω, p. δεδούλωκα (fr. δοῦλος). *To enslave, to subjugate.*

δονπέω (R. δονπε, 3 δουν), f. δονπήσω, 2 p. δίδουπα (fr. δοῦπος). *To make a heavy noise (as in falling), to fall in battle.*

δεῦπος, ον, ὁ. *A heavy sound, clash, noise.*

δουρός. *See δόρυ.*

δράκων, οντος, ὁ (fr. δέρεω, *to see*, 2 R. δρακ, by Metath. δρακ). *A dragon, said to be of piercing sight, a serpent.*

Δράκων, οντος, ὁ. *Draco, an Athenian lawgiver, noted for the extreme severity of his laws.*

δράμα, ἄτος, τό (fr. δράω, *to act*). *An action, a representation of an action, a play, a drama.*

δραπέτης, ον, ὁ (fr. διδράσκω, *to run*). *A runaway slave, a fugitive.*

δραπετίδας, ον, Dor. for δραπετίδης, ον, ὁ (fr. same). *A runaway slave, a runaway.*

δραχμή, ἥς, ἡ. *A drachma, an Athenian coin, worth about 17 cents.*

δράω (R. δρα), f. δράσω, p. δίδραξα. *To do, to be active, to deal with.*

δρεπάνηφόρος, ον, adj. (fr. δρεπῆνη, *a sickle*, and φέρω, *to carry*). *Bearing a sickle, or scythe.*—δρεπάνηφόρον ἄγμα, *a chariot armed with scythes.*

δρέπανον, ον, τό (fr. δρέπω, *to break off*). *A sickle, a scythe, a curved sword, a goad.*

δριμύλος, ον, adj. (fr. δριμύς). *Somewhat sharp, painful, pungent.*

δριμύς, εἰς, ὅ, adj. *Sharp, cutting, painful, pungent, fierce, severe.*

δρομαῖος, α, ον, and ος ον, adj. (fr. δρόμος). *Of, or for running, running, on a run.*

δρόμος, ον, ὁ (fr. δρέμω, *obsol. to run*, 3 R. δρομ). *Running, the course, a race course, a chase.*—ἑπτον δρόμος, *a day's journey on horseback.*

δρόσος, ον, ἡ. *Dew.*

Δρύας, αντος, ὁ. *Dryas, the father of Lycurgus.*

δρυμός, οὔ, ὁ (fr. δρῦς). *A forest, a wood.*—Pl. poetic, δρυμά.

δρῦς, ἑος, ἡ. *An oak tree, a tree.*

δύνᾶμαι (R. δυνᾶ), f. δυνήσομαι,

- π. δεδύνημαι. *To be able, to have power, can, to avail, to be worth, to mean.*  
 δυνάμις, εως, ἡ (fr. δύναιμι). *Power, ability, influence, force, efficacy, worth. — Pl. forces, troops.*  
 δυναστεία, ας, ἡ (fr. δυναστεύω). *Authority, government, rule.*  
 δυναστεύω (R. δυναστευ), f. -εύσω, π. δεδυνάστευκα (fr. δυνάστης, a sovereign). *To exercise sovereign power, to govern, to rule.*  
 δυνατός, ἡ, ὅν, adj. (fr. δύναιμι). *Able, powerful, capable, influential. — ὡς δυνατόν, as far as possible, as much as possible.*  
 δύο, num. adj. indecl. *Two.*  
 δύς, An inseparable particle, denoting difficulty, evil, misfortune, and very often in a privative sense, denoting not, un-, in-, mis-, dis-, &c.  
 δυσδαίμων, ονος, adj. (fr. δύς, not, and δαίμων, fortunate). *Unfortunate.*  
 δυσείδεια, ας, ἡ (fr. δυσειδής). *Deformity, ugliness.*  
 δυσειδής, ές, adj. (fr. δύς, ill, and εἶδος, appearance). *Ill-favoured, deformed, ugly.*  
 δυσέλεκτος, ον, adj. (fr. δύς, difficult, and ἄλλω, to roll). *Difficult to unravel, involved, complicated.*  
 δυσέξοδος, ον, adj. (fr. δύς, with difficulty, and ἔξοδος, departure). *From which departure is difficult, inextricable.*  
 δυσέργος, ον, adj. (fr. δύς, slow, and ἔργον, labor). *Slow in working, inactive, sluggish, laborious, toilsome.*  
 δύσις, εως, ἡ (fr. δύω, to go down). *The setting of the sun, sunset, the west, descent.*  
 δυσμάθης, ές, adj. (fr. δύς, with difficulty, and μαθῆναι, to learn). *Learning with difficulty, slow to learn.*  
 δυσμάχος, ον, adj. (fr. δύς, with difficulty, and μάχεται, to contend). *Hard to contend with.*  
 δυσμενής, ές, adj. (fr. δύς, evil, and μένος, mind). *Ill-disposed, hostile.*  
 δυσμή, ἡς, ἡ (poetic for δύσις). *Sunset, the west, descent.*  
 δύσμορος, ον, adj. (fr. δύς, evil, and μόρος, fate). *Ill-fated, unfortunate, wretched.*  
 δύσπαρις, ἴδος, ὁ. *Ill-fated Paria.*  
 δύσπορος, ον, adj. (δύς, difficult, and πόρος, a passage). *Difficult to pass, difficult.*  
 δύσποτμος, ον, adj. (δύς, ill, and πότμος, fate). *Ill-fated, unhappy.*  
 δύστηνος, ον, adj. (fr. δύς, with difficulty, and στένω, to groan). *Wretched, miserable, unfortunate.*  
 δυστυχέω (R. δυστυχε), f. -ήσω, π. δεδυστύχηκα (fr. δυστυχής, unlucky). *To be unhappy, to be unlucky.*  
 δυσφορέω (R. δυσφορε), f. -ήσω, π. δεδυσφόρηκα (fr. δυσφόρος, insupportable). *To be greatly afflicted, to bear impatiently, to grieve.*

δυσχεραίνω (R. δυσχεραίνω, 2 δυσχεραίνω), f. δυσχεραίνω, p. δαδυσχεραίνω (fr. δυσχερής). To be unable to endure, to be distressed, to grieve.—to abhor.

δυσχερής, ες, adj. (fr. δύς, with difficulty, and χεῖρ, the hand). Awkward in doing, clumsy.—offensive, vexatious, morose, disagreeable.

δύω, dual δυοῖν and δυῖν, pl. δυῶν, § 57, 2. Two.

δύω and δύνω (R. δύνω), f. δύνω, p. δίδύνα, 2 a. ἔδυν. To go into, or under, to enter, to go beneath, to set, to go down.

δωδεκάητος, η, ον, num. adj. ord. (fr. δώδεκα). The twelfth.

δώδεκα, adj. (δύω, δέκα). Twelve.

δωδεκάητος, same as δωδεκάητος.

Δωδωνίς, ἴδος, adj. Dodonean.

δῶμα, ἄτος, τό (fr. δέμα, to build).

An edifice, a house, an abode.

δωρεά, ἄς, ἡ (fr. δῶρον). A gift,

adv. δωρεάν, as a gift, gratis.

δωρεῖσθαι (R. δωρεῖ), f. -ῆσθαι,

p. δαδωρῆμαι (fr. the same).

To bestow as a gift, to give.

δῶρημα, ἄτος, τό (fr. δωρεῖσθαι).

A gift, a present.

Δωρίς, ἴδος, adj. Only in the

feminine, Dorian.—Subst. Do-

ris, a goddess of the sea.

δῶρον, ον, τό (fr. δύνω, fr. which

δίδωμι, to give). A gift, a pre-

sent

# E.

ἐν, Att. ἐν, conj. (contr. for εἰ  
ἐν, used mostly with the sub-

junctive mood, § 172, Oba. 7).

If, in case, whether.—ἐάν μή,  
if not, unless, except.

ἐαρό, ἑαρος, τό (constr. ἦρ, ἦρος)

The Spring.

ἐαυτοῦ, ἦς, οὔ, reflex. pron. § 63.

His own, her own, its own.—

of himself, of herself, of itself.

—Also used by the Attics for

ἐμαυτοῦ and σεαυτοῦ, § 63, 5.

εἰω (R. εἰω), f. εἰω, p. εἰω,

imperf. εἰω. To permit, to al-

low, to suffer, to leave, to give

up, to let go, to forbear.

ἑβδομήκοντα, num. adj. (fr. ἑβ-

δομος). Seventy.

ἑβδομος, η, ον, num. adj. ord.

(fr. ἐπτά, seven). Seventh.

ἐγγονος, ον, ὁ. A grandson, a

descendant.

ἐγγυάω (R. ἐγγυάω), f. -ῆσαι, p.

ἐγγυήσω (fr. ἐγγύη, surety).

To give as security, to pledge

one's self, to promise, to deliver.

ἐγγυθεν, adv. (fr. ἐγγύς, near,

andθεν, from). From near,

close by, near.

ἐγγύς, adv. Near, at hand.—

Comp. ἐγγυτέρως, and ἐγγύιον,

nearer.—Superl. ἐγγυτάτω and

ἐγγύιστα, nearest, or next.

ἐγείρω (R. ἐγείρω, 2 ἐγείρω, 3 ἐγείρω),

f. ἐγείρω, p. ἤγειρα, Att. ἐγέ-

γειρα, 2 p. ἐγείρομαι. To

awaken, to excite, to arouse,

to animate.

ἐγκαθέδω, f. ἐγκαθεύδω, &c.

(ἐν, in, and καθεύδω, to sleep).

To sleep in, to lie down upon.

ἐγκαλέω, f. -άω, &c. (ἐν, upon,

and καλέω, to call). To call

upon:—to summon, to prosecute, to accuse, to reproach.

ἐγκατερέω, f. -ήσω, &c. (ἐν, in, and κατερέω, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκαύμα, ἄτος, τό (fr. ἐγκαίω, to brand). The print of a burn, a brand, a burn.

ἐγκέφαλος, ου, ὁ (fr. ἐν, in, and κεφαλή, the head). The brain.

ἐγκλημα, ἄτος, τό (fr. ἐγκαλέω).

An accusation, a charge, a reproach.

ἐγκλίνω, f. -ῖνω, &c. (ἐν, on, and κλίνω, to bend). To lean upon, to bend down, to incline.

ἐγκράτεια, ας, ἡ (fr. ἐγκρατής). Self-control, moderation, abstinence.

ἐγκρατής, ἐς, adj. (fr. ἐν, in, and κράτος, power). Having power over, continent, temperate, moderate.

ἐγκρύπτω, f. -κρύπτω, &c. (fr. ἐν, in, and κρύπτω, to conceal). To conceal in, to cover.

ἐγκωμιάζω (R. ἐγκωμιάδ), f. -ᾶσω, p. ἐγκωμιάζω (fr. ἐγκώμιος, pertaining to eulogy). To praise.

ἐγκώμιος, ου, adj. (fr. ἐν, in, and κώμος, a festive assembly). Pertaining to festivities, in which the praises of heroes were sung. Hence, celebrating with song, &c., panegyric—Subst. ἐγκώμιον, ου, τό, a song in praise of any one, an encomium, praise, a eulogy.

ἐνέφαρα, ας, ε, 2 perf. of ἐνέφα, in

in the sense of the present, I am awake, I watch.

ἐγκυρίδιον, ου, τό (fr. ἐγκυρίδιος, taken in the hand). Enchiridion, a small book containing precepts or maxims, a vademecum.—a handle, a dagger.

ἐγκυρίζω (R. ἐγκυρίδ), f. -ῖσω, ἐγκυρίδιον (fr. ἐν, in, and χεῖρ, the hand). To place in the hands:—to deliver, to consign, to intrust.

ἐγγεῖν, vos, Att. εἰς, ἡ. An eel. ἐγγίω, f. ἐγγίσω, &c. (fr. ἐν, into, and χέω, to pour). To pour into, to pour out, to fill up, 1 a. ἐνίχια.

ἐγχεος, εος, τό. A spear.

ἐγχώριος, ου, adj. (fr. ἐν, in, and χώρα, a country). Born in a country, native, indigenous.—οἱ ἐγχώριοι, the inhabitants of a country.

ἐγώ, ἐμοῦ, and μοῦ, &c. 1st pers. pron. § 60, I.—ἐγώ, I at least, I for my part.

ἐγών, poetic for ἐγώ, before a vowel.

ἐδᾶφος, εος, τό (fr. ἔδος, a basis).

A foundation:—the ground.

ἐδεσμα, ἄτος, τό (fr. ἔδω, to eat). Food, victuals.

ἐδητύς, ὅς, ἡ (fr. same). Food, feasting.

ἔδω (R. ἔδω, 2 ἔδω, also, 2 φάγ, 3 ἔδω), f. ἐδέσω, ἔδομαι, and ἔδομαι, p. ἐδήδοκα, 2 a. ἔφαγον, p. pass. ἐδήδεμαι, see § 117, ἔδω. To eat, to devour, to consume.

ἐδωδιμος, ου, adj. (fr. ἐδωδή, feed). Edible, good for food.

ἔσιπεν, poetis for εἰπεν, see εἶπον.

ἔσομαι (R. εἶς), f. ἐσοῦμαι, p. wanting, 1 a. ἐξίστημι. *To seat one's self, to sit down, to sit.*

ἐθέλω (R. ἐθέλω), f. ἐθέλω, p. ἐθέλω. *To will, to wish, to feel inclined.*

ἐθίζω (R. ἐθίζω), f. ἐθίζω, p. ἐθίζω (fr. ἔθος, custom). *To accustom; intr. to be wont, to be accustomed; p. pass. ἐθισμαι, with a pres. sense, I am wont.*

ἐθιστός, εἰς, εἰς, adj. (fr. ἐθίζω). *To be accustomed, accustomed.*

—ἐθιστέον, we must accustom.

ἔθνος, εὖς, τό. *A nation, a people.*

ἔθος, εὖς, τό (fr. ἔθω). *Habit, custom, usage.*

ἔθω, pres. used in pt. only, viz. ἔθων. *To be wont;—2 p. εἴωθα, I am wont.—κατὰ τὸ εἰωθός, according to custom.—ἐπεὶ εἰωθα, as is customary.*

εἰ, conditional particle. *If, whether.—With the indic., since. εἰ γάρ, Oh that! would that! —εἰ καί, although.—εἰ μή, unless.—εἴ τις, if any one.*

εἶαρ, ἄρος, τό (poet. for ἔαρ). *Spring.*

εἶβω, poet. for ἔλβω. *To pour.—δάκρυον εἶβειν, to shed tears.*

εἶδος, εὖς, contr. οὖς, τό (fr. εἶδω). *The look, aspect, form, appearance.*

εἶδω (R. εἶδ, 2 ἰδ, 3 οἶδ). *To see.—Mid. to be seen, to appear, to seem, § 117, εἶδω.*

εἶδω (R. εἶδω), f. εἶδῶ, and εἶ-

σομαι, p. ἔγνων (fr. γινώσκω), 2 perf. εἶδα, pres. tense. *To see;—other tenses, to know, § 112, LX. and § 117.*

εἶδωλος, οὐ, τό (Dim. fr. εἶδος, a form). *An image, a statue, a representation.*

εἴθε, particle of wishing (fr. εἶ). *Oh that! would that! commonly joined with the optative.*

εἰκάζω (R. εἰκαδ), f. εἰκῶ, p. εἰκῶ, Att. ἤκῶ (fr. εἰκός). *To make like, to liken;—to compare, to conjecture, to represent.—Mid. to liken one's self to, to assume a form.*

εἰκασία, εὖς, ἡ (fr. εἰκάζω). *Comparison, the art of representation, conjecture.*

εἰκελός, οὐ, adj. (fr. εἰκός). *Like, resembling.*

εἶκος, ότος, τό (Neut. of εἰκός, pt. of εἶκα, 2 perf. of εἶκα, obsol.) *That which is like, what is right, the natural, the reasonable.—ὡς εἶκος, as is natural, as is customary.*

εἴκοσι, num. adj. *Twenty.*

εἰκότως, adv. (fr. εἰκότος, gen. of εἶκος). *Justly, rightly, properly.*

εἶκω (R. εἶκ), f. εἶκω, p. εἶκα. *To yield, to give way.*

εἶκω (R. εἶκ, 2 εἶκ, 3 εἶκ), pres. obsol. f. εἶκω, 2 p. with a pres. sense εἶκα, plup. ἐφίκειν. *To be like, to resemble, to appear to seem.—εἶκος, impers., it seems, it is fit.—εἶκός; Att. εἰκός, resembling, like.*

εἰκῶν, όνος, ἡ (fr. εἶκω). *A likeness, an image, a statue.*

**Εἰλεῖσθαι**, ας, ἡ. *Ilthyia*, or *Luscina*, the goddess of childbirth.

**εἰλεῖν**. *To roll up*, see Gram. § 117.

**Εἰλωτής**, ου, ὁ. *A Helot*. The Helots were inhabitants of Helos, reduced to slavery by the Spartans.

**εἶμα**, ἄτος, τό (fr. εἶμαι, p. pass. of ἔννυμι, *to clothe*). *Clothing, a garment*.

**εἰμαρμίνον**, ου, τό (fr. εἰμαρμαι, Attic for μέμαρμαι, p. pt. pass. of μίλωμαι, *to obtain by lot*). *A decree of destiny, destiny, fate, death*.

**εἶμι**, ἑ. ἔσομαι, imperf. ἦν, imperf. m. ἦμην, irreg., § 112, I. *To be, to exist, to live*;—impers. ἐστὶ, for ἔξεστι, *it is permitted, it is lawful, it is possible*.—οὐκ ἔστι, *it is not possible*.—ἐσθ' ὅτα, *sometimes, at times*.

**εἶμι**, ἑ. εἶσομαι, imperf. ἦεν, § 112, II. *To go, to go on a journey, to travel*.—εἰς χεῖρας ἵεναι, *to join battle*.

**εἶν**, poet. for ἐν, prep. *In*, &c.

**εἶνεκα**, poet. for ἐνεκα. *On account of*, &c.

**εἶπα**, εἶπον (R. ἐπ), the first and second aorists of εἶπω, *to say*, obsol., used as aorists to φημί.

*To say, to speak, to utter*.

**εἴπερ**, conj. (fr. εἰ, and περ). *If however, although, even though*.

**εἴποθι**, adv. (fr. εἰ, and πόθι, any where). *If any where*.

**εἴρω** (R. εἴρω), ἑ. εἴρῃω, p. εἴρω. *To shut in, to inclose*.

**εἴρω** (R. εἴρω), ἑ. εἴρῃω, p. εἴρω. *To shut out, to keep off from*,

*to forbid, to prevent, to restrain*.

**εἰρησία**, ας, ἡ (fr. εἰρῆσαι, *to row*). *Rowing*.

**εἰρήνη**, ης, ἡ. *Peace*.

**Εἰρήνη**, ης, ἡ. *Irēne*, the goddess of peace.

**εἰς**, or ἐς, prep. (governs the accusative only). *To, into, relating to, with respect to, on, on account of, for, against*.—*Relating to time, towards, for, during, at*.—With numerals, *about, as many as, to the number of*. Before a genitive it governs an acc. understood; as, εἰς (θάλα) "Αἰδου.—εἰς τὰ ὀπίσω, *backward*.—εἰς τοῦτο, *to such a degree*, § 124, 6.

**εἰς**, μὴ, ἐν, num. adj. *One*.

**εἰσάγω**, ἑ. -άξω, &c. (εἰς, *to*, and ἄγω, *to lead*). *To lead into, to introduce, to bring forward*.

**εἰσβαίνω**, ἑ. εἰσβήσομαι, &c. (εἰς, *into*, and βαίνω, *to go*). *To go into, to enter, to go on board*.

**εἰσβάλλω**, ἑ. εἰσβάλλω, &c. (εἰς, *into*, and βάλλω, *to throw*). *To throw into, to rush upon, to invade*.—Of a river, *to discharge itself, to empty*.

**εἰσδύω**, and εἰσδύνω, ἑ. εἰσδύσω, &c. (εἰς, *into*, and δύω, *to go down*). *To go down into, to creep into, to descend into*.

**εἰσεῖδον**, 2 a. of εἰσεῖδω, obsol., used as aorist to εἰσράω. *To look into, to gaze at, to behold*.

**εἰσεῖμι**, ἑ. εἰσείσωμαι, &c. (εἰς, *into*, and εἶμι, *to go*). *To go into, to enter, to come into*.

**εἰσερχομαι**, f. **εἰσελεύσομαι**, &c. (εἰς, into, and ερχομαι, to come).

To come into, to enter, to go into, to visit.

**εἰσέτι**, adv. (fr. εἰς, to, and ἔτι, still). To a still longer time, still farther, yet longer, still, besides.

**εἰσηγέομαι**, f. **εἰσηγήσομαι**, &c. (εἰς, into, and ἡγέομαι, to lead). To lead forth into, to bring forward, to introduce, to propose, to induce.

**εἰσηγητής**, οὔ, ὁ (fr. εἰσηγέομαι). One who brings forward, or introduces another, an inventor.

**εἰσόδος**, οὐ, ὁ (fr. εἰς, into, and ὁδός, a way). A way into, an entrance.

**εἰσόχα**, Dor. for εἰσόνε (poet. for εἰς ὃ κε). Till, until, as long as, so long as.

**εἰσπτερον**, οὐ, τό (fr. εἰσόπτωμαι, to look into). A mirror.

**εἰσοράω**, f. **εἰσάψομαι**, &c. (εἰς, into, and ὁράω, to look). To look into, to see into, to behold, to gaze upon.

**εἰσπέμπω**, f. **εἰσπέμψω**, &c. (εἰς, into, and πέμπω, to send). To send into, to introduce.

**εἰςτε**, for εἰς, to, and τε, particle of emphasis. Even to, up to.

**εἰσφέρειν**, f. **εἰσφέρειν**, &c. (εἰς, into, and φέρω, to bring). To bring into, to bring in:—to introduce, to propose.

**εἰσφορέω**, f. **εἰσφέρειν**, &c. (εἰς, into, and φορέω, to bring). To bring into, to store up, to collect.

**εἰσρέω**, f. **εἰσρέω**, &c. (εἰς, into,

and ρέω, to pour). To pour into, to pour out (of one vessel into another).—Mid. to flow into, to empty.

**εἴσω**, and ἔσω, adv. (fr. εἰς, into). Within, into, to.

**εἴσα**, adv. So then, thereupon, thus then, therefore, next.

**εἴτε**, conj. (fr. εἰ and τε). Whether.—εἴτε...εἴτε, Whether...or, as...as, either...or.

**εἴ τις**, εἴτε (fr. εἰ, and τις, any one). If any one.

**ἐκ** (before a vowel ἔς), prep. governs the genitive only. Out, out of, from, away, beyond.—

In relations of PLACE it means, out of, from the interior of.—

OF TIME, from, since, after; as, ἐκ οὗ, from the time that.—

ἐκ πολλοῦ, long since.—OF CAUSE, through, by means of, by.—

In composition, out, away, forth, utterly, completely, &c.

**Ἑκάβη**, ἡ, ἡ. Hecuba, wife of Priam, king of Troy.

**ἐκαστος**, ἡ, οὐ, adj. Each, every, every one.

**ἐκάστοτε**, adv. (fr. ἐκαστος). Each time, every time, continually.

**ἐκάτερος**, α, οὐ, adj. (fr. ἐκός, separate). Either of two, each, one or other, both.

**ἐκατέρωθεν**, adv. (fr. ἐκάτερος). From either side, on both sides.

**ἐκᾶτι**, Dor. for ἐκῆτι. By the pleasure of, by the favour of, on account of.

**ἐκᾶτόν**, num. adj. indecl. A hundred.



ἑκατοστός, ἡ, ὄν, num. adj. ord. (fr. ἑκῆτόν). *The hundredth.*

ἐκβαίνω, f. ἐκβήσομαι, &c. (ἐκ, out, and βαίνω, to go). *To go out from, to disembark, to descend from.*

ἐκβάλλω, f. -βάλλω, &c. (ἐκ, out of, and βάλλω, to cast). *To cast out of, to discharge from:—to drive forth, to expel, to banish.*

ἐκβιβρώσκω, f. ἐκβρώσκω, &c. (ἐκ, completely, and βιβρώσκω, to eat up). *To eat up completely, to devour, to consume.*

ἐκβοάω, f. -ήσω, &c. (ἐκ, out, aloud, and βοάω, to cry). *To cry out aloud, to proclaim, to call aloud for.*

ἐκβολή, ἡς, ἡ (fr. ἐκβάλλω). *A discharge, the mouth of a river.*

ἐκγελάω, f. -ᾶσω, &c. (ἐκ, out, aloud, and γελάω, to laugh). *To laugh out, or aloud.*

ἐκγονος, ου, ὅ (fr. ἐκγίγνομαι, to be born of). *Offspring, a descendant.*

ἐκδέχομαι, f. ἐκδέχομαι, &c. (ἐκ, from, and δέχομαι, to receive). *To receive from, to succeed to, to expect.*

ἐκδέω, f. -δήσω, &c. (ἐκ, from, and δέω, to fasten). *To fasten from, to bind to.*

ἐκδιδάσκω, f.- διδάξω, &c. (ἐκ, thoroughly, and διδάσκω, to teach). *To teach thoroughly, to inform fully.*

ἐκδίδωμι, f. ἐκδίδωμι, &c. (ἐκ, away, and δίδωμι, to give). *To give away, to yield up, to publish.*

ἐκδιώκω, f. -διώξω, &c. (ἐκ, out,

and διώκω, to drive). *To drive out, to put to flight, to pursue.* ἐκδύω, and ἐκδύνω, f. -δύσω, &c (ἐκ, out, and δύνω, to come). *To come out of, to appear:—to put off (armour), to undress.*

ἐκεῖ, adv. *There, in that place.* ἐκεῖθεν, adv. (fr. ἐκεῖ, and θέν, from). *From that place, thence, thenceforward.*

ἐκεῖσε, adv. (fr. ἐκεῖ, and σε, to). *To that place, thither.*

ἐκεῖνος, η, ο, dem. pron. (fr. ἐκεῖ) *That, this:—he, she, it.*

ἐκθορέω, f. -ήσω, &c. (ἐκ, from, and θορέω, same as θρώσκω, to leap). *To leap from, to spring up from.*

ἐκκαθαίρω, f. -ᾶρῶ, &c. (ἐκ, thoroughly, and καθαίρω, to cleanse). *To cleanse thoroughly, to eviscerate, to purify.*

ἐκκαίδεκα, num. adj. (ἕξ, six, καί, and, and δέκα, ten). *Sixteen.*

ἐκκαλέω, f. -ᾶσω, &c. (ἐκ, out, and καλέω, to call). *To call out, to summon forth.*

ἐκκαλύπτω, f. -ύψω, &c. (ἐκ, out, from, and καλύπτω, to cover). *To uncover, to expose, to reveal.*

ἐκκειμαι, f. -κείσομαι, &c. (ἐκ, out, and κείμαι, to lie). *To lie exposed, to lie open, to be public.*

ἐκκλησία, ας, ἡ (fr. ἐκκαλέω, to call out). *An assembly of the people (called out by heralds), a public assembly.*

ἐκκλίνω, f. -κλινῶ, &c. (ἐκ, from, and κλίνω, to bend). *To bend*

from, *sc.* a straight course, to go out of the way, to give way, to incline.

ἐκκομίζω, *f.* -κομῖσῶ, &c. (*ἐκ*, out, and κομίζω, to carry). To carry out for burial.

ἐκκυμαίνω, *f.* -κυμῖνῶ, &c. (*ἐκ*, from, and κυμαίνω, to fluctuate). To overflow:—to depart from a straight line, to waver, to be thrown into confusion.

ἐκλάμπω, *f.* -λάμπω, &c. (*ἐκ*, out, and λάμπω, to shine). To shine forth, to shine brilliantly.

ἐκλανθάνω, *f.* -λήσω, &c. (*ἐκ*, completely, and λανθάνω, to cause to forget). To cause total oblivion.—*Mid.* to forget completely.

ἐκλείπω, *f.* -λείπω, &c. (*ἐκ*, out, and λείπω, to leave). To leave out, to omit, to leave behind, to forsake.—*Intr.* to disappear, to die.—*Mid.* to be inferior to, to cease.

ἐκλύω, *f.* -λύω, &c. (*ἐκ*, from, and λύω, to loose). To loose from, to set free, to dissolve:—to wear out, to exhaust.

ἐκούσιος, *a, on, and as, on, adj.* (*fr.* ἐκόν, willing). Voluntary, of one's own accord, spontaneous.

ἐκουσίως, *adv.* (*fr.* ἐκούσιος). Voluntarily, willingly, spontaneously.

ἐκπέμπο, *f.* -πέμπω, &c. (*ἐκ*, out, and πέμπω, to send). To send out, or away, to send forth to battle, to dismiss.

ἐκπέρθω, *f.* -πέρσω, &c. (*ἐκ*, ut-

terly, and πέρθω, to destroy).

To destroy totally, to sack.

ἐκπετάννυμι, *f.* -πετῶ, *p.* ἐκπετῶ, by syncope, ἐκπέπτῶ, *p. pass.* ἐκπέπταμαι, *1 a. pass.* ἐξεπετάσθην (*ἐκ*, out, and πετάννυμι, to spread). To spread out, to unfold, to open, to untwine, to cast away.

ἐκπέτομαι, *f.* -πετήσομαι, &c. (*ἐκ*, away, and πέτομαι, to fly). To fly away.

ἐκπήγνυμι, *f.* -πήξω, &c. (*ἐκ*, firmly, and πήγνυμι, to fasten). To join firmly, to congeal:—to freeze, to benumb.

ἐκπηδάω, *f.* -ήσω, &c. (*ἐκ*, out, and πηδάω, to spring). To spring forth, to rush out, to sally forth.

ἐκπίνω, *f.* -πώσω, &c. (*ἐκ*, totally, and πίνω, to drink). To drink up, to empty, to exhaust, to absorb.

ἐκπίπτω, *f.* -πισσώμαι, &c. (*ἐκ*, out of, and πίπτω, to fall). To fall out of, to be banished from, to rush forth, to proceed from, to spread abroad.

ἐκπλέω, *f.* -πλεύσομαι, &c. (*ἐκ*, out of, and πλέω, to sail). To sail out of, to sail away.

ἐκπλήσσω, *f.* -πλήξω, &c. (*ἐκ*, completely, and πλήσσω, to strike). To strike with alarm, to terrify, to stun.

ἐκπνέω, *f.* -πνεύσω, &c. (*ἐκ*, forth, and πνέω, to breathe). To breathe forth, to expire, to die.

ἐκποδών, *adv.* (*fr.* ἐκ, from, and ποδών, *gen. pl.* of πός, the

foot). From before the feet, away, out of the way.—*ἐκποδῶν ποιεῖσθαι*, to put out of the way, to despatch, to remove, *ἐκπορεύω*, f. -ίσω, &c. (ἐξ, out, and πορεύω, to work). To work out, to produce by labour:—to adorn.

*ἐκπεπής*, is, adj. (fr. *ἐκπέπω*, to excel). Excelling, illustrious. *ἐκπύρῳ*, f. -ώσω, &c. (ἐξ, completely, and πύρῳ, to set on fire). To set completely on fire, to destroy by fire.

*ἐκρίπτω*, f. -ρίψω, &c. (ἐξ, off, and ῥίπτω, to throw). To cast off, to throw away.

*ἐκσοβέω*, f. -ήσω, &c. (ἐξ, away, and σοβέω, to drive). To drive away, to frighten away.

*ἐκστᾶσις*, εως, ἡ (fr. *ἐξίστημι*, to displace). A displacing, disorder:—mental distraction, alienation, insanity.

*ἐκτείνω*, f. -τενῶ, &c. (ἐξ, out, and τείνω, to stretch). To stretch out, to extend.

*ἐκτίθημι*, f. *ἐκθίσω*, &c. (ἐξ, out, and τίθημι, to place). To put forth, to expose.

*ἐκτίνω*, f. -τίσω, &c. (ἐξ, off, and τίνω, to pay). To pay off, to repay, to alone for, to pay.

*ἐκτοθι*, adv. (fr. *ἐκτός*, outside). On the outside, out of, without.

*ἐκτοπιζω* (R. *ἐκτοπίδ*), f. -τονίσω, p. *ἐκτετόπισκα* (fr. *ἐξ*, away from, and τόπος, a place). To remove, viz., from one's usual abode, to retire, to depart.

*ἔκτορος*, α, ον, Ion. ος, η, ον,

adj. Of, or belonging to Hector *ἐκτός*, adv. (fr. *ἐξ*, out). Without. *ἐκτος*, η, ον, num. adj. (fr. *ἕξ*, six).

The sixth, adv. *ἐκτος*, sixthly. *ἐκτοτε*, adv. (ἐξ, from, and τότε, then). From that time, since then, thence.

*ἐκτρέπω*, f. -τρέψω, &c. (ἐξ, from, and τρέπω, to turn). To turn away from, to avert.—Mind. to turn aside, to deviate, to change one's form.

*ἐκτρέφω*, f. -θρίψω, &c. (ἐξ, completely, and τρέφω, to bring up). To bring up from infancy, to nurture, to support.

*ἐκτρέχω*, f. -θρέξομαι, and -δραμῶμαι, &c. (ἐξ, from, and τρέχω, to run). To run from, to rush forth, to spring forth.

*ἐκτυφλώω*, f. -ώσω, &c. (ἐξ, completely, and τυφλώω, to blind). To make completely blind, to deprive wholly of sight.

*Ἐκτορ*, ορος, ὁ. Hector, son of Priam, and the most valiant of the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

*ἐκφέρειω*, f. *ἐξέλω*, &c. (ἐξ, forth, and φέρω, to carry). To carry forth, to bring forward, to produce, to publish, to discover.—Pass. to be carried forth, to be driven from the right course.

*ἐκφεύγω*, f. -φεύξω, &c. (ἐξ, from, and φεύγω, to flee). To flee from, to avoid, to escape.

*ἐκφοβέω*, f. -ήσω, &c. (ἐξ, greatly, and φοβέω, to frighten). To

- frighten greatly, to terrify.—  
 MID. to fear, to dread.  
 ἐκφυλάσσω, Att. -τιω, f. -φυλάξω, &c. (ἐκ, carefully, and φυλάσσω, to watch). To watch carefully, to wait for.  
 ἐκόν, οὔσα, on, adj. Voluntary, willing, of one's own accord.  
 ἐλαία, ας, ἡ. An olive tree, an olive.  
 ἔλαιον, ου, τό (fr. ἐλαία). Olive oil, oil.  
 ἐλάτη, ης, ἡ. The pine tree, the fir tree.  
 ἐλάττωμα, ἄτος, τό (fr. ἐλάττω, to reduce). Reduction, diminution, loss.  
 ἐλάττω, on, Att. for ἐλάσσω, on, adj. (comp. of ἐλάχης, small), smaller, less, worse, inferior.  
 ἐλαύνω (R. ἐλα), f. ἐλάσω, Att. ἐλαῖ, p. ἤλακα, Att. Red. ἐληλάκα (fr. ἐλάω, nearly obsol., to urge onward). To drive, to press hard on, to put to flight.—Intr. to advance, to ride, to proceed.  
 ἐλαφος, ου, ὁ. A stag.  
 ἐλαφρός, ἄ, ὅς, adj. Light, nimble, easy to be borne.  
 ἐλαφρῶς, adv. (fr. ἐλαφρός). Lightly, nimbly, gently, &c.  
 ἐλάχιστος, η, on, adj. (superl. of ἐλάχης, small). Smallest, least.  
 ἐλαχὺς, εἰα, ὅς, adj. (old poet. form of μικρός). Small, little, who is, worthless.—Compared, ἐλαχὺς, ἐλάσσων, ἐλάχιστος.  
 ἐλάω (R. ἐλα), rarely used, but furnishes the tenses to ἐλαύνω.  
 ἐλαίρω (R. ἐλαίρω, 2 ἐλεῖρ), f. ἔρω, p. ἤλαρκα (fr. ἔλεος). To pity.  
 ἐλεγεία, ας, ἡ, and ἐλεγείον, ου, τό (fr. ἔλεος, an elegy). A poem in elegiac measure, an elegy, a poem.  
 ἐλεγχος, ου, ὁ (fr. ἐλέγχω). A proof, conviction.  
 ἐλέγχω (R. ἐλεγχ), f. ἐλέγξω, p. ἤλεγχα. To refute, to convict, to convince.  
 ἐλεινός, ἡ, ὅς, adj. (fr. ἔλεος, pity). Pitiable, exciting pity, affecting, sad, meriting compassion.  
 ἐλεέω (R. ἐλεσ), f. -ήσω, p. ἤλεήκα (fr. ἔλεος, pity). To pity, to commiserate.  
 ἐλεημοσύνη, ης, ἡ (fr. ἐλεῖν, compassion). Compassion, alms, bounty.  
 ἐλελίξω (R. ἐλελεῖ), f. ἐλελέω, p. ἐλελέχα (poet. for ἐλίσσω). To brandish, to cause to thrill, to quiver.  
 Ἑλένη, ης, ἡ. Helena, daughter of Leda by Jupiter, distinguished for her beauty, and being abducted from her husband Menelaus, by Paris, was the cause of the Trojan war.  
 ἔλεος, ου, ὁ. Pity, compassion, mercy.  
 Ἐλεος, ου, ὁ. Eleus, the god of mercy.  
 ἐλευθερία, ας, ἡ. Freedom, liberty; from,  
 ἐλευθερός, α, ὅς (fr. ἐλεύθει, obsol. from which are taken some tenses of ἔρχομαι, to go). Free, i. e. going at liberty.  
 ἐλευθερόω (R. ἐλευθερο), f. -ώσω, p. ἤλευθέρωκα (fr. ἐλεύθερος).

*To free, to emancipate, to release, to deliver.*

Ἐλευσίνιος, α, ον, adj. *Eleusinian*, from,

Ἐλευσίς, ἴος, ἡ. *Eleusis*, a city of Attica, famed for the mysteries of *Ceres*; hence called "Eleusinian."

ἐλεφαντιστής, οὔ, ὁ. *An elephant hunter*; from,

ἐλέφας, αντος, ὁ and ἡ. *The elephant*:—*ivory*.

Ἑλικών, ὄρος, ὁ. *Helicon*, a famous mountain in *Bœotia*, sacred to *Apollo* and the *Muses*.

ἔλκος, εος, τό. *A wound*.

ἐλκύνω (R. ἐλκυ), f. -ῶμαι, p. εἴλκω (same as ἔλκω). *To drag*, &c.

ἐλκω (R. ἐλκ), f. ἔλκω, p. εἴλκα. *To draw, to drag, to pull along, to trail on the ground*:—*to drink*.

Ἑλλάς, ἄδος, ἡ. *Hellas*.—Originally a city in *Thessaly*; finally the name was applied to all *Greece*, and is to be translated, *Greece*.

ἐλλείπω, f. -λείπει, &c. (ἐν, in, and λείπει, *to leave*). *To leave behind, to forsake, to omit, to neglect*.

Ἑλλη, ἡς, ἡ. *Helle*, sister of *Phrixus*, with whom she fled from her father's house, on the back of a golden ram. Having become giddy, she fell into the sea, afterwards from her called the "*Hellespont*."

Ἕλλην, ητος, ὁ. 1. *Hellen*, son of *Deucalion*. 2. *A Greek*.—οἱ Ἕλληνες, *the Greeks*, be-

cause supposed to be descended from *Hellen*.

Ἑλληνικός, ἡ, ὄν, adj. (fr. Ἕλλην, *a Greek*). *Grecian, Greek*; hence,

Ἑλληνικῶς, adv. *After the manner of the Greeks; in Greek*.

Ἑλλησποντικός, ἡ, ὄν, adj. *Of, or belonging to the Hellespont*; from,

Ἑλλησποντος, ου, ὁ (fr. Ἑλλης, *of Helle*, and πόντος, *the sea*). *The Hellespont*.

ἐλλίπής, ἑς, adj. (fr. ἐλλείπω). *Defective, imperfect, wanting*.

ἔλλω, Th. of ἔλσαι. See ἔλκω.

ἐλπίζω (R. ἐλπιθ), f. -ίτω, p. ἤλπικα. *To hope, to expect*; from,

ἐλπίς, ἱδος, ἡ. *Hope, expectation*.

ἐλύνω (R. ἐλυ), f. -ύωμαι, p. εἴλυναι, p. pass. εἴλυναι, 1 a. pt. pass. ἐλυσθεις. *To roll up, to wrap up*.

ἐμαυτοῦ, ἡς, reflexive pron. (fr. ἐμοῦ, *of me*, and αὐτοῦ, *self*). *Of me myself, my own, mine*, § 63.

ἐμβαίνειν, f. -βήσομαι, &c. (ἐν, in, and βαινω, *to go*). *To go into, to enter, to ascend*:—*to embark, to advance*.

ἐμβάλλω, f. -βάλλω, &c. (ἐν, into, and βάλλω, *to throw*). *To throw in, to lay upon, to inflict on*:—*to suggest, to excite*:—*to empty* (said of rivers), *to attack*.

ἐμβιβάζω, f. -βάω (ἐν, into, and βιβάζω, *to cause to go*). *To cause to enter, to put on board, to lead into*.

ἐμβολή, ἡς, ἡ (fr. ἐμβάλλω, &

ῥαπὴ ἰσθό). An irruption, an invasion, an attack.  
 ἔμβρόντητος, ον, adj. (fr. ἔμβρον-  
 τάω, to strike with thunder).  
 Thunder-stricken.  
 ἐμβυθίζω, f. -ίζω, &c. (ἐν, in,  
 and βυθίζω, to plunge). To  
 plunge in the deep, to submerge,  
 to engulf.  
 ἐμμᾶνης, ἐς, adj. (ἐν, intens. and  
 μαίνομαι, to rave). Raving,  
 frantic, furious.  
 ἐμμελῶς, adv. (fr. ἐμμελής, in  
 tune). Harmoniously, neatly,  
 wittily, in a becoming manner.  
 ἐμμένω, f. -μένω, &c. (ἐν, in, and  
 μένω, to remain). To remain  
 in, to persevere, or continue in.  
 ἐμμί, Dor. for ἐμι.  
 ἐμός, ἡ, ὄν, adj. pron. (fr. ἐγώ,  
 gen. ἐμοῦ, of me). My, mine.  
 ἐμπαθής, ἐς, adj. (fr. ἐν, in, and  
 πάθος, strong feeling). With  
 strong feelings, deeply moved,  
 or affected, impassioned.  
 ἐπαλιν, adv. (ἐν, intens. and  
 πάλιν, back again). Back a-  
 gain, anew, contrary.  
 ἐμπάσσω, f. -πάσω, &c. (ἐν, on,  
 and πάσσω, to scatter). To  
 scatter upon, to sprinkle over.  
 Ἐμπεδοκλῆς, ἰους, ὁ. Empe-  
 docles, a philosopher, poet, and  
 historian of Sicily, B. C. 444.  
 ἐμπειρος, ον, adj. (fr. ἐν, in, and  
 πείρα, a trial). Experienced  
 or practised in, having tried,  
 versed or skilled in.  
 ἐμπης, Ion. for ἐμπας (fr. ἐν, on,  
 and πᾶς, the whole). On the  
 whole, however.

ἐμπίπλημι, f. -πλήσω, &c. (ἐν  
 in, and πίπλημι, to fill). To  
 fill up, to fill.  
 ἐπίπτω, f. ἐμπεσοῦμαι, contr.  
 for ἐμπεσίσομαι, &c. (ἐν, in,  
 and πίπτω, to fall). To fall in  
 or upon, to meet with, to plunge  
 into.  
 ἐμπλέκεις, 2 a. p. of  
 ἐμπλέκω, f. -πλέσω, &c. (ἐν, in,  
 and πλέκω, to twine). To en-  
 twine, to entangle, to involve,  
 to perplex.  
 ἐμπλέοι, f. -πλεύσομαι, &c. (ἐν,  
 in, and πλέω, to sail). To sail in.  
 ἐμπλήθω, f. -πλήσω, &c. (ἐν, in,  
 and πλήθω, to fill). To fill in,  
 to fill.  
 ἐμποδίζω, f. -ποδίσω, p. ἐμπεπό-  
 δισα (ἐν, on, and ποδίζω, to  
 fetter). To secure with fellers,  
 to shackle, to entangle, to im-  
 pede.  
 ἐμποδών, adv. (fr. ἐν, among,  
 and πούς, a foot). Literally,  
 among the feet, before the feet,  
 in the way.—τὰ ἐμποδών, pres-  
 ent circumstances.  
 ἐμποιέω, f. -ήσω, &c. (ἐν, in, and  
 ποιέω, to work). To work in,  
 to insert, to produce in.  
 ἐμπορεύομαι, f. -εύσομαι, &c.  
 (ἐν, in, and πορεύομαι, to trav-  
 el). To travel about in a place,  
 to trade, to traffic.  
 ἐμπορία, ας, ἡ (fr. ἔμπορος.) Com-  
 merce, trade, traffic.  
 ἔμπορος, ου, ὁ (fr. ἐν, in, or upon,  
 and πόρος, passage to and fro).  
 One who passes to and fro as  
 a trader, a merchant.

**ἐμπροσθεν**, adv. (fr. *ἐν*, *in*, and *πρόσθεν*, *before*). *In the fore part, before, in the presence of.*

**ἐμπτύω**, f. -ῥω, &c. (*ἐν*, *upon*, and *πτύω*, *to spit*). *To spit upon, to spit into.*

**ἐμπυκάζω**, f. -ᾶω, &c. (*ἐν*, *in*, and *πυκάζω*, *to cover over*). *To cover over in a thing, to cover, to conceal.*

**ἐμφαίνω**, f. -φᾶνῶ, &c. (*ἐν*, *in*, and *φαίνω*, *to show*). *To show or make appear in, to manifest, to make known.*—Mid. *to appear.*—Impers. *it appears, there appears.*

**ἐμφράσσω**, Att. -τιω, f. -φράζω, &c. (*ἐν*, *in*, and *φράσσω*, *to shut up*). *To shut up in, to inclose, to stop up.*

**ἐμφρων**, *ον*, adj. (*ἐν*, *in*, and *φρήν*, *mind*). *In his right mind, rational, intelligent.*

**ἐμφύτος**, *ον*, adj. (fr. *ἐμφύω*). *Implanted in, innate, natural, ingrafted.*

**ἐμφύω**, f. -φύω, &c. (*ἐν*, *in*, and *φύω*, *to produce*). *To produce in, to infuse into.*—Intr. in the p. and 2 a. *to grow upon, to cling to.*

**ἐν**, prep. (governs the dat. only). *In, on, upon, at, among.* Before the genitive, a word in the dative is to be supplied; as, *ἐν ᾧδου* (δαίματι), *in Hades.*—*ἐν λόγοις εἶναι*, *to be in repute.* In composition it has its usual signification. With adjectives it denotes, *in, furnished with, having, containing.*—

Also *intensive* and *diminutive.*

**ἐναγώνιος**, *ον*, adj. (fr. *ἐν*, and *ἀγών*). *Warlike, vigorous.*

**ἐναλλάσσω**, f. -ξω, &c. (*ἐν*, *intense*, and *ἀλλάσσω*, *to change*). *To exchange, to trade, to alter.*

**ἐνάλιγμιος**, *ον*, adj. (*ἐν*, *intense*, and *ἀλίγμιος*, *like*). *Very like.*

**ἐνάλιος**, *α, ον*, and *ος, ον*, adj. (fr. *ἐν*, *in*, and *ἄλς*, *the sea*). *Maritime, naval, marine.*

**ἐνάλλομαι**, f. -αλοῦμαι, &c. (*ἐν*, *on*, and *ἄλλομαι*, *to leap*). *To leap on, to leap in.*

**ἐνάντιος**, *α, ον*, adj. (fr. *ἐν*, *in*, and *ἄντιος*, *in front of*). *In the part opposite, over against: hostile.*—As a subst. *an enemy.*

**ἐναντίως**, adv. (fr. *ἐνάντιος*). *In an opposite direction, adversely, on the other side.*—*ἐναντίας ἔχειν*, *to be opposed to.*

**ἐναπολείπω**, f. -λείπω, &c. (*ἐν*, *in*, and *ἀπολείπω*, *to leave behind*). *To leave behind in, to abandon in, to leave on the spot.*

**ἐνάπτω**, f. -άψω, &c. (*ἐν*, *on*, and *ἄπτω*, *to fasten*). *To fasten on, to fit to, to attach to.*

**ἐνᾶρα**, *ων, τά*, pl. only (fr. *ἐνείρω*, *to kill*). *Spoils taken from the slain, spoils.*

**ἐναρμόζω**, f. -μόσω, &c. (*ἐν*, *in*, and *ἁρμόζω*, *to fit*). *To fit in, to join into, to adjust, to arrange.*

**ἐνάτος**, *η, ον*, and **ἐννῆτος**, *η, ον*, num. adj. ord. (fr. *ἐννέα*, *nine*). *The ninth.*

**ἐναύω**, f. -αύω, &c. (*ἐν*, *in*, and

*αῖα*, to kindle). To kindle, to set fire to, to set on fire, to excite.

*ἔνδεής*, *εἰς*, adj. (fr. *ἐν*, intens. and *δεῖω*, to want). In great need, needy, destitute, wanting, insufficient.

*ἔνδεα*, *ας*, ἡ (fr. *ἔνδεής*). Want, indigence, poverty.

*ἐνδείκνυμι*, f. *-δείξω*, &c. (*ἐν*, intens. and *δείκνυμι*, to show). To show clearly, to point out, to prove.

*ἐνδεκάτος*, *η*, *ον*, num. adj. ord. (fr. *ἔνδεκα*, eleven). The eleventh.

*ἐνδέχομαι*, f. *-δέχομαι*, &c. (*ἐν*, in, and *δέχομαι*, to take). To take in, to hold in, to receive, to accept, to admit.—Impers. it is practicable, it is lawful.

*ἐνδέω*, f. *-δέησω*, &c. (*ἐν*, in, and *δέω*, to want). To want, to be in need of.—Mid. to suffer want.

*ἐνδέω*, f. *-δήσω*, &c. (*ἐν*, on, and *δέω*, to bind). To bind on, to fasten to, to enclose, to fetter.

*ἐνδιατρίβω*, f. *-τρίβω*, &c. (*ἐν*, in, and *διατρίβω*) to abide in, to live in, to continue, to stay.

*ἐνδίδωμι*, f. *ἐνδῶσω*, &c. (*ἐν*, into, and *δίδωμι*, to give). To give up to, to yield, to permit, to submit:—to begin.

*ἐνδοθι*, adv. (fr. *ἐνδον*). Within.

*ἐνδον*, adv. (fr. *ἐν*, in). In, within.

*ἐνδοξος*, *ον*, adj. (fr. *ἐν*, in, and *δόξα*, renown). Renowned, famous, illustrious.

*ἐνδύω*, and *ἐνδύω*, f. *-δύσω*, &c.

(*ἐν*, into, and *δύω*, to enter). To enter into, to go into, to put on.—Mid. to dress one's self.

*ἐνεδρα*, *ας*, ἡ (fr. *ἐν*, in, and *ἵδρα*, a sitting). A sitting, or lying in wait, an ambuscade, a reserve.

*ἐνεδρεύω*, (R. *ἐνεδρευ*), f. *ἐνεδρεύσω* (fr. *ἐνεδρα*). To place in, to place in ambuscade.—Mid. to lie in wait.

*ἐνέμι*, f. *-έσομαι*, &c. (*ἐν*, in, and *εἰμί*, to be) To be in.—Impersonally, *ἐνέστι*, and *ἐν*, it is permitted, it is possible.

*ἐνεκα*, adv. (governs the gen.) On account of, for the sake of.

*ἐνεργάζομαι*, f. *-άσομαι*, &c. (*ἐν*, & *εργάζομαι*). To form in, make.

*ἐνέργεια*, *ας*, ἡ (*ἐν*, in, and *εργον*, work). Energy, activity.

*ἐνεργέω* (R. *ἐνεργε*), f. *-ήσω*, p. *ἐνήργησα* (fr. same). To labour in, to be active, to perform.

*ἐνεργός*, *όν*, adj. (fr. same). Working, effective, productive:—performed, effected, done.

*ἐνερθι*, adv. From below, beneath, under, below.

*ἐνέχω*, f. *ἐνέξω*, or *ἐνσχήσω*, &c. (*ἐν*, on, and *ἔχω*, to hold). To hold or keep on, to hold fast to, to retain by, to detain upon.

*ἐνθα*, adv. denoting place. Here, there, where, whither.—Denoting time, then, when.

*ἐνθάδε*, adv. (fr. *ἐνθα*, and *δε*, to, § 119, 1, 3d). To this place. hither:—thither, there.

*ἐνθεάζω*, f. *-έσω*, &c. (*ἐν*, in, and *θεάζω*, to inspire). To in-



*spire* (with a divine spirit).—  
MID. *To be filled with a divine spirit, to be enthusiastic, or frantic.*

*ἐνθεν*. Hence, thence, whence, hereupon.

*ἐνθουσιάζω*, and *ἐνθουσιᾶω* (R. *ἐνθουσιᾶδ*, or *ἐνθουσιᾶ*). f. -ᾶω, p. *ἐντιθουσιᾶσα* (fr. *ἐν-θους*, divinely inspired). *To be divinely inspired, to be enthusiastic, to be filled with martial fury.*

*ἐνθύμιος*, or, adj. (fr. *ἐν*, in, and *θυμός*, the mind). *Taken into the mind, reflected on, considered.*

*ἐνθυμότερος*, α, or, adj. (comp. of *ἐνθύμιος*, courageous). *More courageous, bolder, &c.*—*ἐνθυμότερον*, adv. *more boldly, with more courage.*

*ἐνι*, for *ἐνευ*, impers. See *ἐνευμι*.

*ἐνί*, poetic for *ἐν*. *In, &c.* See *ἐν*.

*ἐνιαυτός*, οὔ, ὁ. *A year.*—*ἐπ' ἐνιαυτόν*, and *κατ' ἐνιαυτόν*.

*Every year, yearly.*

*ἐνίημι*, f. *ἐνήσω*, &c. (*ἐν*, into, and *ιημι*, to send). *To cast into, to fling upon.*

*ἐνιοι*, αι, α, adj. (fr. *ἐνι*, and οἱ, there are those who. Idioms, 40). *Some, certain.*

*ἐνίοτε*, adv. (fr. *ἐνι*, there is, and *ότε*, when. Idioms, 41). *Sometimes, at times, occasionally.*

*ἐννᾶτος*. See *ἐνάτος*.

*ἐννέα*, num. adj. indecl. *Nine.*

*ἐννεήκοστα*, num. adj. indecl.

*Ninety.*

*ἐννέπω*, and *ἐνέπω* (R. *ἐνισπ*, and

*ἐνισπε*, 2 *ἐνισπ*), f. *ἐνέπω*, rarely, *ἐνισπήσω*, 2 a. *ἐνισπον* (irreg. fr. *ἐνίσπω*, obsol.) *To say, to speak, to tell.*

*ἐννῆμαρ*, adv. (fr. *ἐννέα*, nine, and *ἡμαρ*, a day). *During, or for the space of nine days.*

*ἐννοέω*, f. -ήσω, &c. (*ἐν*, in, and *νοέω*, to think). *To conceive in the mind, to think upon, to consider, to think, perceive, or comprehend.*

*ἐννοία*, ας, ἡ (fr. *ἐν*, in, and *νοε*, the mind). *Thought, reflection, conjecture.*

*ἐννῦμι* (R. ἰ), f. *ἐσω*, and *ἐσσω*, p. *εἶμαι*, 1 a. active, *ἐσσα*, mid. *ἐσάμην*. *To put on, to clothe one's self in, to cover one's self with.* § 117.

*ἐνοικέω*, f. -ήσω, &c. (*ἐν*, in, and *οικέω*, to dwell). *To dwell in, to inhabit.*

*ἐνοπλος*, or, adj. (fr. *ἐν*, with, and *οπλον*, a weapon). *In arms, armed, equipped.*

*ἐνοράω*, f. *ἐνόφομαι*, &c. (*ἐν*, in, and *ὄρώω*, to see). *To see in, or on, to perceive.*

*ἐνοχλέω*, f. -ήσω, p. *ἐνεύχλας* (*ἐν*, on, and *ὀχλέω*, to disturb by a crowd). *To crowd close upon, to trouble, to disturb, to vex.*

*ἐνταῦθα*, adv. *Here, hither, there, thither:—then, thereupon.*

*ἐντείνω*, f. *ἐντενῶ*, &c. (*ἐν*, in, and *τείνω*, to stretch). *To stretch across, to extend.*—*ἐντείνων πληγὰς*, to inflict blows upon.

*ἐντέλλω*, f. -τελέω, &c. (*ἐν*, on, and *τέλλω*, to enjoin). *To enjoin*

upon, to commission, to command, to instruct.—1 a. ἐνί-  
ταλα, p. ἐνίταλκα, 2 p. ἐνί-  
ταλα, &c.

ἐντεῦθεν, adv. (fr. ἐνθα, *there*,  
andθεν, *from*). *From that*  
*place, thence, hence, therefore.*  
ἐντευξίς, εὐς, ἡ (fr. ἐντυχάνω,  
*to meet with*). *A meeting, an*  
*interview, a greeting.*

ἐντί, Dor. for ἐστί, and εἰστί 3d  
sing. and 3d pl. of εἶμι, *to be*.

ἐντίθημι, f. ἐνθήσω, &c. (ἐν, *in*,  
and τίθημι, *to place*). *To*  
*place in, to introduce into, to*  
*deposit, to impart, to com-*  
*municate.*

ἐντίμος, or, adj. (fr. ἐν, *in*, and  
τιμή, *honor*). *Honored, prized,*  
*esteemed, illustrious, precious.*

ἐντολή, ἡς, ἡ (fr. ἐντέλλω, *to or-*  
*der*). *An order, a command,*  
*a charge.*

ἐντονος, or, adj. (fr. ἐντείνω, *to*  
*extend*). *Extended, stretched,*  
*strained:—strong, powerful,*  
*firm.*

ἐντός, adv. (fr. ἐν, *in*). *Within.*  
ἐντρέχω, f. ἐντρέξομαι, and ἐν-  
δραμοῦμαι, &c. (ἐν, *in*, and  
τρέχω, *to run*). *To run in, to*  
*rush in.*

ἐντρέβω, f. ἐντρέβω, &c. (ἐν, *in*,  
and τρίβω, *to rub*). *To rub*  
*in, or upon, to anoint.*

ἐντυχάνω, f. ἐντεύξομαι, &c. (ἐν,  
*upon*, and τυγχάνω, *to meet*).  
*To meet by chance, to meet, to*  
*fall in with, to accost.*

Ἐνθάλης, or, adj. (fr. Ἐνθα, *Bel-*  
*lona, the sister of Mars*). *War-*

*like. Subs. a warrior:—a war*  
*song to Mars, sung on enter-*  
*ing into battle.*

ἐνύπνιον, ου, τό (fr. ἐν, *in*, and  
ὑπνος, *sleep*). *A vision, a*  
*dream.*

ἕξ, num. adj. indecl. *Six.*

ἐξ, prep. used for ἐκ before a  
vowel.

ἐξαγγέλλω, f. -εἰλώ, &c. (ἐξ, *a-*  
*broad*, and ἀγγέλλω, *to an-*  
*ounce*). *To announce abroad,*  
*to proclaim, to make known, to*  
*reveal.*

ἐξαγορεύω, f. -εύσω, &c. (ἐξ, *a-*  
*broad*, and ἀγορεύω, *to publish*).  
*To publish abroad, to proclaim,*  
*to make known.*

ἐξαγρίω, f. -ώσω, &c. (ἐξ, *com-*  
*pletely*, and ἀγρίω, *to render*  
*wild*). *To make completely*  
*wild, or savage.—Mid. to be*  
*wild, to be ferocious.*

ἐξάγω, f. -άξω, &c. (ἐξ, *out of*,  
and ἄγω, *to lead*). *To lead*  
*out of, to bring forth from, to*  
*fetch out.*

ἐξαιρέω, f. -αιρήσω, &c. (ἐξ, *out*,  
and αἶρω, *to take*). *To take*  
*out, to take away, to deprive*  
*of, to destroy.*

ἐξαιρώ, f. ἐξάρω, &c. (ἐξ, *out*,  
*of*, and αἶρω, *to raise*). *To*  
*raise up out of, to lift up, to*  
*raise on high.—Intr. to raise*  
*one's self, to rise.*

ἐξαίτεω, f. -ήσω, &c. (ἐξ, *from*,  
and αἰτέω, *to ask*). *To ask*  
*from, to demand, to request, to*  
*claim.*

ἐξαίφνης, adv. (fr. ἐξ, *intens.* and

- αἰφνης, suddenly). Suddenly, rapidly, quickly.
- ἑξακισχίλιοι, αι, α, num. adj. (fr. ἑξῆς, six times, and χίλιοι, a thousand). Six thousand.
- ἑξακόσιοι, αι, α, num. adj. Six hundred.
- ἑξακούω, ἑ -ακούω, &c. (ἐξ, from, and ακούω, to hear). To hear from, to learn from hearsay, to hear.
- ἑξαλείφω, ἑ -αλείφω, &c. (ἐξ, out, and αλείφω, to efface). To wipe out, to erase, to efface completely, to expunge, &c.
- ἑξαμαρτάνω, ἑ -τήσσομαι, &c. (ἐξ, completely, and αμαρτάνω, to miss). To miss completely, to fail:—to commit an offence, to err, to injure.
- ἑξανθέω, ἑ -ανθήσω, &c. (ἐξ, forth, and ανθήω, to bloom). To bloom forth.
- ἑξανίστημι, ἑ. ἑξανστήσω, &c. (ἐξ, completely, ἀνά, up, and ἵστημι, to set). To set up completely, to place erect, to arouse. —Mid. to rise up from, to go forth, to depart.
- ἑξαπατάω, ἑ -ήσω, &c. (ἐξ, intens. and ἀπάταω, to deceive). To deceive completely, to betray.
- ἑξαπιναιώς, adv. (fr. ἑξῆς, sudden). Suddenly, unawares.
- ἑξάπινος, Dor. for ἑξάπινος, Ion. for ἑξαπίνης. Suddenly.
- ἑξάπους, ουν, adj. (fr. ἑξ, six, and πούς, a foot). Six-footed.
- ἑξαρχῆς, adv. (for ἐξ ἀρχῆς, from the beginning). From the first, anew.
- ἑξάρχω, ἑ -άρχω, &c. (ἐξ, from, and ἀρχω, to begin). To begin, to commence, to originate.
- ἑξεγείρω, ἑ -ερεώ, &c. (fr. ἐξ, out of, and ἐγείρω, to raise). To rouse out of sleep, to wake up, to awake.
- ἑξαιμι, ἑ -είσομαι, &c. (ἐξ, out, and εἰμι, to go). To go out of, to go out, to depart.
- ἑξελάνω, ἑ -αλάσω, &c. (ἐξ, out, and ἐλάω, to drive). To drive out, to expel:—to lead forth an army, to advance.
- ἑξελέγχω, ἑ -έγδα, &c. (ἐξ, completely, and ἐλέγχω, to refute). To convince completely, to refute, to inquire closely into.
- ἑξαμίω, ἑ -ίω, and ἑξω, &c. (ἐξ, out, and ἐμῖω, to throw up). To vomit, to disgorge, to throw up.
- ἑξεναντίας, adv. (for ἐξ ἐναντίας χώρας). From an opposite quarter, opposite.
- ἑξενήθεως, adv. (fr. ἐξ, from, and ἐνήθεως, purposely). On purpose, intentionally.
- ἑξεργάζομαι, ἑ -ήσομαι, &c. (ἐξ, out, and ἐργάζομαι, to work). To work out, to effect, to accomplish, to study out.
- ἑξερέω, contr. ἑξερεώ, fut. from ἐείρω, absol. (ἐξ, out, and ἐρεώ, I will say). I will say openly, I will tell or declare.
- ἑξέρχομαι, ἑ. ἑξελίσσομαι, &c. (ἐξ, out of, and ἐρχομαι, to come). To come out of, to go out of, to go forth, to depart.
- ἑξῆστι, imper. (fr. ἑξαιμι, not in

use). *It is lawful, it is permitted, it is possible.*

ἔξετάζω, f. ἔξεταῖν, Att. ἔξετάω, § 101, 4, (1), (ἐξ, thoroughly, and ἐτάζω, to examine into).

*To examine thoroughly into, to put to the proof, to test, to try.—MID. to give proof of one's self, to appear.*

ἔξετάσις, sng, ἡ (fr. ἔξετάζω). *An examination, proof:—a review (of an army).*

ἔξευρίσκω, f. ἔξευρήσω, &c. (ἐξ, out, and εἰρίσκω, to find). *To find out, to invent, to discover, to contrive.*

• ἔξηγίομαι, f. -ήσομαι, &c. (ἐξ, out, and ἡγίομαι, to lead). *To lead out of, to lead the way:—to relate, to explain.*

ἑξήκοντα, num. adj. indocl. *Sixty.*

ἐξῆς, adv. *Next in order, in order, successively, in a row:—ἡ ἐξῆς ἡμέρα, the following day.*

ἐξήμι, f. ἐξήσω, &c. (ἐξ, out, and ἤμι, to send). *To send out of, to dismiss, to expel:—to take away, to allay.*

ἐξικρέομαι, f. ἐξίκομαι, &c. (ἐξ, from, and ἰκρέομαι, to arrive). *To arrive from, to come from, to attain.*

ἐξίπταμαι, f. ἐκπτήσομαι, &c. (ἐξ, away, and ἵπταμαι, to fly). *To fly away.*

ἐξισόω, f. -ώσω, &c. (ἐξ, completely, and ἰσόω, to make equal). *To make exactly equal, to equal.—MID. to be equal.*

ἐξοίχομαι, f. -οιχέσομαι, &c. (ἐξ,

out, and οἰχομαι, to go). *To go out, to depart.*

ἐξοκέλλω, f. -οκείλω, &c. (ἐξ, out of, and οὐκέλλω, same as κίλλω, to move). *To move out of, to remove, to drive out.—INTR. to run aground, to decay.*

ἐξοπίσσω, adv. (ἐξ, from, and ὀπίσω, backward). *Backward, henceforth.*

ἐξοπλίζω, f. -ίσω, &c. (ἐξ, completely, and ὀπλίζω, to arm). *To arm completely, to equip thoroughly.—MID. to march out in arms.*

ἐξοπλισία, ας, ἡ (fr. ἐξοπλίζω). *The act of arming, a military review.*

ἐξορκίζω, f. -ίσω, &c. (ἐξ, intens. and ὀρκίζω, to cause to swear). *To bind by an oath, to put under oath.*

ἐξορμάω, f. -ήσω, &c. (ἐξ, out, and ὀρμάω, to urge forward). *To urge on, to send forth, to encourage, to instigate.*

ἐξορύσσω, Att. -ττω, f. -ορύξαι, &c. (ἐξ, out, and ὀρύσσω, to dig). *To dig out, to excavate.*

ἐξουσία, ας, ἡ (fr. ἔστι, it is possible). *Power, right, privilege.*

ἐξυβρίζω, f. -ίσω, &c. (ἐξ, intens. and ὑβρίζω, to be insolent). *To be very insolent, to act insolently, to outrage.*

ἐξυμνέω, f. -ήσω, &c. (ἐξ, aloud, and ὑμνέω, to hymn). *To hymn aloud, to celebrate in song, to praise, to extol.*

ἐξω, adv. (fr. ἐξ, out of). *With-*

out, outside, away from, without the reach of, externally.

ἔξωθεν, adv. (fr. ἔξω, and θεν, from). From without, outside, abroad.

ἔοικε (3d sing. 2 p. of εἶκε, used impersonally). It is like, it resembles, it seems, it is right.

εἰοῖσα, Dor. for εἰούσα, Ion. for οὔσα, fem. of pres. pt. of εἰμί, to be.

ἐορτάζω (R. ἐορτάδ), f. -άσω, p. ἐορτάσκα (fr. ἐορτή). To celebrate a feast, to keep as a festival.

ἐορτή, ἥς, ἡ. A feast, a festival.

εἶς, ἐή, εἷς, adj. pron. (fr. εἰ, acc. of οὐ). His, her, its.—Lat. *eius*, *eius*.

ἐπαγγέλλω, f. -εἰλῶ, &c. (ἐπὶ, to, and ἀγγέλλω, to announce). To announce to, to proclaim.—Mid. to promise.

ἐπαγγελμα, ἄτος, τό (fr. ἐπαγγέλλω). A promise, a profession.

ἐπάγω, f. -άξω, &c. (ἐπὶ, towards, and ἄγω, to lead). To lead towards, to bring on, to introduce, to add to.

ἐπαεῖδω, contr. ἐπάδω, f. ἐπαείσω, contr. ἐπάσω, &c. (ἐπὶ, to and αἰδω, to sing). To sing to or for, or in the presence of.

ἐπαθλον, ου, τό (fr. ἐπὶ, for, and ἄθλον, a combat). A prize, viz. of victory at the public games.

ἐπαιάζω, f. -αιάξω, &c. (ἐπὶ, for, and αἰάξω, to weep). To weep for, to mourn over, to bewail.

ἐπαινέτης, ου, ὁ (fr. ἐπαινός).

One who praises, a panegyrist. ἐπαινός, f. -ίω, and -ήσω, &c. (ἐπὶ, intens. & αἰνός, to praise).

To praise greatly, to admire.

ἐπαινίω, f. -ίσω, &c. Same.

ἐπαινος, ου, ὁ (fr. ἐπὶ, intens. and αἶνος, praise). Praise, approbation, an eulogy.

ἐπαίρω, f. -ῥῶ, &c. (ἐπὶ, upon, and αἶρω, to raise). To raise on high, to lift up, to elevate.—to raise against.

ἐπακολουθεῖν, f. -ήσω, &c. (ἐπὶ, after, and ἀκολουθεῖν, to follow). To follow after, to pursue, to follow.

ἐπακτός, ὄν, adj. (fr. ἐπάγω, to introduce). Introduced from abroad, foreign.

ἐπαλξίς, εως, ἡ (fr. ἐπαλίσσω, to ward off). A battlement, protection, defence.

ἐπαμύομαι, f. -ήσομαι, p. ἐπήμηναι (ἐπὶ, upon, and ἀμύομαι, to heap up). To heap up upon, to cover up with.

Ἐπαιμωνίδας, ου, ὁ. Epaminondas, a celebrated Theban commander.

ἐπᾶν, conj. (fr. ἐπεὶ, and ἄν). After, when, as soon as.—Ion. ἐπήν.

ἐπᾶναιμι, f. -είσομαι, &c. (ἐπὶ, again, and ἄναιμι, to return). To return again, to come back, to resume.

ἐπανέρχομαι, f. ἐπανεύσομαι, &c. (ἐπὶ, again, and ἀνέρχομαι, to come back). To come back again, to return.

ἐπειροθέω, f. -ήσω, &c. (ἐπὶ, upon, and ἐρθεῖν, to bloom). To bloom upon, to bloom forth on.

ἐπειρορθέω, f. -είσω, &c. (ἐπὶ, again, and ἄρθόω, to erect). To erect again, to establish, to restore, to rectify, to correct, to assist.

ἐπικράομαι, f. -ήσομαι, and -άσομαι, &c. (ἐπὶ, upon, and ἀράομαι, to curse). To imprecate curses upon, to curse, to execrate.

ἐπακρίω, f. -ίσω, &c. (ἐπὶ, intens. and ἀκρίω, to ward off). To ward off from, to aid, to assist, to relieve.

ἐπεόρχω, f. -άρξω, &c. (ἐπὶ, over, and ἄρχω, to rule). To rule over, to be governor of.

ἐπαφίημι, f. -αφήσω, &c. (ἐπὶ, upon, and ἀφίημι, to let loose). To let loose upon, to send into, or against.

ἐπαχθίζω, f. -ίσω, &c. (ἐπὶ, upon, and ἄχθος, a burthen). To burthen, to oppress, to distress, ἐπεὶ, conj. and adv., emphatic ἐπεισ. Since, when, after that, seeing that, because.

ἐπειγώ (R. ἐπειγ), f. ἐπείσω, p. ἥπειχα. To push on, to urge on.—MID. to hasten.

ἐπειδάν, conj. (fr. ἐπειδή, and ἄν). When, since, as, because.

ἐπειδή, conj. (fr. ἐπεί and δῆ). Since, when, as, as soon as.

ἐπειμι, f. -είσομαι, &c. (ἐπὶ, to, and εἶμι, to go). To go to, to approach, to arrive at, to go against, to attack :—to occur to.

ἐπειμι, f. -είσομαι (ἐπὶ, & εἶμι, to be). To be near, upon or over.

ἐπειςβάλλω, f. -ἄλω, &c. (ἐπὶ, against, and εἰσβάλλω, to throw into). To throw against, to make an assault upon, to attack.

ἐπεισέρχομαι, f. -ελεύσομαι, &c. (ἐπὶ, upon, and εἰσέρχομαι, to rush in). To rush in upon, to enter suddenly, to attack unawares.

ἐπειτα, adv. (fr. ἐπὶ and εἴτα). Thereupon, then, next, afterwards.

ἐπεμβαίνω, f. -βήσομαι, &c. (ἐπὶ, upon, and ἐμβαίνω, to mount). To mount upon, to ascend, to attack, to assail.

ἐπερδύω, and -δύω, f. -θήσω, &c. (ἐπὶ, over, and ἐρδύω, to put on). To put on over, or in addition to.

ἐπέξειμι, f. -είσομαι, &c. (ἐπὶ, against, and εἶξειμι, to go out). To go out against, to attack.

ἐπέειπε, impera. (fr. ἐπὶ, intens. and εἶπε, it is fitting). It is becoming, it is proper, or fit.

ἐπερείδω, f. -είσω, &c. (ἐπὶ, upon, and ἐρείδω, to support). To support upon, to prop up upon.

ἐπερχομαι, f. -ελεύσομαι, &c. (ἐπὶ, to, and ἔρχομαι, to come). To come to, to arrive at.

ἐπεισθῆναι, f. -θήσω, p. ἐπεισθύναι (ἐπὶ, intens. and εἰσθῆναι, to direct). To direct, to guide, to steer.

ἐπεύχομαι, f. -εύσομαι, &c. (ἐπὶ, to, and εὖχομαι, to pray). To

pray to, to invoke:—to boast, to profess.

ἐπέχω, f. ἐπέξω, and ἐπισχέσω, &c. (ἐπὶ, to, and ἔχω, to hold).

To hold to, to apply to.—

Intr. to stop, to restrain one's self.

ἐπήν, Ion. for ἐπ'άν, which see.

ἐπί, prep. (governing the gen., dat., and acc.) Primarily on, or upon.—Hence, 1. With the genitive:—On, upon, at, near:—during, through, under, in the time of, after, with, by.—2.

With the dative:—close upon, resting upon, under, on condition, during, besides, i. e. in addition to, among, for, over.—ἐπ'. ἐμὸν ἐστι, it depends upon me.—3. With the accusative:—

on, upon, against, towards, after, for, at.—With numerals, about.—ἐπὶ πόλῳ, for the most part:—especially.—ἐπὶ τί, wherefore? In composition it denotes opposition, addition, increase, reciprocity, succession, repetition, &c. § 124, 9.

ἐπιβαίνειν, f. -βήσομαι, &c. (ἐπὶ, upon, and βαίνειν, to mount). To mount upon, to ascend:—to go on shore, to disembark.

ἐπιβάλλω, f. -βύλω, &c. (ἐπὶ, upon, and βάλλω, to cast). To cast upon.

ἐπιβοάω, f. -ήσω, &c. (ἐπὶ, to, or upon, and βοάω, to call). To call upon for aid, to call aloud to.

ἐπιβόσκειν, f. -βόσκησω, &c. (ἐπὶ, upon, and, βόσκειν, to pasture).

To pasture upon, to put out to pasture upon.—Intr. to feed upon, to graze, to revel.

ἐπιβουλεύειν, f. -εύσω, &c. (ἐπὶ, against, and βουλεύειν, to plan).

To plan against, to plot or conspire against, to lie in wait, to deceive.

ἐπιβουλή, ἥς, ἡ (fr. ἐπὶ, against, and βουλή, a plot). A conspiracy against, an artifice, a stratagem.

ἐπιβουλος, ου, ὁ (fr. ἐπιβουλή). Plotting, insidious, treacherous.

ἐπιγελᾶω, f. -ήσω, &c. (ἐπὶ, at, and γελᾶω, to laugh). To laugh at, to deride.

ἐπιγινώσκω, f. -γνώσω, &c. (ἐπὶ, again, and γινώσκω, to know). To know again, to recognize, to observe.

ἐπιγρᾶφή, ἥς, ἡ (fr. ἐπιγράφω). An inscription, a tax roll, a contribution.

ἐπιγρᾶφω, f. -γράψω, &c. (ἐπὶ, upon, and γράφω, to mark). To mark on:—hence, to inscribe, to describe, to value.

ἐπιδακρύνω, f. -ύσω, &c. (ἐπὶ, for, and δακρύνω, to weep). To weep for, to lament.—Intr. to weep.

ἐπιδείκνυμι, and -δεικνύω, f. -δείξω, &c. (ἐπὶ, intens. and δείκνυμι, to show). To exhibit, to bring forward, to display, to show.—Mid. to show one's self, to show, for one's own benefit or pleasure.

ἐπιδέχομαι, f. -δέξομαι, &c. (ἐπὶ, upon, and δέχομαι, to take)

To take upon one's self, to undertake, to assume, to admit.

ἐπιδημέω, f. -ήσω, &c. (ἐπὶ, among, and δῆμος, the people).

To dwell among, to sojourn with, to arrive among, to settle in.

ἐπιδίδωμι, f. -δώσω, &c. (ἐπὶ, in addition to, and δίδωμι, to give). To give in addition to, to annex, to intrust to, to yield to.

ἐπιδωέω, f. -ώσω, &c. (ἐπὶ, farther, and διώκω, to pursue).

To pursue still farther.

ἐπίδοξος, ov, adj. (fr. ἐπὶ, intens. and δόξα, opinion). Celebrated, renowned, famous.

ἐπίδοσις, εως, ἡ (fr. ἐπιδίδωμι).

Addition, increase, a donation.

ἐπιείκεια, ας, ἡ (fr. ἐπιεικής).

Equity, propriety, clemency, moderation.

ἐπιείκελος, ov, adj. (fr. ἐπὶ, intens. and εἶκελος, like). Very like.

ἐπιεικής, ες, adj. (fr. ἐπὶ, intens. and εἶκος, proper). Seemly, proper, just:—moderate, humane, reasonable.

ἐπιεικῶς, adv. (fr. ἐπιεικής).

Properly, fitly:—sufficiently, usually:—willingly, contentedly.

ἐπιζητέω, f. -ήσω, &c. (ἐπὶ, intens. and ζητέω, to seek). To seek again, to seek earnestly, to search for.

ἐπιθυμέω, f. -ήσω, &c. (ἐπὶ, intens. and θυμέω, to desire). To desire earnestly, to desire repeatedly, to long for.

ἐπιθυμία, ας, ἡ (fr. ἐπιθυμέω). Ardent desire, longing:—cupidity, avarice.

ἐπικαλέω, f. -καλέσω, &c. (ἐπὶ, upon, and καλέω, to call). To call to or upon, to give a name, to surname, to name.—Mid. to implore aid.

ἐπικαλύπτω, f. -καλύπτω, &c. (ἐπὶ, over, and καλύπτω, to cover). To cover over, to conceal.

ἐπικάμπτω, f. -κάμπω, &c. (ἐπὶ, intens. and κάμπω, to bend).

To bend, to twist:—to influence, to dissuade from, to persuade to.

ἐπικαταβαίνω, f. -βήσομαι, &c.

(ἐπὶ, upon, κατὰ, down, and βαίνω, to go). To go down upon, to descend to.

ἐπικείμει, f. -κείσομαι, &c. (ἐπὶ, upon, and κείμαι, to lie). To lie upon, to be situated upon, to border on, to hang over.

ἐπικηρυκεία, ας, ἡ. A negotiation; hence,

ἐπικηρυκεύομαι, f. -εύσομαι, (ἐπὶ, upon, and κηρυκεύω, to send as a herald). To propose by means of a herald, to send a herald.

ἐπικίνδυνος, ov, adj. (ἐπὶ, intens. and κίνδυνος, danger). Dangerous, hazardous.

ἐπικλύζω, f. -κλύσω, &c. (ἐπὶ, upon, and κλύζω, to flow). To flow upon, to overflow, to inundate.

ἐπικλυστός, ov, adj. (fr. ἐπικλύζω). Inundated, submerged, washed.

ἐπικλώθω, f. -κλώσω, &c. (ἐπὶ,



intena. and κλέδω, *to spin*).

*To spin out, to spin* (as by the Fates).—Hence, *to destine, to allot, to decree*.

ἐπικοσμέω, f. -ήσω, &c. (ἐπί, intena. and κοσμέω, *to adorn*).

*To adorn greatly, to embellish*.

ἐπικουρέω (R. ἐπικουρῆς), f. -ήσω, p. ἐπικουρήσα (fr. ἐπικουρῶς, *an assistant*). *To assist, to aid in war, to serve as a soldier, to protect, to relieve*.

ἐπικουρῶς, ου, ὁ. *An assistant, auxiliary (in war), a mercenary soldier*.

Ἐπικουρῶς, ου, ὁ. *Epicurus, a celebrated Grecian philosopher. His doctrine was that the happiness of man consisted in mental enjoyments and the delights of virtue*.

ἐπικρατέω, f. -ήσω, &c. (ἐπί, *over*, and κρατέω, *to have power over*). *To subdue, to rule over*.—Intr. *to prevail*.

ἐπικροτέω, f. -ήσω, &c. (ἐπί, intena. and κροτέω, *to make a noise*). *To make a great noise, to shout, to applaud loudly*.

ἐπικρύπτω, f. -κρύψαι, &c. (ἐπί, intena. and κρύπτω, *to hide*). *To conceal, to keep secret*.

ἐπιλαμβάνω, f. -λήφομαι, &c. (ἐπί, *in addition*, and λαμβάνω, *to take*). *To take in addition to, to lay hold upon, to seize, to hold*.

ἐπιλάμπω, f. -λάμψω, &c. (ἐπί, intena. and λάμπω, *to shine*). *To shine brightly, to shine forth*.

ἐπιλανθάνω, f. -λήσω, &c. (ἐπί, intena. and λανθάνω, *to cause to forget*). *To cause to forget utterly*.—Mitt. *to forget*.

ἐπιλέγω, f. -λέξω, &c. (ἐπί, *in addition to*, and λέγω, *to speak*). *To say further, to add*.—Mitt. *to read over*.

ἐπιλείπω, f. -λείπω, &c. (ἐπί, *for*, and λείπω, *to leave*). *To leave, viz. one place for another, to desert:—to fail, to be wanting*. ἐπιμελεία, ας, ἡ (fr. ἐπιμελής). *Care, an object of care, attention*.

ἐπιμελόμαι, f. -μήλομαι, &c. (ἐπί, *for*, and μέλομαι, *to care*). *To be careful for, to take care of, to tend*.

ἐπιμελής, ἑς, adj. (fr. *same*). *Careful, solicitous, concerned about*.

ἐπιμελητέος, α, ου, adj. (fr. ἐπιμελόμαι). *To be cared for*.—ἐπιμελητέον, *we must take care of, we must care for*.

ἐπιμελῶς, adv. (fr. ἐπιμελής). *Carefully*.

ἐπιμέμφομαι, f. -μήμφομαι, &c. (ἐπί, *for*, and μέμφομαι, *to reprove*). *To reprove for, to reproach with*.

Ἐπιμηθεύς, ἰός, ὁ. *Epimæthens, son of Japetus, and brother of Prometheus*.

ἐπιμηγᾶνάσμαι, f. -ήσομαι, &c. (ἐπί, *against*, and μηχανάω, *to plot*). *To plot against, to contrive against*.

ἐπιώμω, f. -ώμῳ, &c. (ἐπί, *among*, and ώμω, *to share*). *To*

*share among, to divide, to distribute.*

**ἐπινοέω**, f. -ήσω, &c. (*ἐπὶ*, upon, and νοέω, to reflect). *To reflect upon, to think over, to invent, to devise.*

**ἐπινοχέω** (R. ἐπινοχῶ), f. -ήσω, p. ἐπινοχῆμα (fr. ἐπινοχός). *To swear a false oath, to violate an oath.*

**ἐπιόρκος**, or, adj. (fr. ἐπὶ, over, and ὄρκος, an oath). *Going beyond or over one's oath, perjured.*

**ἐπιπιάσσω**, Att. -τω, f. -πᾶσω, &c. (*ἐπὶ*, upon, and πιάσσω, to strew). *To strew upon.*

**ἐπιπέμπω**, f. -πέμψω, &c. (*ἐπὶ*, intena. and πέμπω, to send). *To send in addition to, to send forth, to send against.*

**ἐπιπηδάω**, f. -ήσω, &c. (*ἐπὶ*, upon, and πηδάω, to spring). *To spring upon, to leap upon.*

**ἐπιπίπτω**, f. -πισοῦμαι, &c. (*ἐπὶ*, upon, and πίπτω, to fall). *To fall upon, to attack.*

**ἐπιπλέον**, adv. (fr. ἐπὶ, in addition to, and πλέον, more). *Still more, in a still greater degree, yet farther, moreover.*

**ἐπιπνέω**, f. -πνεύσω, &c. (*ἐπὶ*, upon, and πνέω, to breathe). *To breathe upon, to blow upon.*

**ἐπιπολύ**, adv. (for ἐπὶ πολύ). *Much, for the most part, a long time.*

**ἐπίπονος**, or, adj. (fr. ἐπὶ, intena. and πόνος, toil). *Toilsome, laborious, painful, weary; hence,*

**ἐπιπόνως**, adv. *Laboriously, with difficulty, wearisomely.*

**ἐπιρρέω**, f. -ρρεύομαι, &c. (fr. ἐπὶ, upon, and ῥέω, to flow). *To flow upon or over, to overflow:—to flow into or towards.*

**ἐπιρρίπτω**, f. -ρίψω, &c. (*ἐπὶ*, upon, and ῥίπτω, to throw). *To throw or cast upon.*

**ἐπίσημος**, or, adj. (fr. ἐπὶ, upon, and σῆμα, a mark). *Distinguished by a mark, marked, conspicuous, illustrious. Subst. τὸ ἐπίσημον, the standard.*

**ἐπίσης**, adv. (fr. ἐπὶ, upon, and ἴσος, equal). *In equal shares, equally, alike, just as if.*

**ἐπισκεπτομαι**, f. -σκέπομαι, p. ἐπισκεμμαι (*ἐπὶ*, intena. and σκέπτομαι, to consider). *To consider attentively, to inquire into.*

**ἐπισκιάζω**, f. -ᾶω, &c. (*ἐπὶ*, upon, and σκιάζω, to shade). *To overshadow, to darken, to obscure.*

**ἐπισκοπέω**, f. -ήσω, &c. (*ἐπὶ*, intena. and σκοπέω, to consider). *To consider attentively, to inspect narrowly, to examine.*

**ἐπισκοτέω**, f. -ήσω, &c. (*ἐπὶ*, upon, and σκοτέω, to darken). *To spread darkness over, to darken.*

**ἐπισκώπτω**, f. -σκώψω, &c. (*ἐπὶ*, intena. and σκώπτω, to deride). *To deride.*

**ἐπίσσω**, ης, η, 2 a. subj. active of ἐπέω. *To follow.*

**ἐπιστάμαι**, f. -στήσομαι, 1 a.

pass. ἠπιστήθην. *To know, to be skilled in, to understand, to know how.*

ἐπιστάσις, εως, ἡ (fr. ἐπιστήμη, to detain). *Detention, a halt, a tarrying.*

ἐπιστάτης, ου, ὁ (fr. ἐπιστάμαι, to be placed over). *An overseer, a superintendent.*

ἐπιστέλλω, f. -στελῶ, &c. (ἐπὶ, to, and στέλλω, to send). *To send to, to send a letter or message, to commission.*

ἐπιστήμη, ης, ἡ (fr. ἐπιστάμαι). *Knowledge, acquaintance with.*

ἐπιστήμων, ου, adj. (fr. same). *Knowing, learned, expert, intelligent.*

ἐπιστολή, ης, ἡ (fr. ἐπιστέλλω). *A letter, a message, a mandate.*

ἐπιστομίζω, (R. ἐπιστομίδ), f. -ίσω, p. ἐπεσιτόμικα (f. ἐπὶ, upon, and στόμα, the mouth). *To place over the mouth, to stop up the mouth.—Hence, to check with a bit, to muzzle, to tame, to obstruct.*

ἐπιστρέφω, f. -στρέφω, &c. (ἐπὶ, to, and στρέφω, to turn). *To turn round to or towards.—*

*Mid. to turn back, to return.*

ἐπισφάζω, Att. -σφάττω, f. -σφάξω, &c. (ἐπὶ, upon, and σφάζω, to slay). *To slay upon, to immolate upon, to kill.*

ἐπισφίγγω, f. -σφίγξω, &c. (ἐπὶ, intena. and σφίγγω, to press together). *To press more closely:—to tighten.*

ἐπισφραγίζω, f. -ίσω, &c. (ἐπὶ, upon, and σφραγίζω, to seal).

*To stamp with a seal, to seal, to confirm, to ratify.*

ἐπίσχω, same as ἐπίχω, (ἐπὶ, and ἰσχω). *To refrain, &c.*

ἐπιτάρασσω, Att. -ττω, f. -ταράξω, &c. (ἐπὶ, intena. and ταρασσω, to disturb). *To disturb greatly, to harass, to annoy.*

ἐπιτάσσω, Att. -ττω, f. -τάξω, &c. (ἐπὶ, to, and τάσσω, to order).

*To give orders to, to command.*

ἐπιτελέω, f. -ίσω, &c. (ἐπὶ, intena. and τελέω, to finish). *To perfect, to finish completely, to perform.*

ἐπιτερπής, ες, adj. (fr. ἐπιτέρπω, to delight). *Delightful, pleasing.*

ἐπιτολή, ης, ἡ (fr. ἐπιτέλλω, intr. to rise). *The rising of the stars.*

ἐπιτηδεύς, α, ου, and -ος, ου, adj. (fr. ἐπιτηδής, obso. in masc. and fem., sufficiently, &c.) *Fitting, adapted for, necessary, convenient.—Subst. a friend, an acquaintance.—τὰ ἐπιτηδεύα, the necessities of life.*

ἐπιτηδεύμα, ἄτος, τό (fr. ἐπιτηδένω). *An occupation, a mode of life.*

ἐπιτηδεύω (R. ἐπιτηδεν), f. -εύσω, &c. (fr. ἐπιτηδεύς). *To pursue diligently, to attend to, to practise.*

ἐπιτηρέω, f. -ήσω, &c. (ἐπὶ, intena. and τηρέω, to observe). *To observe carefully, to watch over diligently.*

ἐπιτίθημι, f. -θήσω, &c. (ἐπὶ, upon, and τίθημι, to place). *To place upon, to set before, to*

- administer*.—*MID.* to put on one's self, to resume:—to fall upon, to attack.
- ἐπιτιμάω*, f. -ήσω, &c. (ἐπὶ, against, and τιμάω, to estimate). To reproach, censure, blame.
- ἐπιτίμος*, or, adj. (fr. ἐπὶ, in, and τίμη, honour). Honoured, respected, honourable.
- ἐπιτολή*, ἡς, ἡ (fr. ἐπιτίλλω, intr. to rise). The rising of the stars.
- ἐπιτρέπω*, f. -ψω, &c. (ἐπὶ, to, and τρέπω, to turn). To turn to, to commit, or intrust to, to permit.
- ἐπιτρέχω*, f. -θρέξομαι, &c. (ἐπὶ, to, and τρέχω, to run). To run to, to attack, to run over, to invade.
- ἐπιτριβέω*, f. -τριβω, &c. (ἐπὶ, upon, and τρίβω, to rub). To rub upon, to wear out by rubbing, to destroy, to ruin.
- ἐπιτυγχάνω*, f. -τεύξομαι, &c. (ἐπὶ, upon, and τυγχάνω, to meet). To light upon, to fall in with, to meet.
- ἐπιφάνης*, ἐς, adj. (fr. ἐπιφαίνωμαι, to appear). Apparent, evident:—distinguished, famous.
- ἐπιφάνως*, adv. (fr. ἐπιφάνης). Apparently:—gloriously, nobly.
- ἐπιφέρειν*, f. ἐποίω, &c. (ἐπὶ, upon, and φέρω, to bring). To bring upon or against, to inflict on, to accuse.—*MID.* to advance.
- ἐπιφλέγω*, f. -έξω, &c. (ἐπὶ, intense, and φλέγω, to burn). To burn up, to destroy by fire.
- ἐπιποθέω*, f. -ήσω, &c. (ἐπὶ, upon, and ποθέω, same as φέρω, to bring). To bring upon, &c.
- ἐπιπύω*, f. -θύω, &c. (ἐπὶ, upon, and πύω, to cause to grow). To cause to grow upon, to produce.—2 a. and p. intr. to grow to or upon, to cling to.—*MID.* to hang on to, to attack.
- ἐπιφωνέω*, f. -ήσω, &c. (ἐπὶ, to, and φωνέω, to call). To call to, to call aloud upon, to exclaim.
- ἐπιχειρέω* (R. ἐπιχειρῶ), f. -ήσω, p. ἐπιχειρήσῃα (fr. ἐπὶ, upon, and χεῖρ, the hand). To lay hands on, to undertake, to attempt, to attack.
- ἐπιχέω*, f. -χύσω, &c. (ἐπὶ, upon, and χέω, to pour). To pour upon, to heap upon, to erect.
- ἐπιχθόνιος*, or, adj. (fr. ἐπὶ, upon, and χθών, the earth). Upon the earth, living, mortal.
- ἐπιχθόριος*, α, or, and ος, or, adj. (fr. ἐπὶ, in, and χώρα, a country). Born in a country, native, indigenous, peculiar to a country.
- ἐπιπαύω*, f. -αύσω, &c. (ἐπὶ, upon, and παύω, to touch). To touch gently or lightly.
- ἐποίω*, or, τό (fr. ἐπὶ, upon, and οἶκος, a house). A dwelling upon a farm, a farm-house.—*PL* τὰ ἐποίωια, villages.
- ἐποίχομαι*, f. -οιχέσομαι, &c. (ἐπὶ, unto, and εἶχομαι, to go). To go unto, to ply, to be occupied at.
- ἐπομαι* (R. ἐπ, 2 σκ), f. ἐπομαι, imperf. ἐπόμεν, 2 a. ἐπομένη (Mid. from ἔω, to be actively

employed). *To follow, to accompany.*

ἐπόμνυμι, f. -ομόσω, &c. (ἐπὶ, to, and ὀμνῆμι, to swear). *To swear to, to ratify by an oath.*  
ἐπόπτομαι, f. -όψομαι, &c. (ἐπὶ, at, and ὀπτομαι, to look, mid. of ὀπταί, obsol.) *To look at, to view attentively, to survey.*

ἔπος, ἔπει, τό (fr. εἶπα, obsol. to say). *A word, a speech, a verse.*—τὰ ἔπη, an epic poem.

ἐποτρύνω, f. -ῦνῶ, &c. (ἐπὶ, intens. and ὀτρύνω, to urge). *To urge often or diligently, to incite, to encourage.*

ἔπου, οἶκος, ὄ. A bird called the hoopoe.

ἑπτα, num. adj. indecl. *Seven.*  
ἑπτακαίδεκα, num. adj. indecl. (fr. ἑπτα, καί, and δέκα, ten). *Seventeen.*

ἑπταχόσιοι, αἱ, α, num. adj. (fr. ἑπτα). *Seven hundred.*

ἐπιώζω (R. ἐπιωσθ), f. -άσω, p. ἐπιώσω (fr. ἐπὶ, upon, and ὦον, an egg). *To sit upon eggs, to hatch, to brood.*

ἐπωνύμιος, ον, adj. (fr. ἐπὶ, in addition, and ὄνομα, Aol. ὄνυμα, a name). *A surname, deriving its name from.*

ἐπράσμος, η, ον, and ος, ον, adj. (fr. ἐπράω, to love). *Lovely, amiable, loved.*

ἐραστής, οὔ, ὁ (fr. same). *A lover.*  
Ἐρατώ, ὅς, contr. οὐς, ὁ. Erato, the muse of lyric poetry.

ἐρεάω (R. ἐρεᾶ), f. -άσω, p. ἡρέσω (also in poetry pres. ἡρᾶμαι, 2d conj.) *To love, to desire, to*

seek after.—Pass. used in a middle sense except the pres. ἐργάζομαι (R. ἐργασθ), f. -άσομαι, p. ἐργασομαι (fr. ἔργον, work). *To work, to effect, to make, to practise, to cause, to labour upon.*

Ἐργάνη, ης, ἡ (fr. same). Ergane, the female artist, an epithet of Minerva, as patroness of the arts.

ἐργασία, ας, ἡ (fr. ἐργάζομαι). *Labour, employment, a working, workmanship, mode of working, mode of culture.*

ἐργαστήριον, ον, τό (fr. same). *A place of working, a workshop.*

ἐργαστικός, ἡ, ὄν, adj. (fr. same). *Laborious, assiduous, active.*

ἐργάτης, ου, ὁ (fr. same). *A labourer, an artist.*

ἔργον, ου, τό (fr. ἔργω, obsol. for which ἔρδω, to work). *An action, a work, a deed, an occupation, employment.*—ἔργη, used adverbially, *in reality.*

ἐρέα, ας, contr. ἐρεᾶ, ας, ἡ. *Wool.*  
ἐρεβωδής, ἐς, adj. (fr. Ἐρεβος, Erebus, and εἶδος, appearance). *Gloomy, dark.*

ἐρεθίζω (R. ἐρεθιδ), f. -ίσω, p. ἡρέθισα. *To provoke, to excite.*

ἐρείδω (R. ἐρειδ), f. -ίσω, p. ἡρῆσα, p. pass. ἡρῆσμαι. *To fix on, to fasten to, to prop up, to support.*—Mid. to lean upon.

ἐρετμός, οὔ, ὁ (fr. ἐρέσω, to row). *An oar.*

ἐρευνάω (R. ἐρευνᾶ), f. -ήσω, p. ἡρευνήσω (fr. ἐρευνᾶμαι, to inquire).

- To search, to investigate, to undertake.*
- Ἐρεχθίδης, ἴδος, ἡ. *Erechthēis*, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.
- ἐρέω, Ion. for ἐρῶ, *I will say*; see ἐρῶ.
- ἐρημαῖος, α, ον, adj. (poet. for ἐρήμος). *A lonely place, solitude*; from
- ἐρήμος, η, ον, Att. ος, ον, adj. *Lonely, solitary, waste, deserted*.—Subst. fem. *a desert, a solitude*.
- ἐρημόω (R. ἐρημο), f. -ώσω, p. ηρήμονα (fr. ἐρήμος). *To lay waste, to deprive of, to free from*.
- ἐρίζω (R. ἐριδ), f. -ίσω, p. ἡρίκα. *To contend, to quarrel*.
- Ἐρινύς, ἶος, ἡ. *Erinyes*, one of the Furies. They were three in number, whose office it was to punish men for their crimes by the secret stings of conscience.
- ἐριον, ον, τό (dim. of ἔρος). *Wool, a fleece*.
- ἐρις, ἴδος, ἡ. *Strife, contention, a quarrel, a contest*.
- Ἐρίς, ἴδος, ἡ. *Eris*, the goddess of discord.
- ἐρίφος, ον, ὁ. *A kid*.
- Ἐριχθόνιος, ου, ὁ. *Erichthonius*, the fourth king of Athens, died B. C. 1437.
- ἔρκος, ιος, τό (fr. εἶργω, *to inclose*). *A hedge, a fence, an inclosure*.—*a net*.
- ἐκμασίζω (R. ἐκμασιδ), f. -ίσω, p. ἡκμάιζα (fr. ἐκμα, *a prop*). *To prop up, to support, to secure*.—*to ballast, to load*.
- ἐκμνηστής, ἴος, ὁ (fr. ἔκμης). *An interpreter, a messenger*.
- Ἐκμῆς, οὔ (contr. for Ἐκμίας), ὁ. *Hermes or Mercury*, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world.—Also, a statue of Mercury.
- ἐκμαι (R. ἐκε, 2 ἐκ), f. ἐκήσομαι, 2 a. ἐκόμεν. *To ask, to inquire for*.
- ἐκος, acc. ἐκον, ὁ, rest wanting (same as ἔρος). *Love, desire*.
- ἐκπετός, ἡ, ὄν, adj. (fr. ἐκπω, *to creep*). *Creeping*.—Subst. τό ἐκπετόν, *a creeping thing, a reptile*.
- ἐκπύζω (R. ἐκπυδ), f. -ύσω, p. εἰκπύκα. *To creep, to glide along*.
- ἐκρύω (R. ἐκρύς), f. ἐκρήσω, p. ἡκρήκα (akin to κέω, *to flow*). *To go to ruin, to be ruined*.
- Ἐρυθρίη, ης, ἡ. *Erythraea*, a fertile island in the bay of Cadiz.
- ἐρυθρός, α, ὄν, adj. *Red*.
- ἐρύκω (R. ἐρυκ), f. -ύξω, p. ἡρύκα, 2 a. ἡρύκαλλον (fr. ἐρύκω, *to draw*). *To draw back, to restrain*.
- ἐρύμα, ἄτος, τό (fr. ἐρύομαι, *to protect*). *A protection, a rampart, a fortification, a defence*.
- Ἐρυμάνθιος, α, ον, adj. *Erymanthian, of Erymanthus*, a

mountain in Arcadia, haunted by the wild boar killed by Hercules.

**Ἐρυξ**, ὄρος, ἡ. *Eryx*, a mountain and city in Sicily, where there was a famous temple of Venus.

**ἐρύω** (R. *έρυ*), f. *ἐρύσω*, p. *εἰρύκα*, (poet. *εἰρύω*). *To draw, to pull, to draw off.*—*MID.* *to rescue, to protect, to restrain.*

**ἐρχομαι** (R. *ἐλευθ*, 2. *ἐλύθ*, 3. *ἐλύθ*). f. *ἐλεύσομαι*, 2 perf. *ἤλυθα*, Attic redupl. *ἐλήλυθα*, 2 a. *ἤλυθον*, by syncope, *ἤλθον*. *To go, to come, to arrive, to proceed.*

**ἐρῶ**, a future from *εἶρω*, used only in poetry; the other tenses are from *ῥέω* (R. *ρε*), p. *εἶρηκα*, p. pass. *εἶρημαι*, 1 a. pass. *ἔρῃθην*, and *ἔρῃσθην*. *To speak, to say, to tell, to relate.*—In Attic, *φημί* is used as a pres. and *εἶπον*, as 2 a.

**ἔρως**, ὦτος, ὁ (fr. *ἐρύω*, *to love*). *Love, desire.*

**Ἔρως**, ὦτος, ὁ. *Eros*, or *Cupid*, the god of love, and son of Venus.

**ἐρωτάω** (R. *ἐρωτα*), f. *-ήσω*, p. *ἠρώτηκα*. *To ask, to question, to inquire.*

**ἐρώτημα**, ἕτος, τό (fr. *ἐρωτάω*). *A question, an inquiry.*

**Ἐρωτιδεύς**, ἰως, ὁ (dim. of *ἔρως*). *A loving, a young love.*

**ἐρωτικός**, ἡ, ὄν, adj. (fr. *ἔρως*). *Amorous, enamoured.*

**εἰς** (Ion. and poet. for *εἰς*). *Into, &c.*—*ἕς τε, till, even to, until.*

**εἰσβάλλω**, Ion. for *εἰσβάλλω*. *εἰσδόμενον*, Dor. for *εἰζόμενον*, from *εἶς* *εἶμαι*.

**εἰσδέχομαι**, f. *-δέξομαι*, &c. (*εἰς*, and *δέχομαι*, *to take*). *To take or receive into, to admit.*—Ion. for *εἰσδέχομαι*.

**ἐσθής**, ἡτος, ἡ (fr. *ἐννῦμα*, *to clothe*, 1 a. pass. *ἔσθην*). *Clothing, raiment, a dress.*

**ἐσθίω** (poet. *ἔσθω*), used only in pres. and imperf.; the other tenses are from *ἔδω*, § 117. *To eat.*

**ἐσθλός**, ἡ, ὄν, adj. *Good, brave, noble, excellent, honourable.*

**εἰσδεῖν**, poet. for *εἰσίδειν*, fr. *εἰς* *εἶδω*.

**ἐξοπτρον**, Ion. for *εἰςοπτρον*, *ον*, τό. *A mirror.*

**ἐσοράω**, Ion. for *εἰσοράω*, which see.

**ἐσπέρα**, ας, ἡ. *Evening.*

**Ἑσπείριδες**, *ων*, αἱ. *The Hesperides*, daughters of *Hesperus*.

**ἐσπείριος**, α, *ον*, adj. (fr. *ἔσπερος*, *evening*). *Of evening, of the west, western.*—Subst. ἡ *ἑσπερία*, *the evening, the west.*

**Ἑσπερος**, *ον*, ὁ. *Hesperus*, the evening star; also, *the evening.*

**ἕς τε**, for *εἰς* or *εἰς τι*. *Until, as long as.*

**ἑστία**, ας, ἡ. *A hearth.*

**ἐστιάω** (R. *ἑστια*), f. *-δσω*, p. *ἐστίακα* (fr. *ἑστια*). *To receive into a house, to entertain, to give a feast.*—*MID.* *to feast, to banquet.*

**ἑσχατιά**, ας, ἡ (fr. *ἑσχάτος*). *The*

*farthest portion, the extreme limit.*

**ἐσχάτος**, η, *ov*, adj. *At the farthest extremity, last, extreme, most remote.*

**ἔσω**, poet. for *ἐσσω*, adv. *Within, inner.*

**ἑταῖρα**, ας, ἡ (fem. of *ἑταῖρος*). *A mistress, a courtesan.*

**ἑταῖρος**, *ov*, ὁ (Ion. *ἑτῖρος*). *A companion, an associate, a friend.*

**ἕτερος**, α, *ov*, adj. pron. *The other (of two), the one, the other:—hence,*

**ἑτέρως**, adv. *Otherwise, differently.*

**ἐτήσιος**, η (Ion. for *ᾱ*), *ov*, and *ος*, *ov*, adj. (fr. *ἔτος*, a year). *Yearly, annual.*

**ἐτήτυμος**, *ov*, and *ος*, η, *ov*, adj. (fr. *ἔτυμος*). *Genuine, tried:—faithful, trustworthy.*

**ἔτι**, adv. *As yet, still, even now, further, moreover, besides.—οὐκ ἔτι, no longer.*

**ἔτοιμος**, *ov*, adj. *Ready, prepared.*

**ἑτοιμός**, adv. (fr. *ἔτοιμος*). *Readily, promptly.*

**ἔτος**, *τος*, τό. *The year.—καὶ ἔτος, yearly.*

**ἔτυμος**, η, *ov*, and *ος*, *ov*, adj. *Actual, true, real.*

**εὖ**, adv. (fr. *εὖς*, good). *Well, rightly, happily.—εὖ μάλα, very, extremely.*

**εὐᾶδε**, for *εὐᾶδε*, 2 uor. ind., 3d sing. of *ἀνδᾶνω*, to please. Only person in use.

**εὖγε**, adv. (for *εὖ γε*). *Well done! very well!*

**εὐγένεια**, ας, ἡ (fr. *εὐγενής*). *Noble birth, excellence of character, valour.*

**εὐγενής**, *ές*, adj. (fr. *εὖ* and *γένος*, birth). *Of noble birth, noble, honourable.*

**εὐγνώμων**, *ov*, adj. (fr. *εὖ* and *γνώμη*, disposition). *Of a good disposition, well-disposed, prudent, reasonable, just.*

**εὐδαιμονίῳ** (R. *εὐδαιμονε*), f. *-ήσω*, p. *ἡδαιμόνηκα* (fr. *εὐδαιμων*). *To be happy, to be wealthy.*

**εὐδαιμονία**, ας, ἡ (fr. same). *Happiness, felicity, prosperity:—Also, a proper name.*

**εὐδαιμονίζω** (R. *εὐδαιμονιδ*), f. *-ίσω*, p. *ἡδαιμόνηκα* (fr. *εὐδαιμων*). *To deem happy, to felicitate.*

**εὐδαιμόνως**, adv. (fr. same). *Happily, prosperously.*

**εὐδαίμων**, *ov*, adj. (fr. *εὖ*, well, and *δαίμων*, a tutelary genius). *Fortunate, happy, wealthy.*

**εὐδία**, ας, ἡ (fr. *εὖ*, well, and *Δίς*, obsol. *Jupiter, god of the air*). *Clear weather, calm at sea:—quiet, rest.*

**εὐδοκίμιῳ** (R. *εὐδοκίμει*), f. *-ήσω*, p. *ἡδοκίμηκα* (fr. *εὐδοκίμος*). *To enjoy public esteem, to gain applause, to be praised.*

**εὐδόκιμος**, *ov*, adj. (fr. *εὖ*, well, and *δόκιμος*, tried). *Approved, renowned, esteemed, praised.*

**εὐδομες**, Dor. for *εὐδομεν*, from *εὐδω* (R. *εὐδε*, 2 *εὐδ*) f. *εὐδήσω*, p. *ἡδηκα*, 2 a. *ἡδον*, poet. *εὐδον*. *To sleep.*



εὐείμων, *ον*, adj. (fr. εὖ, well, and εἶμα, a dress). *Well dressed, richly clad.*

εὐελπίς, *ι*, gen. ἔδος, adj. (fr. εὖ, well, and ἐλπίς, hope). *Having bright hopes, confident, hopeful.*

εὐεργεσία, *ας*, ἡ (fr. εὐεργής, well done). *Beneficence, an act of kindness, kindness.*

εὐεργετέω (R. εὐεργετῶ), *ι*, f. -ήσω, p. ἠεργέτηκα (fr. εὐεργέτης). *To do good, to confer a benefit, to be kind.*

εὐεργέτης, *ου*, ὁ (fr. εὖ, well, and ἔργον, a work). *One who does good, a benefactor.*

εὐεργετητέος, *α*, *ον*, adj. (fr. εὐεργετῶ). *To be kindly treated. —εὐεργετητέον (ἱμῖν), we must treat kindly.*

εὐήθης, *ες*, adj. (fr. εὖ, well, and ἡθος, habit). *Honest, frank, sincere:—also, simple, foolish.*

εὐήμερέω (R. εὐήμερος) *ι*, f. -ήσω, p. ἠημέρηκα (fr. εὐίμερος, successful). *To have a fortunate day, to be successful.*

Εὐήρης, *εος*, contr. *ους*, ὁ. *Evēres, the father of Tiresias.*

εὐθαλής, *ές*, adj. (fr. εὖ, well, and θάλλω, to bloom). *Blooming, verdant,—flourishing.*

εὐθαρσής, *ές*, adj. (fr. εὖ, and θάρσος, daring). *Bold, daring.*

εὐθεΐα, *ας*, ἡ (fr. εὐθύς,—εὐθεία, scil. ὁδός). *A straight, or direct road, a straight line.*

εὐθετέω (R. εὐθετεῖ), *ι*, f. -ήσω, &c. *To arrange properly, from εὐθετος, *ον*, adj. (fr. εὖ, well, and*

τίθημι, to place). *Placed properly, well arranged, suitable, adapted to.*

εὐθίως, *adv.* (fr. εὐθύς). *Straight forward, directly, quickly.*

εὐθύμος, *ον*, adj. (fr. εὖ, well, and θυμός, mind). *Well-disposed, cheerful, generous, steadfast.*

εὐθύμως, *adv.* (fr. εὐθύμος). *Willingly, cheerfully, resolutely.*

εὐθύς, *εἴα*, *ύ*, adj. *Straight, in a line, erect, sincere:—εὐθύς, and εὐθύ, as an adv., straight-forward, immediately.*

εὐκαιρος, *ον*, adj. (fr. εὖ, well, and καιρός, a season). *In good season, suitable, convenient, opportune:—εὐκαιρότατα, *adv.* most seasonably.*

εὐκαιρώς, *adv.* (fr. εὐκαιρος). *Seasonably, in good time, timely.*

εὐκαμπής, *ές*, adj. (fr. εὖ, well, and κάμπω, to bend). *Well-bent, gracefully curved.*

εὐκάρπος, *ον*, adj. (fr. εὖ, well, and καρπός, fruit). *Abounding in fruit, fruitful.*

εὐκλής, *ές*, adj. (fr. εὖ, well, and κλέος, fame). *Famous, renowned, illustrious, honourable.*

εὐκλεία, *ας*, ἡ (fr. εὐκλής). *Fame, glory, renown.*

Εὐκλείδης, *ου*, ὁ. *Euclides, a pupil of Socrates.*

εὐκτίμενος, *η*, *ον*, adj. (fr. εὖ, well, and κτίζω, to build). *Well-built, well-arranged.*

εὐλαβέομαι (R. εὐλάβε), *ι*, f. -ήσομαι, p. ἠλάβημαι (fr. εὐλάβής, circumspect). *To be circum-*

- spect, to avoid, to shun, to be-  
ware of.
- εὐμαθής, ἴς, adj. (fr. εὖ, well, and  
μανθάνω, to learn). Easily  
learned, docile.
- εὐμεγεθής, ἴς, adj. (fr. εὖ, well,  
and μεγέθος, size). Of large  
size, tall, great.
- εὐμενής, ἴς, adj. (fr. εὖ, well, and  
μῖνος, disposition). Of a kind  
disposition, benevolent, affec-  
tionate, kind, propitious.
- εὐμήκης, ἴς, adj. (fr. εὖ, well, and  
μήκος, length). Very long, tall.
- εὐμορφία, ας, ἡ (fr. εὖ, well, and  
μόρφη, a form). Beau'y of  
form, symmetry.
- εὐναιετάων, ὤσα, ον, adj. (fr. pt.  
of εὐναιεῖν, obsol. to be well  
inhabited). Pleasant to dwell  
in, well situated.
- εὐνή, ἡς, ἡ. A bed, a couch.
- εὐνοια, ας, ἡ (fr. εὖνους, well-  
disposed). Kindness, affection,  
regard.
- εὐνοϊκῶς, adv. (fr. εὖνοϊκός, kind).  
Kindly, affectionately.
- εὐνομία, ας, ἡ (fr. εὖ, well, and  
νόμος, a law). A good consti-  
tution.
- Εὐνομία, ας, ἡ. Eunomia, the  
goddess of good order.
- εὖνοος, οον, contr. εὖνους. οον,  
adj. (fr. εὖ, well, and νόος, νοῦς,  
the mind). Well-disposed, kind,  
affectionate, friendly.—Subst.  
τό εὖνοον, a kind disposition.
- Εὐξεινος (πόντος), ου, ὁ. The  
Euxine sea.
- εὐορκέω (R. εὖορκος), f. -ήσω, p.  
ηὐόρκηκα (fr. εὖ, well, and ὀρ-
- κος, an oath). To swear hon-  
estly, to keep an oath sacredly,  
to be honest.
- εὖοσμος, ον, adj. (fr. εὖ, and ὀσμή,  
smell). Odoriferous, sweet-  
smelling.
- εὐπειθής, ἴς, adj. (εὖ, easily, and  
πίθομαι, to be persuaded).  
Easily persuaded, obedient.
- εὐπειθῶς, adv. (fr. εὐπειθής).  
Submissively, obediently.
- εὐπεπλος, ον, adj. (fr. εὖ, well,  
and πέπλος, a garment). Well-  
dressed, in beautiful gar-  
ments.
- εὐπλόκαμος, ον, adj. (fr. εὖ, well,  
and πλόκῳμος, a lock of hair).  
Having beautiful locks, fair-  
haired.
- εὐποιέω (R. εὐποιε), f. -ήσω, p.  
ηὐποίηκα (εὖ, well, and ποίω,  
to do). To do good, to render  
a kindness.
- εὐπορέω (R. εὐπορε), f. -ήσω, p.  
ηὐπόρηκα (fr. εὐπορος, wealthy).  
To abound in, to possess abun-  
dant means.
- εὐπορία, ας, ἡ (fr. εὐπορέω).  
Abundance, abundant means,  
wealth.
- εὐπραγία, ας, ἡ (fr. εὐπραγέω,  
to be successful). Success, pros-  
perity, good fortune.
- εὐπρεπεία, ας, ἡ (fr. εὐπρεπής).  
Decorum, dignity, beauty, pro-  
priety.—a specious pretext.
- εὐπρεπής, ἴς, adj. (fr. εὖ, well,  
and πρέπω, to be becoming).  
Becoming, of noble appear-  
ance, decorous ;—spacious.
- εὐπτερος, ον, adj. (fr. εὖ, well,

and πτερόν, *a wing*). *Well-winged, swift*.

εὐρεσις, εως, ἡ (fr. εὐρίσκω, *to invent*). *An invention, a discovery*.

εὐρέτης, ου, ὁ (fr. same). *An inventor, a discoverer*.

εὕρημα, ἄτος, τό (fr. same). *An invention, a discovery, a prize*.

Εὐριπίδης, ου, ὁ. *Euripides*, a celebrated Athenian tragic poet, born B. C. 480.

εὐρίσκω (R. εὔρε, 2 εὔρ), f. εὐρήσω, p. εὔρηκα, 2 a. εὔρον. *To find, to light upon, to invent, to discover*.

εὐρος, εος, τό (fr. εὐρύς, *broad*). *Breadth*.

Εὐρυβιάδης, ου, ὁ. *Eurybiades*, a Spartan, general of the Grecian fleet, at the battles of Artemisium and Salamis.

Εὐρυδίκη, ης, ἡ. *Eurydicē*, the wife of the poet Orpheus.

εὐρυθμος, ου, adj. (fr. εὖ, *well*, and ῥυθμός, *rhythm*). *Harmonious, well-adjusted, well-proportioned*.

εὐρύθμως, adv. (fr. εὐρυθμος). *Harmoniously, in exact proportion, agreeably*.

εὐρύς, εια, ὕ, adj. *Broad, wide*.

Εὐρυσθεύς, εως, ὁ. *Eurystheus*, the king of Argos and Mycēne, who imposed on Hercules his twelve labours.

Εὐρύτος, ου, ὁ. *Eurytus*, a son of Mercury, and one of the Argonauts.

Εὐρώπη, ης, ἡ. 1. *Europe*.—2. *Europa*, daughter of Agēnor,

king of Phœnicia, carried off by Jupiter in the form of a white bull.

Εὐρώτας, α, ὁ. *Eurotas*, a large river in Peloponnesus. It passes by Sparta, and falls into the sea at Helos.

εὔσαρκος, ου, adj. (fr. εὖ, *well*, and σὰρξ, *flesh*). *Fleshy, corpulent, plump*.

εὐσεβεία, ας, ἡ (fr. εὐσεβής). *Piety, devotion*.

εὐσεβέω (R. εὐσεβε), f. -ήσω, p. ἠύσεβημα (fr. εὐσεβής). *To be pious, to act with filial affection, to respect*.

εὐσεβής, ἐς, adj. (fr. εὖ, *well*, and σέβω, *to worship*). *Pious, religious*.

εὖσημος, ου, adj. (fr. εὖ, *well*, and σῆμα, *a mark*). *Well-marked, remarkable, easily recognized, evident*.

εὐστόχως, adv. (fr. εὐστοχος, *aiming accurately*). *Skilfully, accurately, properly*.

εὐτάκτως, adv. (fr. εὐτακτος, *well regulated*). *In due order, correctly*.

εὔτε, Ion. ἤντε, adv. (poet. for ὅτε). *When, as*.

εὐτεκνος, ου, adj. (fr. εὖ, *well*, and τέκνον, *a child*). *Having illustrious children, having a numerous offspring, fruitful*.

εὐτέλεια, ας, ἡ (fr. εὐτελής). *Frugality, cheapness, economy:—poverty*.

εὐτελής, ἐς, adj. (fr. εὖ, *well*, and τέλος, *expense*). *Not costly, frugal, poor*.

**Εὐτέρπη**, ης, ἡ. *Euterpe*, one of the Muses, the goddess of music.

**εὐτιθάσσευτος**, ον, adj. (fr. εὖ, well, and τιθασσύναι, to tame).

*Easy to tame.*

**εὐτολμος**, ον, adj. (fr. εὖ, well, and τόλμα, boldness). *Bold, nobly daring, resolute.*

**εὐτόνωος**, adv. (fr. εὐτονος, strong).

*Vigorously, powerfully, with good aim.*

**εὐτυχέω** (R. εὐτυχε), f. -ήσω, p. ηὐτύχησα (fr. εὐτυχής). *To succeed in obtaining.—Intr. to be fortunate, to prosper.*

**εὐτύχημα**, ἄτος, τό (fr. εὐτυχίω).

*Good fortune, success.*

**εὐτιχής**, ἐς, adj. (fr. εὖ, well, and τιγχάνω (R. τυχε), to succeed).

*Succeeding well, successful, fortunate.*

**εὐτυχία**, ας, ἡ (fr. εὐτυχίω). *Success, good fortune, prosperity.*

**εὐτυχῶς**, adv. (fr. εὐτυχής). *Successfully, fortunately, prosperously.*

**εὐφορία**, ας, ἡ (fr. εὐφορος). *Fertility, abundance.*

**εὐφορος**, ον, adj. (fr. εὖ, well, and φορέω, for φέρω, to bear).

*Bearing well, fertile, productive.*

**εὐφραίνω** (R. εὐφραίνω, 2 εὐφραν), f. -ῶμαι, p. εὐφραγχα, 1 aor. εὐφρηνα, and -ῶμαι (fr. εὐφραν, cheering). *To gladden, to delight, to cheer.—Mid. to be gay, to be delighted.*

**Εὐφράτης**, ου, ὁ. *Euphrātes*, a large river of Asia.

**εὐφροσύνη**, ης, ἡ (fr. εὐφρων, cheering). *Cheerfulness, gaiety, joy.*

**εὐφρής**, ἐς, adj. (fr. εὖ, well, and φύναι, to grow). *Growing well, thriving, fertile.*

**εὐφωρος**, ον, adj. (fr. εὖ, well, and φωνή, a voice). *Having a clear voice, clear-toned, tuneful.*

**εὐχετάομαι** (poet. for εὐχομαι), used only in the pres. and imperf. *To intreat, &c.*

**εὐχή**, ἥς, ἡ (fr. εὐχομαι). *A supplication, a prayer, a vow.*

**εὐχομαι** (R. εὐχ), f. εὐξομαι, p. ηὐγμαι, and εὐγμαι, 2 a. ηὐχόμεν (fr. εὐχω, obsol. to long for). *To pray, to supplicate, to vow: to boast, to profess, to declare one's self proudly.*

**εὐχρηστιά**, ας, ἡ (fr. εὐχρηστος, useful). *Usefulness, convenience, ease, advantage.*

**εὐώδης**, ἐς, adj. (fr. εὖ, well, and ὀίω, to smell). *Sweet-scented, fragrant, odoriferous.*

**εὐωδία**, ας, ἡ (fr. εὐώδης). *Sweet odours, fragrance.*

**εὐώνυμος**, ον, adj. (fr. εὖ, well, and ὄνυμα, Æol. for ὄνομα, a name). *Having a good name, distinguished, famous:—on the left hand, the place of good omens.*

**εὐώνις**, gen. -ίδος, adj. (fr. εὖ, fair, and ὤψ, the eye). *Having beautiful eyes, fair eyed, lovely to behold.*

**εὐωχέω** (R. εὐωχε), f. -ήσω, p. ηὐώχησα (fr. εὖ, well, and ὀχέω, food). *To feed well, to satiate*

**ΜΙD.** *to satisfy one's self, to feast.*

**εὐωχία**, ας, ἡ (fr. εὐωχίω). *A feast, a banquet.*

**ἐφαγον**, 2 a. of φάγω, obsol. *to eat*, used as 2 a. to ἐσθίω.

**ἐφεξῆς**, adv. (fr. ἐπὶ, *in addition to*, and ἐξῆς, *in order*). *In order, one after another, in due order, next, farther on.*

**ἐφίπρω**, f. -ίπω, &c. 2 a. ἔπασπον, inf. ἐπιπῶν (ἐπὶ, *upon*, and ἔπω, *to follow*). *To follow closely, to pursue, to press hard upon.*—**ΜΙD.** *to follow, to yield to, to obey.*

**ἐφηβος**, ου, ὁ, and ἡ, adj. (fr. ἐπὶ, *at*, and ἥβη, *puberty*). *Having arrived at the age of puberty; i. e. in Athens, for males, 18; females, 14.*—**Subst.** *a young man, a young woman.*—**Pl.** οἱ ἐφηβοί, *young men, youths.*

**ἐφήμερον**, ου, τό (fr. ἐφήμερος). *The Ephemeron, an insect which lives only a few hours.*

**ἐφήμερος**, ου, adj. (fr. ἐπὶ, *for*, and ἡμέρα, *a day*). *Lasting for a day, ephemeral.*

**ἐφίημι**, f. ἐφήσω, &c. (ἐπὶ, *to*, against, and ἵημι, *to send*). *To send to, to send against, to let loose, to urge against, to seize, to attack.*

**ἐφικνέσθαι**, f. ἐφίξθαι, &c. (ἐπὶ, *to*, and ἵκνέσθαι, *to come*). *To come to, to reach, to succeed, to attain.*

**ἐφιππος**, ου, adj. (fr. ἐπὶ, *upon*, and ἵππος, *a horse*). *On horse-back, mounted, riding.*

**ἐπίπταμαι**, f. ἐπιπτήσμαι, &c. (ἐπὶ, *upon*, and ἵταμαι, *to fly*). *To fly down upon, to fly towards.*

**ἐπίστημι**, f. ἐπιστήσω, &c. (ἐπὶ, *upon*, and ἵστημι, *to place*). *To place upon, to set over, to appoint, to add to.*—2 aor. and perf. intr. *I stood upon, or with, I aided.*

**ἐπόδιος**, ου, adj. (fr. ἐπὶ, *for*, and ὁδός, *a journey*). *Necessary for a journey, necessary.*—**Subst.** τὰ ἐπόδια, *the perquisites.*

**ἐποράω**, f. -άσω, and ἐπόρομαι, &c. (ἐπὶ, *over*, and ὀράω, *to look*). *To look over, to survey, to inspect, to look down upon.*

**ἐπορμάω**, f. -ήσω, &c. (ἐπὶ, *upon*, and ὀρμάω, *to urge*). *To urge upon.*—**Intr.** *to rush upon, to assail, to attack.*

**ἐφορος**, ου, ὁ (fr. ἐφοράω). *An inspector.*

**Ἐφορος**, ου, ὁ. *An Ephorus, a Spartan magistrate.*—οἱ Ἐφοροί, *the Ephori*, five Spartan magistrates, elected annually, whose duty it was to watch over the rights of the people and to check the power of the kings.

**ἐχθρα**, ας, ἡ (fem. of ἐχθρός). *Hatred, enmity, hostility.*

**ἐχθρός**, ᾶ, ου, adj. (fr. ἔχθος, *hatred*). *Hated:—hostile, inimical.*—**Subst.** *a private enemy; Lat. inimicus.*—πολίμιος, *a (public) enemy; Lat. hostis.*

Ἐχιδνα, ης, ἡ. *A viper.*

Ἐχινᾶδες, ων, αἱ. *Echinādes*, a group of small islands at the mouth of the Achelous.

ἔχινος, ου, ὁ. *The Echinus*.—*χερσαῖος ἔχινος*, a hedgehog.

Ἐχίων, ονος, ὁ. *Echion*, one of the men sprung from the dragon's teeth sown by Cadmus.

ἔχω (R. εχ, and σχε, σχ), f. ἔξω, or σχήσω, p. ἔσχηκα, 2 a. ἔσχω, imp. σχέ. *To have, to hold, to keep, to contain, to stay*.—*ΜΙΔ. to contain, or keep one's self, to prevail, to obtain:—to hold by, to be next in order to, to depend on*.—*λόγος ἔχει*, a report prevails.—*ἔχειν βίον*, to lead a life:—with an inf., to have power, to be able, to know how:—with an adverb, to be. *Idioms*, 117, 43.

ἔωθεν, adv. (fr. ἔως, dawn). *From the dawn, in the morning.*

ἔωθινός, ἡ, ὄν, adj. (fr. same). *Of, or belonging to dawn, morning, early.*

ἔως (Ion. ἡώς, Dor. αῶς), gen. ἔω, ἡ. § 19. *The dawn, day-break, morning:—the east.*

ἔως, adv. *Until, till, up to, as far as, as long as, while, when.*

## Z.

ζάω (R. ζα) f. ζήσω, p. ἔζηκα. *To breathe, to live, to exist*.—*οἱ ζῶντες*, the living.—For the contraction of this verb, see § 98, Obs. 2.

ζεύγνυμι (R. ζευγ), f. ζεύξω, p. ἔζευχα. *To join, to yoke, to harness, to unite together:—to bridge*, i. e. *to join the opposite sides of a river by a bridge.*

ζεύγος, ιος, τό (fr. ζεύγνυμι). *A team, a pair, a couple, a yoke.*

Ζεῦξις, ἰδος, ὁ. *Zeuxis*, a celebrated painter, B. C. 468.

Ζεύς, gen. Διός (fr. Δις), and Ζήνος, ὁ. *Jupiter*, the son of Saturn and Ops, the most powerful of all the gods of the ancients.

Ζεφύρος, ου, ὁ (fr. ζόφος, darkness). *Zephyrus*, the name of one of the winds; also, *the west wind, a zephyr, a gentle breeze.*

ζέω (R. ζε), f. ζίσω, p. ἔζηκα. *To boil.*

ζηλοτυπέω (R. ζηλοτυπε), f.—ἡύω, p. ἐζηλοτύπηκα (fr. ζηλότυπος, jealous). *To be jealous.*

ζηλόω (R. ζηλο), f.—ώσω, p. ἐζήλακα (fr. ζηλος, zeal). *To be zealous for, to seek after eagerly, to admire, to be emulous, to deem happy, to envy, to be jealous.*

ζηλωτός, ἡ, ὄν, adj. (fr. ζηλόω). *Admired, envied, imitated, admirable.*

ζημία, ας, ἡ. *Injury, harm, loss, punishment.*

ζημιόω (R. ζημιο), f.—φσω, p. ἐζημίωκα (fr. ζημία). *To cause loss to, to injure, to fine, to punish.*

Ζήνων, ωνος, ὁ. *Zeno*, the founder of the sect of the Stoics.

ζητέω (R. ζητε), f. -ήσω, p. ἐζή-  
τησα. *To seek, to search for,  
to long for, to desire.*

Ζήτης, ου, ὁ. *Zeles, son of Bo-  
reas. With his brother, Ca-  
láis, he delivered Phineus from  
the Harpies.*

ζήτησις, εως, ἡ (fr. ζητέω). *A  
seeking, a search, asking.*

ζοφρός, ἄ, ὄν, adj. (fr. ζόφος,  
darkness). *Dark, obscure,  
gloomy.*

ζυγός, οὔ, ὁ (fr. ζεύγνυμι, to yoke).  
*A yoke.*

ζυγώω (R. ζυγο), f. -άσω, p.  
ἐζύγωσα (fr. ζυγός). *To yoke,  
to join together.*

ζωγραφέω (R. ζωγραφε), f. -ήσω,  
p. ἐζωγράφησα (fr. ζῶον, an  
animal, and γράφω, to de-  
lineate). *To draw or paint  
animals from life.*

ζωγραφία, ας, ἡ (fr. ζωγραφέω).  
*Painting, the art or act of  
painting animals.*

ζωή, ἥς, ἡ (fr. ζῶω, epic for ζάω,  
to live). *Life, a mode of life,  
a living.*

ζώνη, ης, ἡ (fr. ζώννυμι, to gird).  
*A girdle, a waistband.*

ζωογονέω (R. ζωγογν), f. -ήσω,  
p. ἐζωογόνησα (fr. ζῶος, living,  
and γίνομαι, to produce). *To  
produce living animals, to  
bring forth young alive, to  
bring forth, to nourish.*

ζῶον, ου, τό (fr. ζῶος, alive). *A  
living creature, an animal.*

ζῶος, ἡ, ὄν, adj. (fr. ζῶω, epic for  
ζάω, to live). *Living, alive.*

ζωστήρ, ἥρος, ὁ (fr. ζώννυμι, to

gird). *A waist belt, a girth,  
a girdle.*

ζῶω, imperf. ζῶων (Ion. and  
epic for ζάω). *To breathe, to  
live, &c.*

## H.

ἢ, conj. *Or, or else.*—ἢ, . . . . ἢ,  
*either . . . . or.*—After a com-  
parative, *than.*—In interroga-  
tions, *whether?* or indicated  
merely by the tone of voice,  
without a corresponding word.  
ἢ, adv. (dat. of ὅς, with ὁδῶ un-  
derstood). *In which way, by  
which, whereby, whence, where.*  
—Att. *as, because.*

ἦ, adv. *Surely, truly, without  
doubt, certainly.*—Interroga-  
tively, *whether? is it not so?*

ἦ, for ἔφη, 3d sing. imperf. ind. of  
ἡμι. *He said.* § 112, VIII.

ἦβάω (R. ἦβα), f. ἡβήσω, p. ἡβήκα  
(fr. ἦβη). *To be at the age of  
puberty, to possess full strength:  
—to arrive at manhood, to be  
young.*

ἦβη, ης, ἡ. *Youth, the bloom of  
youth, puberty.*

Ἥβη, ης, ἡ. *Hebe, daughter of  
Jupiter and Juno, and goddess  
of youth.*

ἡγεμονία, ας, ἡ (fr. ἡγεμονία, to  
have the command). *The  
supremacy, the chief command.*

ἡγεμών, ὄνος, ὁ (fr. ἡγέομαι). *A  
leader, a chief, a guide:—the  
pilot fish.*

ἡγέομαι (R. ἡγε), f. -ήσομαι, p.

**ἡγῆμαι** (fr. ἄγω, *to lead*). *To go before, to lead the way, to conduct, to be the first or chief:—to think, to deem, to regard as, to consider.*

**Ἡγησιλάος**, ου, ὁ. *Hegesilāus*. ἡγῆτωρ, ορος, ὁ (fr. ἡγίομαι). *A leader, a conductor, a guide.*

**ἡδέ**, conj. *And, also.*

**ἡδέως**, adv. (fr. ἡδύς, *sweet*).

*Sweetly, pleasantly, willingly, cheerfully.*—Comp. ἡδιον, ἡδιστα, *more agreeably, most agreeably.*

**ἡδη**, adv. *Already, now, directly, presently, at this moment.*

**ἡδιστα**, adv. superl. of ἡδέως.

**ἡδομαι** (R. ἡδ), f. ἡσομαι, p. ἡσμαι (fr. ἄδω, from which ἀνδάνω, *to please*). *To please one's self, to delight in, to take pleasure in.*

**ἡδονή**, ἡς, ἡ (fr. ἡδομαι). *Pleasure, gratification, enjoyment.*

**ἡδύς**, εἶα, ύ, adj. *Sweet, pleasing, agreeable, delightful, lovely, dear.*—Comp. ἡδίω, ἡδιστος. —ἡδιστον, adv. *most sweetly.*

**ἡδύφωνος**, ου, adj. (fr. ἡδύς, and φωνή, *a voice*). *Sweet-toned, melodious, tuneful.*

**Ἡδωνοί**, ὦν, οἱ. *The Edōni or Edonians, a people of Thrace.*

**ἡέ** (poetic for ἦ). *Or:—whether.*

**ἡερόεις**, ὅσσσα, ὅν, adj. (Ion. for ἀερόεις, fr. ἀήρ, *dusky air*). *Dark, dusky, hazy, cloudy, obscure.*

**ἡῆρ**, ἡῆρος, ὁ and ἡ (Ion. for ἀῆρ), *Air, &c.*

**ἡῆρος**, ου, ὁ and ἡ (Att. for ἡῆ-

ρος, derivation uncertain). *A young man, a young woman, a person unmarried.*

**ἡθμός**, or ἡθμός, οὔ, ὁ (fr. ἡθα, *to sift*). *A sieve, a strainer.*

**ἡθος**, εος, contr. ους, τό (Ion. for ἔθος). *Custom, habit, a mode of acting, behaviour, manner, temper, character:—a customary abode.*

**ἡϊών**, ὄνος, ἡ. *A shore, a bank.*

**ἡκα**, adv. *Gently, softly:—little.* Comp. ἡσσον, or ἡττον, sup. ἡκιστα.

**ἡκιστος**, η, ου, adj. (fr. ἡκα), superl. of μικρός. *Weakest, smallest, least.*—ἡκιστα, adv. *least, in the smallest degree, by no means.*—οὐκ ἡκιστα, *especially.*

**ἡκω** (R. ἡκ), f. ἡξω, p. ἡκα. *To come, to be present.* In the latter sense the pres. has the force of a perf., and the imperf. of a pluperf.; thus, *I am present, I have come,—I was present, I had come.*

**ἡλεκτρον**, ου, τό. *Ambler.*

**ἡλικία**, ας, ἡ (fr. ἡλιξ, of full growth). *Maturity, manhood, age, puberty.*

**ἡλικιώτης**, ἱδος, ἡ (fem. of ἡλικιώτης, *a companion*). *A companion, a playmate.*

**ἡλίκος**, η, ου, adj. (fr. ἡλιξ, of full growth). *How large, how great, of so great size.*—Lat. *quantus.*

**ἡλιος**, ου, ὁ. *The sun, day, a day.*

**ἡλος**, ου, ὁ. *A nail, a peg.*

**Ἠλύσιον**, ου, τό. *Elysium, the*



place of the virtuous after death.—*Ἠλύσιον πεδion, the Elysian plain.*

*ἡμαι*, imperf. *ἡμῃν*. The other tenses from *ἐζομαι*, *to be seated, to sit*, § 112, IV.

*ἡμαρ*, *ἄτος*, τό (poetic for *ἡμέρα*).

*A day.*

*ἡμελημένως*, adv. (fr. *ἡμελημένος*, p. pt. pass. of *ἀμελίσσεται*, *to be negligent*). *Negligently, carelessly.*

*ἦμεν*, Doric for *εἶναι*, pres. inf. of *εἶμι*. *To be.*

*ἡμέρα*, ας, ἡ. *A day.*—*καθ' ἡμέραν*, *day by day, daily.*—*μέθ' ἡμέραν*, *by day, in the day time.*—*ἄμ' ἡμέρας*, *at day break; lit. "with the day."*

*ἡμεροδρομέω* (R. *ἡμεροδρομία*), f. *-ήσω*, p. *ἡμεροδρόμηκα* (fr. *ἡμέρα*, *a day*, and *δρέμω*, obsol. *to run*, 3 R. *δρομ*, see *τρέχω*). *To run the whole day, to act as a day courier.*

*ἡμερος*, ον, adj. *Mild, gentle, tame:—cultivated, domestic.*

*ἡμερόω* (R. *ἡμερο*), f. *-ώσω*, p. *ἡμέρωκα* (fr. *ἡμερος*). *To tame, to render gentle, to improve.*

*ἡμερώσεις*, *ως, ἡ* (fr. *ἡμερόω*). *The act of taming, improvement by culture.*

*ἡμέτερος*, α, ον, poss. pron. (fr. *ἡμεῖς*, *we*). *Our, ours.*

*ἦμι* (a form of *φημί*). *I say*, § 112, VIII.

*ἡμιβρωτος*, ον, adj. (fr. *ἡμισυς*, *half*, and *βιβρώσκω*, *to eat*). *Half-eaten, gnawed.*

*ἡμιγυμνος*, ον, adj. (fr. *ἡμι*, for

*ἡμίς*, *half*, and *γυμνός*, *naked*). *Half-naked, ill clad.*

*ἡμιδεής*, *ές*, adj. (fr. *ἡμι*, for *ἡμισυς*, *half*, and *δέω*, *to want*). *Wanting half, half empty.*

*ἡμίλεπτος*, ον, adj. (fr. *ἡμι*, for *ἡμισυς*, *half*, and *λέπω*, *to peel off*). *Half peeled or shelled, half hatched.*

*ἡμίονος*, ον, ὁ (fr. *ἡμισυς*, *half*, and *ὄνος*, *an ass*). *A mule.*

*ἡμίς*, *εἰα*, υ, adj. *Half.*—*Neut. τὸ ἡμισυ*, *the half.*

*ἡμιτελής*, *ές*, adj. (fr. *ἡμι*, for *ἡμισυς*, *half*, and *τελέω*, *to finish*). *Half finished, unfinished, incomplete.*

*ἡμιφλεκτος*, ον, adj. (fr. *ἡμι*, for *ἡμισυς*, *half*, and *φλέγω*, *to burn*) *Half burned, half consumed by fire.*

*ἦν*, conj. (Att. for *ἄν* or *ἐάν*). *If when.*—*ἦν μή*, *if not, unless.*—*ἦν περ*, *even if, although.*

*ἡνία*, ας, ἡ. *A bridle, a rein.*

*ἡνίκα*, adv. *When, at which time.*

*ἡνιοχέω* (R. *ἡνιοχε*), f. *-ήσω*, p. *ἡνιόχηκα* (fr. *ἡνιοχος*). *To hold the reins, to drive, to guide.*

*ἡνιοχος*, ον, ὁ (fr. *ἡνία*, *a rein*, and *ἔχω*, *to hold*). *One who holds the reins, a charioteer, a driver.*

*ἥπαρ*, *ἥπατος*. *The liver.*

*ἡπειρος*, ον, ὁ. *A continent, the main land.*

*Ἡπειρος*, ον, ἡ. *Epirus*, a country of Greece, west of Thessaly.

*Ἡπειρώτης*, ον, ὁ. *An Epirot, an inhabitant of Epirus.*

ἥπερ, conj. *Or.*—In comparisons, *as, than.*

ἡπαροπεντής, οὔ, ὅ (fr. ἡπαροπύω, *to deceive*). *A deceiver, a seducer, a cheat.*

Ἥρα, ας, ἡ. *Juno*, daughter of Saturn and Ops, and wife of Jupiter.

Ἡρακλῆης, ιος, contr. Ἡρακλῆς, ιους, ὅ. *Hercules*, son of Jupiter and Alcmena, the most distinguished of ancient heroes.

Ἡράκλειος, α, ον, adj. (fr. Ἡρακλῆης). 1. *Of Hercules, Heracleian.*—τό Ἡράκλειον, οἰκ. ἱερὸν, *the temple of Hercules.* 2. (fr. Ἡράκλεια, *Heraclēa*), *Heracleian.*—Ἡράκλεια λίθος, *the Heracleian stone, i. e. the magnet.*

ἡρεμέω (R. ἡρεμε), f. -ήσω, p. ἡρέμῃα (fr. ἡρέμα, *quietly*). *To be quiet, to be calm, to repose.*

Ἡριγόνη, ης, ἡ. *Erigónē*, a daughter of Icarus.

Ἡριδᾶνός, οὔ, ὅ. *Eridānus*, the Greek name of the largest river in Italy, now called the Po.

ἡρίον, ου, τό (fr. ἥρα, *the earth*). *A tomb, a sepulchre.*

ἥρως, ως, ὅ. *A hero.*

Ἡσιόδος, ου, ὅ. *Hesiod*, a Greek poet, cotemporary with Homer.

Ἡσιόνη, ης, ἡ. *Hesiōnē*, a daughter of Laomedon, king of Troy. Having been exposed to be devoured by a sea monster, she was delivered by Hercules.

ἥσσαν, ω, adj. (comp. of μικρός).

*Weaker, less.*—ἥσσαν νόσου, *exposed to disease.*

ἡσυχάζω (R. ἡσυχᾶδ), f. -άσω, p. ἡσυχᾶα (fr. ἡσυχος). *To be quiet, to be at rest, to live quietly.*

ἡσυχῇ, adv. (fr. ἡσυχος). *Quietly, leisurely, softly, gently.*

ἡσυχία, ας, ἡ (fr. same). *Quietness, tranquillity, repose.*—ἡσυχίᾳ ἔχειν, *to remain quiet.*—καθ' ἡσυχίαν, *quietly.*

ἡσυχος, ον, adj. *At rest, quiet, tranquil, at leisure.*

ἥτοι, conj. *Indeed, certainly, truly, doubtless.*

ἡτορ, ορος, τό. *The heart.*

ἡττα, ης, Att. for ἡσσα, ης, ἡ (fr. ἡσσάομαι). *A defeat.*

ἡττάω (R. ἡττα), Att. for ἡσσάω, f. -ήσω, p. ἡττηα (fr. ἡσσων). *To make inferior, to conquer.*—PASS. *to be inferior, to be conquered, to yield to.*

ἡττων, ον, Att. for ἡσσων, ον, adj. comp. of μικρός). *Less, smaller, inferior, weaker, subject to.*—οὐχ ἡττον, and οὐδὲν ἡττον, *nevertheless, in like manner.*

ἡῆνομος, ον, adj. (Ion. and poet. for εὔνομος, fr. εὖ, *well*, and κόμη, *hair*). *Having beautiful hair, fair haired.*

Ἡφαιστος, ου, ὅ. *Vulcan*, son of Jupiter and Juno, the god of fire, and the patron of such as work in metals.

ἡχέω (R. ἡχ), f. -ήσω, p. ἡχηα (fr. ἡχη, *a sound*). *To sound, to resound, to sing.*

ἥχι, adv. (poetic for ἥ). *Where.*

ἤχος, ου, ὁ (same as ἡχή). *A sound, a noise.*

ἠχώ, ὅος, contr. οὖς, ἡ. *A sound, an echo.*

ἠώς, ἡώς, contr. ἠούς, ἡ. *Dawn, day.*

## Θ.

θάλαμος, ου, ὁ. *A room, a chamber, the women's apartment.*

θάλασσα, Att. θάλαττα, ης, ἡ (fr. ἄλς, salt, θ taking the place of the spiritus asper (')). *The sea.*

θαλάσσιος, ου, and θαλάττιος, ου, adj. (fr. θάλασσα). *Of or belonging to the sea, maritime, lying near the sea.*

θαλασσοκρατία (R. θαλασσοκρατῆς), f. -ήσω, p. -ηκα (fr. θάλασσα, and κρατία, to rule). *To rule the sea.*

Θάλεια, ας, ἡ. *Thalia, the muse of comedy.*

θαλερός, ἄ, ὄν, adj. (fr. θάλλω, to bloom). *Blooming, vigorous, strong, youthful, abundant.*

Θάλης, ου, and ἥτος, ὁ. *Thales, founder of the Ionic philosophy, born at Miletus, B. C. 640.*

θάλλω (R. θαλ), f. θάλω, p. τέθαλκα, 2 a. ἐθάλλον. *To flourish, to bloom, to shoot forth, to be verdant, to abound in.*

θάλπος, εος, τό (fr. θάλπω). *Warmth, heat, glow.*

θάλπω (R. θαλπ), f. θύλω, p. τέθαλπα. *To warm, to cheer, to encourage.*

θαλπωρή, ης, ἡ (fr. θάλπω). *A*

*warming:—comfort, consolation, hope, joy.*

θαμά, adv. (fr. ἄμα, θ being used for (')). *Thickly, closely, frequently, often.*

θαμβέω (R. θαμβε); f. -ήσω, p. τεθάμβηκα (fr. θαμβος, wonder). *To wonder, to be amazed or astonished at.*

θαμίζω (R. θαμιδ), f. -ίσω, p. τεθάμικα (fr. θαμά). *To go or come often, to frequent.*

Θάμυρις, ἴδος, ὁ. *Thamyris, a celebrated musician of Thrace who challenged the Muses to a trial of skill. Being conquered, he was deprived by them of his eyes, his lyre, and his voice.*

θάνατος, ου, ὁ (fr. θνήσκω, to die, 2 R. θαν). *Death, capital punishment.*

Θάνατος, ου, ὁ (fr. the same). *Death, one of the deities of the lower world, who conducts the souls of the dead to the lower regions.*

θάνατόω (R. θανατο), f. -ώσω, p. τεθάνάτωκα (fr. θάνατος). *To put to death, to condemn to death.*

θάπτω (R. θαπ), f. θάψω, p. τέθαπα, 2 a. ἐτάφον. *To bury, to inter, to commit to the grave or to the funeral pile.*

θαρράλως, Attic for θαρραλίως, adv. (fr. θαρράλιος, bold). *Boldly, resolutely, audaciously.*

θαρρέω (R. θαρρέ), f. -ήσω, p. τεθάρρήκα (a later form of θαρρέω). *To be bold, to be*

*confident, or courageous.*—**θάψῃ**, imp. *take courage, fear not.*  
**θαρρόντως**, adv. (fr. **θαρήναι**).

*Boldly, resolutely, confidently.*  
**θαρήναι**, & **θαροῦναι** (**θάρῃνος**, *bold*). *To encourage, to cheer.*  
**θαροῦναι** (R. **θαρεῖ**), f. -ήσω, p. **τεθάρομαι** (fr. **θάρος**). *To be bold, to be courageous, to be of good cheer.*—**θάρσει**, imp. pres., *be of good cheer, fear not.*  
**θάρος**, εὖς, τό, also **θάρός**, εὖς, τό. *Boldness, courage, confidence.*

**θάσσω**, ον, and Att. **θάττω**, ον, adj. (comp. of **ταχύς**, *swift*). *Swifter, more rapid.*—Superl. **τάχιστος**.

**θάτερον** (contr. for τὸ ἕτερον, fr. **ἕτερος**). *The one (of two).*

**θαῦμα**, ἄτος, τό (fr. **θάομαι**, *to wonder*). *A wonder, a prodigy:—admiration, astonishment.*

**θανμάζω** (R. **θανμαδ**). f. -άσω, p. **τεθαυμάω** (fr. **θαῦμα**). *To wonder at, to be astonished at, to admire, to revere.*

**θανμαστός**, α, ον, adj. (fr. **θανμαζω**). *Wonderful, astonishing, admirable.*

**θανμαστός**, ἡ, ὅν, adj. (fr. same). *Wonderful, surprising.*—**θανμαστόν** (ἑστί) οἶον, *it is wonderful how.*—**θανμαστόν** (ἑστί) ὅσον, *it is wonderful how much, to a wonderful degree.*

**θανμαστῶς**, adv. (fr. **θανμαστός**). *Wonderfully, surprisingly, admirably.*

**θε**, **θεν**, an enclitic inseparable particle annexed to the gen.,

and denoting, *motion from*; as, **ἀγρόθεν**, *from the field*, § 119, 1, 2d.

**θεά**, ἄς, ἡ (sem. of **θεός**). *A goddess.*

**θεά**, ας, ἡ (fr. **θεάομαι**, *to see*). *A sight, a view.*

**θείαινα**, ης, ἡ (poet. for **θεά**). *A godless.*

**θεῖᾱμα**, ἄτος, τό (fr. **θεάομαι**). *A sight, a spectacle.*

**Θεᾶνω**, ὅς, contr. οὖς, ἡ. *Theano*, a female Pythagorean philosopher.

**θεάομαι** (R. **θεα**), f. **θεᾶσομαι**, p. **τεθεᾶμαι**. *To see, to view, to behold, to contemplate.*

**θεᾶτρον**, ον, τό (fr. **θεάομαι**). *A theatre, a place of exhibition.*

**θεῖος**, α, ον, adj. (fr. **θεός**). *Divine.*—τὸ **θεῖον**, *the divinity.*

**θεήιος**, for **θείιος**, same as **θεῖος**. **θεῖος**, ον, ὁ. *An uncle.*

**θεῖλω** (R. **θειλγ**), f. **θειλῶ**, p. **τεθειλῶ**. *To soothe, to charm, to delight.*

**θεῖλω** (R. **θειλ**), f. **θειλήσω**, p. **τεθειλῶ** (same as **ἐθέλω**). *To wish, to will, to be wont.*

**θεμελίον**, ου, τό (neut. of **θεμέλιος**, *fundamental*, fr. **τίθημι**, *to place*). *A foundation, a basis.*

**θέμις**, ἴδος, and ἰστος, ἡ. *Justice, right, equity.*—**ἡ** **θέμις** **ἑστί**, *as is proper*; lit. (**τῇ ὁδῷ**) **ἡ**, *in the way in which, &c.*

**Θέμις**, ἰστος, ἡ. *Themis*, daughter of Cælus and Terra, and wife of Jupiter. She is regarded as the goddess of justice. Att. **Θέμις**, ἴδος, acc. **ιν**.

Θεμιστοκλῆς, ἴσος, contr. ἴους, ὁ.

*Themistocles*, a celebrated Athenian general.

Θεοπροπία, ας, ἡ (fr. *θεοπροπία*, to foretell future events).

A prediction, a prophecy.

Θεοπρόπιον, ου, τό (fr. same).

A prophecy.

Θεός, οῦ, ὁ. A god, a divinity.—  
ἡ, a goddess.

Θεράπαινα, ης, ἡ (sem. of *θεράπειν*). A maid servant, a female slave.

Θεράπεια, ας, ἡ (fr. *θεραπεύω*). Service, care:—means of healing, cure.

Θεράπνευτός, α, ον, adj. (fr. *θεραπεύω*). To be waited on.—*θεραπευτέον* (ἐστίν ἡμῖν), we must serve.

Θεράπνέω (R. *θεραπευ*), f. -εύσω, p. τεθεράπνευκα (fr. *θέρω*, to cherish). To wait upon, to serve, to court, to please, to honour.

Θεράπων, οντος, ὁ (fr. *θέρω*, to cherish). A servant (not a slave), an attendant, a follower.

Θερίνός, ἡ, ὄν, adj. (fr. *θέρω*, summer). Of summer, summer.

Θερμαίνω (R. *θερμαιν*, 2 *θερμαίνω*), f. -ῶν, p. τεθέρμαγα (fr. *θερμός*, warm). To warm:—to rouse, to influence.

Θέρμη, ης, ἡ (fr. *θέρω*, to warm). Warmth, heat.

Θερμός, ἡ, ὄν, adj. (fr. *θέρω*, to warm, p. pass. *τέθερμαι*).

Warm, heated: violent, ardent.

Θερμότης, πτος, ἡ (fr. *θερμός*).

*Warmth, heat: violence, ardor.*

Θερμοῖδων, οντος, ὁ. *Thermōdon*, a river of Pontus, on the banks of which the Amazons dwelt.

Θέρος, εος, contr. ους, τό (fr. *θέρω*, to warm). Summer.—*τόθ' θέρους*, in summer.

Θεσπίζω (R. *θεσπιδ*), f. -ίσω, p. τεθίσπηκα (fr. *θίσις*, prophetic). To predict, to give an oracle, to warn by an oracle.

Θεσσαλία, and Att. Θετταλία, ας, ἡ. *Thessaly*, an extensive country of Greece, east of Epirus.

Θέτις, ιδος, ἡ. *Thetis*, one of the sea deities, daughter of Nereus, wife of Peleus, and mother of Achilles.

Θεττᾶλός, Att. for Θεσοῦλός, οῦ, ὁ. A Thessalian.

Θέω (R. *θεν*), f. *θείσομαι* (other tenses as in *τρέχω*). To run, to hasten:—to sail rapidly, to fly.

Θεωρέω (R. *θεωρε*), f. -ήσω, p. τεθεώρηκα (fr. *θεωρός*, a beholder). To behold, to see, to contemplate, to observe.

Θεωρία, ας, ἡ (fr. *θεωρεῖω*). A beholding, a survey, a contemplation, view.

Θῆβαι, ὧν, αἱ. *Thebes*, the capital of Bœotia, founded by Cadmus.

Θηβαῖος, α, ον, adj. *Theban*.—*οἱ Θηβαῖοι*, the Thebans.

Θήγω (R. *θηγ*), f. *θήξω*, p. *τέθηγα*. To sharpen, to whet, to rouse.

**θήκη**, ης, ἡ (fr. τίθημι, to deposit). A depository, a chest, a receptacle, a coffer.—αἱ θήκαι, the tombs.

**θηλυμίτης**, ου, ὁ (fr. θήλυς, and μίτρα, a head-band). One who wears the head-band of females, an effeminate person.

**θήλυς**, εια, υ, adj. Female, feminine, effeminate.—τὸ θήλυ (γένος), the female sex.—αἱ θήλειαι, females.

**θήρ**, θηρός, ὁ. A wild beast.

**θήρα**, ας, ἡ (fr. θήρ). The chase, hunting, a hunt.

**Θηραμένης**, ου, ὁ. Theramēnes, an Athenian general and philosopher in the time of Alcibiades.

**θηράω** (R. θηρα), f. -ᾶσω, p. τεθήρακα (fr. θήρα). To hunt, to chase, to strive after.

**θήρειος**, ου, adj. (fr. θήρ). Of, or pertaining to wild beasts.

**θηρευτικός**, ἡ, ὄν, adj. (fr. θηρευτής, a hunter). Of, or belonging to the chase, adapted to hunting.—θηρευτικός κύων, a hunting dog.

**θηρεύω** (R. θηρευ), f. -εύσω, p. τεθήρευκα (fr. θήρα). To hunt, to chase, to pursue, to seek.

**θηρίον**, ου, τό (fr. θήρ). A wild beast.

**θηριώδης**, ες, adj. (fr. θηρίον, and εἶδος, appearance). Having a wild appearance, savage, bestial, animal:—full of animals.

**θηρόβρωτος**, ου, adj. (fr. θήρ, a

wild beast, and βιβρώσκω, to eat). Devoured by wild beasts.

**θησαυρίζω** (R. θησαυριδ), f. -ῖσω, p. τεθησαυρίξα (fr. θησαυρός). To lay up, to store away, to treasure up.

**θησαυρός**, οὔ, ὁ (derivation uncertain, probably fr. τίθημι, to place or lay up). A place for laying up in store, a treasury:—a treasure.

**Θησεύς**, εώς, ὁ. Theseus, a king of Athens, and one of the most celebrated heroes of antiquity.

**θητεύω** (R. θητευ), f. -εύσω, p. τεθήτευκα (fr. θής, a hired servant). To serve for hire, to be a hired servant.

**θίασος**, ου, ὁ (fr. θιαίζω, to act as inspired). A company of dancers, a band of bacchanalian revellers, any festive band or company.

**θιγγάνω** (R. θιγ), f. θίξω, and θίξομαι, p. wanting). To touch, to attain, to enjoy.

**θίς**, θινός, ὁ; also, θιν, θινός, ὁ and ἡ (fr. τίθημι, to place). A heap, a pile of sand:—hence, the sea-beach, the shore.

**θλάω** (R. θλα), f. θλάσω, p. τεθλακα (another form of κλάω). To bruise, to crush, to break in pieces.

**θνήσκω** (R. θνα, θᾶν, 2 θᾶν), f. θανοῦμαι, p. τέθνηκα, 2 a. ἐθᾶνον. To die, to perish.—For the syncopated forms, τέθναα, τέθναμεν, τεθνᾶναι, &c. see § 101, 5.

**θνητός**, ἡ, ὄν, adj. (fr. θνήσκω).

*Mortal, perishable, transitory.*  
 —οὶ θνητοί, *mortals.*  
 θοίνη, ης, ἡ (fr. θάω, *to nourish*).  
*A repast, a feast, food.*  
 θολερός, ἅ, ὄν, adj. (fr. θολός, *mud*). *Muddy, turbid, impure.*  
 θοός, ἡ, ὄν, adj. (fr. θέω, *to run*).  
*Swift, rapid.*  
 θορύβέω (R. θορύβε), f. -ήσω, p. τεθορύβηκα (fr. θόρυβος).  
*To make a loud noise, to disturb by noise, to throw into confusion, to be in commotion.*  
 θορύβος, ου, ὁ. *Loud noise, tumult, uproar, confusion.*  
 Θούδιππος, ου, ὁ. *Thudippus, a friend of Phocion, condemned to die with him.*  
 Θράκη, ης, ἡ. *Thrace, a country of Europe, between Macedonia and the Euxine Sea.*  
 Θράξ, ἄκός, ὁ. *A Thracian.*  
 θρασέω (R. θρασε), f. ἡσω, p. τεθράσηκα (for θαρσέω). *To be bold, &c.*  
 Θράσιος, ου, ὁ. *Thrasius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt.*  
 θράσος, εος, τό (same as θύσος). *Boldness, rashness.*  
 Θράσυλλος, ου, ὁ. *Thrasyllus, a man of Attica, who, under the influence of a certain monomania, supposed all the ships that entered the harbour to be his own.*  
 θρασύνω (R. θρασύν, 2 θρασύν), f. -ύνω, p. τεθρασυνγα (fr. θράσις, *bold*). *To make bold, to inspire courage.*—*MID. to*

*be bold, to act or speak boldly, confidently, or arrogantly.*  
 θρασύς, εἶα, ὅ, adj. (fr. θράσος), *Bold, resolute, brave, daring, arrogant.*  
 Θράτιη, ης, ἡ. *A Thracian female.*  
 θρεπτικός, ἡ, ὄν, adj. (fr. τρέφω, *to nourish*). Root, θρεφ). *Nourishing, nutritious.*  
 Θρήϊξ, ἰκος, ὁ. *A Thracian.*  
 Θρήκη, and Θρήκη, ης, ἡ, Ion. for Θράκη. *Thrace.*  
 θρηνέω (R. θρηνη), f. -ήσω, p. τεθρήνηκα (fr. θρήνος, *wailing*). *To wail, to lament, to deplore, to bemoan.*  
 Θρίσιον (πεδιον), τό. *The Thriasian plain, a large plain of Attica, extending from Eleusis northward to Boeotia.*  
 θριξ, τριχός (§6,4), ἡ. *The hair.*  
 θρόνος, ου, ὁ. *A seat, a stool, a chair of state, a throne.*  
 θυγάτηρ, τέρος, by syncope, τρος, ἡ. *A daughter.*  
 θυμῖμα, ἄτος, τό (fr. θυμῖα). *Incense, perfume.*  
 θυμῖατήριον, ου, τό (fr. θυμῖα). *An instrument for burning incense, a censer.*  
 θυμῖα (R. θυμια), f. -ᾶσω, p. τεθυμῖακα (fr. θυμα, *incense*). *To burn incense to.*  
 θυμός, ου, ὁ (fr. θύω, *to rage*). *Passion, anger, ardor, courage:—the soul, or mind, as the seat of feeling and passion.—νόος, the soul, or mind, as the seat of thought and reflection.*  
 θυμόσοφος, ου, adj. (fr. θυμός,

and σοφός, wise). Endowed with natural talents, naturally intelligent, talented, intelligent.

θύρα, ας, ἡ. A door, a gate, an entrance.

θύραζε, adv. (for θύραςδε). Towards the door, out of doors, abroad.

θυρίς, ἴδος, ἡ (dim. of θύρα). A small door or gate, a window.

θυρόω (R. θυρο), f. -ώσω, &c. (fr. θύρα). To close with a door, to protect.

θύρσος, ου, ὁ. The thyrsus, the Bacchanalian rod or staff.

θυρσώω (R. θυρσο), f. θυρσάω, &c. To make a thyrsus, to form like a thyrsus.

θυσία, ας, ἡ (fr.θύω). A sacrifice.

θυσιάζω (R. θυσιαδ), f. -άσω, p. τιθυσιάζω (fr. θυσία). To sacrifice.

θύω (R. θυ), f. θύσω, p. τίθηκα. To sacrifice.—Also, intr. to move rapidly, to rush impetuously.—Mid. to inspect the entrails of victims for the purpose of divination.

θύωμα, ἄτος, τό (fr. θύω, to burn incense). The fume of incense, perfume, frankincense.

θώραξ, ἄκος, ὁ. A coat of mail:—a corselet, a cuirass.

# I.

Ἰάλλω (R. ἱαλ), f. ἱάλλω, 1 a. ἱηλα. To throw forth, to send out, to stretch forth.

ἰάομαι (R. ἱα), f. ἰάσομαι, p. ἱῶμαι. To heal, to cure, to remedy.

Ἰαπετός, ου, ὁ. Japetus, one of the giants, son of Caelus and Terra, regarded by the Greeks as the father of all mankind:—probably the mythological account of Japhet, the son of Noah, from whom the European nations are descended.

Ἰάσων, ουος, ὁ. Jason, the celebrated leader of the Argonautic expedition.

ιατρικός, ἡ, ὄν, adj. (fr. ἱατρός). Of or pertaining to medicine, medical, healing.—Subst. ἱατρική, ἡς, ἡ (scil. τέχνη), the healing art, the science of medicine.

ιατρός, ου, ὁ (fr. ἰάομαι). A physician.

ἰάχω (R. ἱαχ), f. ἱάξω, p. ἱῶχα, and ἱαχέω (R. ἱαχε), f. -ήσω, p. -ηκα. To shout, to cry aloud.

Ἰβηρ, ηρος, ὁ. 1. An Iberian.—2. A Spaniard:—οἱ Ἰβηρες, the Iberi, the Spaniards.—Also, a people of Asia.

ἰβις, ἴδος (Ion. ιος), ἡ. The ibis, a bird held sacred by the Egyptians, from its destroying the serpents, &c.

ἰδέ, epic for ἡδέ, conj. And.

ἰδέα, ας, ἡ (fr. εἶδω, to see, 2 R. ἰδ). Form, external appearance, figure,—a model formed in the mind, an idea.

Ἰδη, ης, ἡ, Ion. for Ἰδα, ας, ἡ. Ida, a celebrated mountain in Troas, near the site of ancient Troy



**ἴδιος**, α, ον, adj. *Proper, peculiar, private, distinct, one's own.*—Adv. ἰδίᾳ, *by itself, separately.*—Subst. ὁ ἴδιος, *a private citizen.*

**ἰδιότης**, ητος, ἡ (fr. ἴδιος). *A peculiarity:—propriety.*

**ἰδιώτης**, ου, ὁ (fr. ἴδιος). *A private citizen, one of the lower class, an unlearned man, a simpleton.*—οἱ ἰδιῶται, *the unlearned.*

**ἰδοῦ**, adv. *Lo, behold.*—ἰδοῦ is properly the 2 a. imp. m. of εἶδω, *to see.*

**ἰδρώω** (R. ἰδρω), f. -ώσω, p. ἰδρωκα (fr. ἰδρώς). *To sweat, to toil.*

**ἰδρύνω** (R. ἰδρυ), f. -ύσω, p. pass. ἰδρῦμαι, 1 a. pass. ἰδρύνθην (fr. ἵζω, *to seat*). *To sit down, to seat:—to erect, to build, to consecrate.*—Mid. *to erect, to dedicate.*—Pass. *to lie, to be seated, to be built.*

**ἰδρώς**, ὤτος, ὁ. *Sweat.*

**Ἰδυία**, ας, ἡ. *Idyia, wife of Æetes, king of Colchia, and mother of Medæa.*

**ἰεραία**, ας, ἡ (fem. of ἱερός). *A priestess.*

**ἱερεῖον**, ου, τό (fr. ἱερός). *A victim.*

**ἱερεύς**, ἱεὺς, ὁ (fr. same). *A priest.*

**ἱερόν**, οὔ, τό (fr. same). *A temple.*—τὰ ἱερά, ὧν, *victims, sacrifices, omens.*

**ἱερός**, ἅ, ὅν, adj. *Sacred, holy, consecrated.*

**ἱερόσυλος**, ου, ὁ (fr. ἱερόν, and συλάω, *to plunder*). *A robber of temples, a sacrilegious person.*

**ἵζω** (R. ἰδ, and ἵς), imperf. ἵζον, f. ἵζήσῃ, Att. ἰῶ. In Attic writers, καθίζω is more common.—Tr. *To cause to sit, to seat, to place.*—Intr. *to seat one's self, to sit down.*

**ἵημι** (R. ἵ), f. ἥσω, p. εἵκα, 1 a. ἥκα, 2 a. ἥρ. *To put in motion, to send, to cast, to throw.*—Mid. *to hasten.*

**Ἰθάκησιος**, α, ον, adj. (fr. Ἰθάκη). *Of or belonging to Ithaca.*

**ἰθύς**, εἴα, ὅν, adj. *Straight, direct.*—Adv. ἰθύς, *straight forward, directly onward.*

**ἰκᾶρός**, ἡ, ὅν, adj. *Fit, befitting, suitable, proper, sufficient, equal to.*

**ἰκᾶνω**, epic form of ἰκνίομαι (fr. ἵκω). *To come to, to arrive at.*

**ἰκᾶρῶς**, adv. (fr. ἰκᾶρός). *Suitably, fully, properly, sufficiently, &c.*

**Ἰκαρία**, ας, ἡ. *Icaria, an island in the Ægean sea, near Samos.*

**Ἰκάριος**, α, ον, adj. *Icarian, of or pertaining to Icarus, or Icarus, of Icaria.*—τὸ Ἰκαρίον πέλαγος, *the Icarian sea.*

**Ἰκάρος**, ου, ὁ. *Icarus, son of Dædalus, who in his flight from Crete, fell into that part of the Ægean sea, which from him was called the Icarian sea.*

**ἰκέτευω** (R. ἰκεῖν), f. -εύσω, p. ἰκέτευκα (fr. ἰκέτης). *To supplicate, to intreat, to pray to, to implore.*

**ἰκέτης**, ου, ὁ (fr. ἵκω, *to come*). *One who comes for aid, a suppliant.*

ἰκνέομαι (R. ἰκ), f. ἰκμαι, p. ἰγμαι, 2 a. ἰκόμην (fr. ἰκω, to come). To come to, to arrive, to reach, to go to.—Also, to supplicate.

ἰκω (R. ἰκ), imperf. ἰκον, 2 a. ἰσον, poetic, irreg. To come, to go, to reach.

ἰλάσκομαι, and ἰλάομαι (R. ἰλα), f. -ἴσσομαι (fr. ἰλαος, mild).

To render mild, to appease, to propitiate.

ἱεως, ω, ὁ, ἡ, adj. (Attic decl. for ἱλαος, mild). Mild, gentle, clement, propitious.

Ἴλιον, ου, τό, also Ἴλιος, ου, ἡ. Ilium, Troy.

ἱμάς, ἱμάντος, ὁ. A thong.

ἱμάτιον, ου, τό (fr. ἱμα, clothing).

A garment, a cloak, a mantle.

ἱματισμός, οὔ, ὁ (fr. ἱματίζω, to clothe). Clothing, dress.

ἱμερος, ου, ὁ. Desire, longing.

ἵνα, conj. That, in order that; used with the subj. and opt.

ἵνα, adv. Where; used with the indic.

Ἰνᾶχος, ου, ὁ. Inachus.—1. The father of Io.—2. A river of Argolis.

Ἰνδικός, ἡ, ὄν, adj. Indian.—Subst. Ἰνδική, ἥς, scil. χώρα, India.

Ἰνδός, οὔ, ὁ. 1. An Indian, an inhabitant of India.—2. the Indus.

Ἰνώ, ὅος, contr. οὗς, ἡ. Ino, daughter of Cadmus and Hermione.

ἰξεντάς, ᾶ, Dor. for ἰξεντής, οὔ, ὁ (fr. ἰξίω, to catch birds with birdlime). A bird-catcher.

Ἰξίων, ονος, ὁ. Ixion, a king of Thessaly.

ἶον, του, τό. The violet.

ἶος, ἱα, του (epic for ἴς, &c). One.

ἴος, ἰού, ὁ. Poison, venom.

ἰοῦ, adv. (expressing sorrow).

Alas!

ἰούλος, ου, ὁ (fr. οὔλος, downy).

The first down on the cheek, hair, down.

Ἰοφῶν, ὠντος, ὁ. Iophon, a son of Sophocles, who accused his father of mental imbecility, in order to deprive him of the management of his property.

ἵππειος, α, ον, adj. (fr. ἵππος, a horse). Of or pertaining to horses, equestrian.

ἵππεύς, ἴως, ὁ (fr. same). A horseman, a rider, a knight.—Pl. οἱ ἵππεις, cavalry.

ἵππεύω (R. ἵππευ), f. -εύσω, p. ἵππευκα (fr. ἵππεύς). To ride.

ἵππικός, ἡ, ὄν, adj. (fr. ἵππος, a horse). Pertaining to horses, equestrian.—Subst. τὸ ἵππικόν, cavalry.

ἵπποδάμος, ον, adj. (fr. ἵππος, a horse, and δαμάω, to tame) Steed-taming.

ἵπποδρόμος, and ἵπποδρόμος, ου, ὁ (fr. ἵππος, a horse, and δρόμος, a course, from δρέμω, to run). A race-rider, horse-riding, the race-course.

ἵπποκένταυρος, ου, ὁ and ἡ (fr. ἵππος, and κένταυρος, a centaur). A centaur, a fabulous animal, half man, half horse.

ἵπποκόμος, ου, ὁ (fr. ἵππος, and κομῶ, to tend). A groom.

Ἱππόλυτος, ου, ὁ. *Hippolytus*, a son of Theseus, famous for his virtues and misfortunes.

Ἱππότης, ου, ὁ. *Hippoticus*, the father of Demonicus.

ἵππος, ου, ὁ. *A horse*.—ἡ ἵππος, a mare.—ἵππος ποταμῖος, a hippopotamus, or river horse.

ἵπποτροφεῖν (R. ἵπποτροφε), f. -ήσω, &c (fr. ἵππος, and τρέφω, to feed). *To feed, breed, or keep horses, to train horses.*

ἱπτάμαι, pres. not used (R. πτα), f. πτήσομαι, 1 a. ἐπιτάμην, pt. πτάμενος, 2 a. act. (fr. ἵπτημι, obsol.), ἔπτην, inf. πτήναι, pt. πτίας. *To fly.*

Ἴρις, ἴδος, ἡ. *Iris*, goddess of the rainbow, and messenger of Juno.

ἱρός, ἡ, ὅν, adj. (Ion. for ἱερός, ἁ, ὄν). *Sacred, holy.*

ἰσθμός, ου, ὁ. *An isthmus*.—Of ten, the *Isthmus of Corinth*.

Ἴσις, ἴδος, Ion. -ιος, ἡ. *Isis*, an Egyptian goddess.

Ἰσοκράτης, σος, contr. ους, ὁ. *Isocrates*, a distinguished rhetorical writer, born at Athens, B. C. 436. See p. 259.

ἴσος, η, ου, Attic ἴσος, η, ου, adj. *Equal, like, resembling, equal in numbers:—just, reasonable.*—ἴσων, and ἴσα, adv. *equally, in the same way.*—ἐν ἴσῳ, *steadily.*

ἵστημι (R. στα), f. στήσω, p. ἵστηκα, and ἕστακα (for synco-pated forms ἵσταις, see § 101, 7), 2 a. ἵστην. Tr. *To cause to stand, to place, to set up, to*

*erect, to arrange, to weigh, to establish.*—Intr. in the p, plup. and 2 aor.—ἵστηκα, in the pres. sense, *I stand, I stop.*—Plup. and 2 a. *I stood.*—Mid. *to stop, to stand.* See § 110, 3.

ἱστίη, ης, ἡ (Ion. for ἱστία). *A hearth, a house, a household:—an altar.*

ἱστορεῖν (R. ἱστορε), f. -ήσω, p. ἱστόρηκα (fr. ἵστωρ, one who knows). *To relate (from one's own knowledge), to narrate.*

ἱστός, οὔ, ὁ (fr. ἵστημι). *A mast, the beam (of a loom).*—Hence commonly, *a loom, a web, a woof.*

ἱσχάς, ἱσχάδος, ἡ (fr. ἱσχνός, thin). *A dried fig.*

ἱσχνόφωνος, ου, adj. (fr. ἱσχνός, slender, and φωνή, a voice). *Of feeble voice, of slender note or song.*

ἱσχυρός, ἁ, ὄν, adj. (fr. ἱσχύς, strength). *Strong, vigorous, firm, brave.*

ἱσχυρῶς, adv. (fr. ἱσχυρός). *Strongly, vigorously, powerfully, impetuously.*

ἱσχύς, ὅς, ἡ. *Strength.*

ἱσχύω (R. ἱσχυ), f. -ύσω, p. ἱσχύκα (fr. ἱσχύς). *To be strong, to be powerful, to have the power of, to be able.*

ἵχω, a form of ἔχω, used only in the pres. and imperf. *To have, to hold, to restrain.*

ἴσως, adv. (fr. ἴσος, equal). *Equally, in like manner, perhaps, probably, nearly, about.*

Ἱταλία, ας, ἡ. *Italy.*

Ἰταμός, ἡ, ὄν, adj. (fr. ἔτης, bold).

*Bold, rash, shameless.*

ἰσι, adv. *With might, powerfully.*

Ἰφιάνασσα, ης, ἡ. *Iphianassa*, one of the Nereids.

Ἰφικράτης, σος, ὁ. contr. οὐς, ὁ. *Iphicrates*, a celebrated Athenian general, who rose from a low condition to the highest offices in the state.

ἰχθύδιον, ον, τό, (dim. of ἰχθύς). *A small fish.*

ἰχθύς, ὅς, ὁ. *A fish.*

ἰχνεύμων, ονος, ὁ. *An ichneumon*, an animal of the weasel kind.

ἴχνος, σος, τό (fr. ἰκνίομαι, to go). *A footstep, a track, a vestige, a trace.*

Ἰώ, Ἰόος, contr. Ἰοῦς, ἡ. *Io*, daughter of Inachus, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οὔ, ἡ. *Iolcos*, a town of Thessaly, the birth place of Jason.

Ἴωνες, ων, οἱ. *The Ionians*, one of the three original races of Greece:—the others are the Æolians and the Dorians.

Ἴωνικός, ἡ, ὄν, adj. *Ionic, Ionian.*

Ἴωνοι, ων, οἱ (same as Ἴωνες). *The Ionians.*

K.

κἀγώ, for καὶ ἐγώ. *And I.*

κἀδ, epic for κατὰ, used before δ.

Κάδμος, ου, ὁ. *Cadmus*, son of Agénor, king of Phœnicia, founder of Thebes in Bœotia. He is said to have been the first who introduced letters into Greece.

καθαιρέω, f. -ήσω, &c. (κατά, down, and αἶρω, to draw). *To draw or pull down, to overthrow, to reduce, to deprive.*—Mid. to lose. 2 a. pt. καθελόν.

καθαίρω (R. καθαιρ, 2 καθαρ), f. -ῶ, p. κεκάθαρα (fr. καθῆρός, pure). *To purify, to cleanse, to purge, to expiate.* 1 a. act. ἐκάθηρα.

καθᾶπαξ, adv. (fr. κατά, intens. and ἅπαξ, once). *For once, once for all, in general, entirely.*

καθᾶπερ, adv. (fr. καθά, as, and περ). *As, just as.*

καθᾶρός, ἄ, ὄν, adj. *Pure, clean, clear, bright, innocent.*

καθᾶρότης, ητος, ἡ (fr. καθᾶρός). *Purity, cleanliness, neatness.*

κάθαρσις, εως, ἡ (fr. καθαίρω). *Purification, cleansing, expiation.*

καθᾶρως, adv. (fr. καθᾶρός). *Purely, innocently.*

καθέδρα, ας, ἡ (fr. καθέζομαι). *A chair, a seat.*

καθεζομαι, f. καθέδομαι, and καθέδησομαι, p. wanting 1 a. pass. ἐκάθεσθην (κατά, down, and ἕζομαι, to sit). *To sit down, to seat one's self.*

καθειργω, f. -ίρξω, p. καθεῖρχα (κατά, intens. and εἰργω, to shut in). *To shut up closely, to confine, to restrain, to imprison.*

καθαλκύνω, f. -ύσω, &c. (κατά, down, and ἔλκω, to draw).

To draw or drag down, to extend.

καθεύδω, f. -εὐδήσω, &c. (κατά, down, and εὐδω, to sleep). To sink into sleep, to lie down to sleep, to sleep.

καθειψέω, f. -ήσω, p. καθέψημα (κατά, down, and ἔψω, to boil). To boil down, to mellow down.

καθήκω, f. -ήξω, &c. (κατά, down, and ἔκω, to come). To come down to, to extend to, to reach.

—Impers. καθήκει, it behooves; καθήκων, proper, suitable.

κάθηναι, imperf. ἐκαθήμην (κατά, down, and ἔμαι, to sit). To sit down, to sit.

καθίζανω, and καθίζάω, same as καθίζω, f. -ιζήσω, Att. καθιδῶ, Dor. καθίξω, p. not used, 1 a. ἐκάθισα (κατά, down, and ἵζω, to cause to sit). To cause to sit down, to set down, to seat. Mid. to seat one's self, to sit.

καθίημι, f. καθήσω, &c. (κατά, down, and ἵημι, to send). To send down, to let down, to send against.

καθικνέομαι, f. καθίζομαι, &c. (κατά, down, and ἰκνέομαι, to come). To come down, to come down with a blow, i. e. to strike:—to extend to, to reach.

καθίπτειναι, f. καταπτήσομαι, &c. (κατά, down, and ἵπτειναι, to fly). To fly down.

καθίστημι, f. καταστήσω, &c. (κατά, down, and ἵστημι, to place). To set down, to estab-

lish, to constitute, to reduce to order, to erect.

κάθοδος, ου, ἡ (fr. κατά, down, and ὁδός, a way). A way down, a descent.

καθόλου, adv. (fr. κάθολος, the whole). Upon the whole, in general, altogether, in fine.

καθοπλίζω, f. -ίσω, &c. (κατά, completely, and ὀπλίζω, to arm). To arm completely, to fit out, to equip.

καθοράω, f. κατοφρομαι, &c. (κατά, down, and ὁράω, to look). To look down into, to examine closely, to inspect, to perceive.

καθορμίζω, f. -ίσω, &c. (κατά, down, and ὀρμίζω, to come into harbor, to moor).

καθόσον, adv. (for καθ' ὅσον). So far, thus far, as far as, inasmuch as.

καθότι, adv. (for καθ' ὃ τι). In which respect, on which account, because.—Interrog. in what manner? how?

καθυλακτέω, f. -ήσω, &c. (κατά, against, and ὑλακτέω, to bark). To bark at.

καθύπερθε, adv. (fr. κατά, down, and ὑπερθε, from above). Down from above, from on high, below.

καθυπνέω, f. -ύσω, &c. (κατά, intense, and ἕπνέω, to sleep). To sleep soundly, to fall asleep.

καί, conj. And, even, also, than, but.—καί . . . . . καί, both . . . . . and, as well . . . . . as.—καί μὲν, but still, and truly:—καὶ δὲ καί, and even, and in par-

ticular:—καὶ ταῦτα, *and that too, although*. § 133, 7.

Καινεὺς, ἴως, ὁ. *Cæneus*, one of the Argonauts.

καιρός, ἡ, ὄν, adj. *New, strange, unusual, unaccustomed*.

καίπερ, conj. (καὶ, and περ, though). *Although, even if*.

καιρός, οὗ, ὁ. *A particular season, a fit or proper occasion, an opportunity*.—ἐκ καιροῦ, *on the occasion, on the spur of the moment*.

Καῖσαρ, ἄρος, ὁ. *Cæsar* (Caius Julius), the most celebrated and skillful of all the Roman commanders. He was assassinated on the 15th March, 44, B.C., in the 56th year of his age.

καίτοι, conj. (from καὶ and τοι). *Although*.

καίω (R. καυ), f. καύσω, p. καύκα, 1 a. ἔηκα, 1 a. pass. ἐκαύθην, 2 a. pass. ἐκάην. *To burn, to set on fire*.

κάκει, adv. (contr. for καὶ ἐκεῖ). *And there*.

κάκειθεν, adv. contr. for καὶ ἐκεῖθεν. *And thence, and from that place*.

κάκεινος, η, ο (contr. for καὶ ἐκεῖνος, &c.) *And he, and she, and it, &c., and that*.

κακία, ας, ἡ (fr. κακός, bad). *Badness, wickedness, vice*:—cowardice, incapacity, evil:—Κακία, *Vice*, personified.

κακίων, ον, adj. (comp. of κακός, § 54). *Worse, inferior*.

κακοδαίμων, ον, adj. (fr. κακός, evil, and δαίμων, a genius).

*Unfortunate, unlucky*:—as if under an evil genius.

κακολογέω (R. κακολογέ), f. —ήσω, p. —ηκα (fr. κακός, evil, and λέγω, to speak). *To speak evil, to revile, to slander, to abuse*.

κακοπαθέω (R. κακοπαθε), f. —ήσω, p. —ηκα (fr. κακοπαθής, suffering evil). *To suffer, to be afflicted, to be unfortunate, to be sick*.

κακός, ἡ, ὄν, adj. *Bad, wicked, evil, defective*:—cowardly, mean, comp. § 54.—Subst. τὸ κακόν, *an evil, a misfortune*.

κακουργέω (R. κακουργε), f. —ήσω, p. κεκακούργηκα (fr. κακούργος, an evil doer). *To do evil, to be wicked, to injure*.

κακουργία, ας, ἡ (fr. κακουργέω). *Evil doing, wickedness, crime, fraud*.

κακούργος, ον, adj. (fr. κακός, evil, and ἔργον, work). *Wicked, mischievous, hurtful*.—Subst. an evil doer, a wicked man, an artful villain.

κακῶς, adv. (fr. κακός, evil). *Badly, wickedly, ill*.—κακῶς λέγειν, *to revile*.—κακῶς ποιεῖν, *to injure, to treat badly*.

Κάλαις, ἴδος, ὁ. *Calais*, a son of Boreas, king of Thrace, and brother of Zetes. See Ζήτης.

κάλαμος, ου, ὁ. *A reed, a pipe, a rod, an arrow*.

καλέω (R. καλε), f. καλέσω, p. κέκληκα, by syncope for κεκάληκα. *To call, to invite, to summon, to invoke, to name*.

καλία, ᾗς, Ion. καλίη, ἥς, ἥ. *A bird's nest.*

Καλλιόπη, ἥς, Dor. Καλλιόπᾱ, ας, ἥ (fr. καλός, *beautiful*, and ὤψ, *the voice*). *Calliope, the muse who presided over epic poetry.*

καλλιτέκνος, ον, adj. (fr. καλός, *beautiful*, and τέκνον, *a child*). *Having beautiful children, happy in children.*

καλλίφυλλος, ον, adj. (fr. καλός, *beautiful*, and φύλλον, *a leaf*). *Beautiful leaved, adorned with leaves.*

κάλλος, εος, τό (fr. καλός). *Beauty.*

καλλωπίζω (R. καλλωπιῖς), f. -ῖσω, p. πεκαλλώνισκα (fr. κάλλος, *beauty*, and ὤψ, *the countenance*). *To beautify the face, to give a good appearance, to set off to advantage.*

καλλωπισμός, οὔ, ὁ (fr. καλλωπίζω). *The act of adorning or selling off to advantage, ornament.*

καλλωπιστής, οὔ, ὁ (fr. same). *One fond of adorning his person, a fop:—one employed to dress others.*

καλοκάγαθία, ας, ἥ (fr. καλοκάγαθος=καλός καὶ ἀγαθός, *good and beautiful*). *Goodness, probity, honesty, respectability.*

κάλος, ον, ὁ (Att. κάλως, ὡς, or ω). *A cable, a rope.*

καλός, ἥ, ὄν, adj. *Beautiful, handsome, good, beloved, honourable, illustrious.*—Comp. καλλίων, κάλλιστος.—Subst. τὸ

καλόν, an advantage.—ταὶ καλὰ, *noble actions, honourable pursuits.*

κάλυβη, ἥς, ἥ (fr. κἄλύπτω, *to conceal*, R. καλυβ). *A hut, a tent.*

κἄλύπτρα, ας, Ion. καλύπτρη, ἥς, ἥ (fr. same). *A veil, a covering.*

κἄλύπτω (R. κἄλυβ), f. κἄλινψα, p. κικάλυφα, 2 a. ἐκάλυπον.

*To cover, to veil, to conceal.*

καλῶς, adv. (fr. καλός, *beautiful*). *Beautifully, well, nobly, honourably, &c. as in καλός.*

κᾶμάτος, ου, ὁ (fr. κάμνω, *to labour*). *Labour, toil, pain, fatigue.*

Καμβύσης, ου, ὁ. *Cambyses, king of Persia, and son of Cyrus the Great.*

κάμέ, contr. for καὶ ἐμέ.

καμηλοπάρδαλις, εως, ἥ (fr. κάμηλος, and πάρδαλις, *the panther*). *The camelopard.*

κάμηλος, ου, ὁ and ἥ. *The camel.*

κάμνω (R. καμ, 2 καμ), f. κᾶμῃ, p. κικάμηκα, 2 a. ἐκᾶμον. *To labour, to toil, to work laboriously.*—Intr. *to be fatigued, to be exhausted with toil, to be sick, to be in danger.*

καμπή, ἥς, ἥ (fr. κάμπτω). *A curvature, a bend, a curving.*

κάμπτω (R. καμπ), f. κάμψα, p. κικαμφα. *To bend, to turn.*—ἀκρωτήριον κάμπτεται, *to double a cape.*

κᾶν, contr. for καὶ ἐν. *And if, even if, although.*—Also for καὶ ἐν, and in, &c.

κᾶνεον, ου, τό (fr. κᾶνα, *a reed*).

*A read basket, a vessel, a bowl, or dish, a basket.*

κάπειδῇ, contr. for καὶ ἐπειδῇ.

κάπηλος, ον, adj. *Adulterated, mixed, fraudulent, deceitful.*

—Subst. *a low tavern-keeper.*

κάπῃ, contr. for καὶ ἐπὶ.

καπνός, οὔ, ὁ. *Smoke.*

κάπος, ου, Dor. for κῆπος, ου, ὁ.

*A garden.*

Καππαδοκία, ας, ἡ. *Cappadocia, a country of Asia Minor.*

κάπρος, ου, ὁ. *A wild boar.*

κάραδοκέω (R. κάρυδοκε), f. -ήσω, p. κεκαραδόκηκα (fr. κάρα, *the head*, and δοκέω, *to watch*). Lit. *To watch with the head erect.*—Hence, *to expect, or await anxiously.*

κάρῳον, ου, Dor. for κάρηον, ου, τό (fr. κάρη, *the head*). *The head.*

κάρδαμον, ου, τό. *Water-cress.*

καρδία, ας, Ion. καρδίη, ης, ἡ. *The heart.*

κάρη, Ion. for κάρα, τό, indecl. *The head.*

Καρία, ας, ἡ. *Caria, a country of Asia Minor on the Ægean sea.*

καρκινώδης, ες, adj. (fr. καρκί-ρος, *a crab*, and εἶδος, *appearance*). *Of the crab species, resembling a crab.*

καρπόομαι (R. καρπο), f. -πώσομαι, p. κεκάρπωμαι (fr. καρπός, *fruit*). *To gather fruit, to enjoy the fruit of, to make use of, to reap.*

καρπός, ου, ὁ. 1. *Fruit:—advantage, profit.*—2. *The wrist.*

καρποφορέω (R. καρποφορε), f.

-ήσω, p. -ηκα (fr. καρποφόρος). *To bear fruit.*

καρποφόρος, ον, adj. (fr. καρπός, and φέρω, *to bear*). *Fruit-bearing, fruitful.*—καρποφόρα δένδρα, *fruit-trees.*

καρτερός, ἄ, ὄν, adj. (fr. κάρτος, epic for κράτος, *strength*). *Strong, courageous, powerful, severe:—moderate, i. e. having control over one's feelings.*

Καρχηδών, ὄνος, ἡ. *Carthage, a celebrated city of Africa, being the rival of Rome, founded by a colony from Tyre, B. C. 878, and destroyed by Scipio Africanus the younger, B. C. 146.*

κασιγνήτη, ης, ἡ (fem. of κασιγνήτος). *A sister.*

κασίγνητος, ου, ὁ (fr. κάσις, *a brother or sister*, and γεννάω, *to beget*). *A brother.*

Κασπία, ας, ἡ (θάλαττα), and Κάσπιον, ου, τό (πάλδος). *The Caspian (sea).*

Καστωλός, οὔ, ὁ. *Castölus, a plain in Lydia where the troops of Cyrus were accustomed to assemble.*

Κάστωρ, ορος, ὁ. *Castor, twin brother of Pollux, and famed for his skill in equestrian exercises.*

κατά, prep. (governing the genitive and accusative, § 124, 10). *With the gen. down from, under, towards, for, against, in, upon, by.*—With the acc. *at, in, by, according to, as to, during, near, over, throughout, on, opposite, in regard to.*



καθ' ὑπερβολήν, *excessively*.—  
καθ' ἑκάστην ἡμέραν, *every day, day by day*.—οἱ καθ' ἡμᾶς, *men of our rank, our contemporaries*.—κατὰ τὸ πλεῖστον, *for the most part*.—κατ' εἰρήνην, *in time of peace*.—With numerals it makes them distributive; as, καθ' ἓνα, *one by one, singly*; κατὰ δέκα, *ten by ten, by tens*; κατὰ μῆνα, *month by month, monthly*.—In composition it means, *down*, or denotes *opposition, intensity, thoroughness, completion*, &c.  
καταβαίνω, f. καταβήσομαι, &c. (κατά, *down*, and βαίνω, *to go*). *To go down, to descend, to alight:—to condescend*.  
καταβάλλω, f. -βύλω, &c. (κατά, *down*, and βάλλω, *to cast*). *To cast down, to strike down, to overthrow, to destroy*.  
κατάβυσσις, *ως, ἡ* (fr. καταβαλ-  
ω). *A descent, a downward path*.  
καταβιβάζω, f. -βάσω, &c. (κατά, *down*, and βιβάζω, *to lead*). *To lead down, to bring down*.  
καταβιβρώσκω, f. -βρώσω, &c. (κατά, *intens.* and βιβρώσκω, *to eat*). *To eat up, to devour, to consume*.  
καταβιόω, f. -ώσω, &c. (κατά, *completely*, and βιόω, *to live*). *To pass one's life, to pass through life*.  
καταβοάω, f. -βοήσω, &c. (κατά, *against*, and βοάω, *to cry*). *To cry out against, to clamour against, to revile*.

καταγέλαω, f. -γέλω, &c. (κατά, *at*, and γέλω, *to laugh*). *To laugh at, to deride*.  
καταγιγνώσκω, f. -γνώσομαι, &c. (κατά, *thoroughly*, and γιγνώσκω, *to know*). *To know thoroughly, to discern, to decide*.  
κατάγνυμι, f. κατάξω, &c. 1 α. κατέαξα, 2 perf. κατέαγα (κατά, *down*, and ἄγνυμι, *to break*). *To break down, to break in pieces*.  
καταγοητεύω, f. -εύσω, &c. (κατά, *intens.* and γοητεύω, *to deceive*). *To deceive completely (by magical illusions), to play the juggler, to make a fool of*.  
κατάγω, f. -άξω, &c. (κατά, *down*, and ἄγω, *to lead*). *To lead down, to bring back, to bring in, to summon, to conduct*.  
καταγωνίζομαι, f. -ίσσομαι, &c. (κατά, *against*, and ἄγωνίζομαι, *to contend*). *To contend against:—to vanquish, to subdue*.  
καταδείκνυμι, f. -δείξω, &c. (κατά, *intens.* and δείκνυμι, *to show*). *To show clearly, to declare, to make known:—to introduce, to teach*.  
καταδέω, f. -δήσω, &c. (κατά, *down*, and δέω, *to bind*). *To bind down, to fasten together, to join*.  
κατάδηλος, *ον, adj.* (fr. κατά, *intens.* and δηλος, *manifest*). *Clearly manifest, quite evident*.  
καταδικάζω, f. -άσω, &c. (κατά, *against*, and δικάζω, *to decide*). *To decide against, to condemn*.

καταδικη, ης, ἡ (κατά, against, and δίκη, a decision). A condemnation.

καταδιώκειν, f. -ώσω, &c. (κατά, against, after, and διώκειν, to pursue). To pursue after, to prosecute.

καταδουλόω, f. -ώσω, &c. (κατά, completely, and δουλόω, to enslave). To reduce completely to slavery, to bring into complete subjection.

καταδύω, and καταδύναι, f. -δύσω, &c. (κατά, down, and δύω, to sink). To sink down, to dip under, to set, as the sun:—to immerse, to overwhelm.

καταζυγνύμι, f. -ζύξω, &c. (κατά, thoroughly, and ζυγνύμι, to yoke or join). To yoke, together, to join firmly:—hence, καταζευγξίς, ιως, ἡ. A yoking together, a joining firmly.

καταθάπτω, f. -θάψω, &c. (κατά, down, and θάπτω, to bury). To bury down in the ground, to inter.

καταθέσθαι, f. -ᾶσθαι, &c. (κατά, down, and θεάσθαι, to look). To look down upon, so as to examine, to contemplate, to survey.

καταίρω, f. -ἄρω, &c. (κατά, down, and αἶρω, to take). To take or carry down, to lead down, to enter, as ships into a harbour.

καταισχύνω, f. -ῥῶ, &c. (κατά, intens. and αἰσχύνω, to shame). To disgrace, to dishonour, to insult.—Mid. to be ashamed of.

κατακαίω, f. -ἄνῶ, &c. (κατά, intens. and καίω, same as κτείνω, to kill). To slay utterly, to kill.

κατακαίω, f. -καύσω, &c. (κατά, completely, and καίω, to burn). To burn up, to consume, to burn severely.—1 a. κατακαύσω, and κατακαήσῃ, 2 a. pass. κατακαήην.

κατακάμπτω, f. -κάμψω, &c. (κατά, down, and κάμπτω, to bend). To bend down, to weigh down.

κατάκειμαι, f. -κείσομαι, &c. (κατά, down, and κείμαι, to lie). To lie down, to recline, to sit, at table, to lie at hand, or near.

κατακερτεῖω, f. -ήσω, &c. (κατά, through, and κερτεῖω, to pierce). To pierce through, to transfix, to shoot down.

κατακλαίω, f. -κλαύσω, &c. (κατά, intens. and κλαίω, to weep). To weep much, to deplore, to lament, to bewail.

κατακλείω, f. -κλείσω, &c. (κατά, intens. and κλείω, to shut in). To shut up securely, to confine closely.

κατακλίνω, f. -κλινῶ, &c. (κατά, down, and κλίνω, to bend). To bend down.—Mid. To bend one's self down, to recline at table, to sit down.

κατακλύζω, f. -κλύσω, &c. (κατά, completely, and κλύζω, to cover with water). To cover completely with water, to overflow, to inundate, to submerge.

κατακοιμίζω, f. -ίσω, &c. (κατά, down, and κοιμίζω, to put to

sleep). To put down to sleep, to put to sleep, to lull to repose. κατακόπτω, f. -κόψω, &c. (κατά, intens. and κόπτω, to cut). To cut in pieces, to mangle, to cut off.

κατακοσμέω, f. -ήσω, &c. (κατά, intens. and κοσμέω, to put in order). To put in complete order, to arrange properly, to adorn.

κατακρημνίζω, f. -ῖσω, &c. (κατά, down, and κρημνίζω, to precipitate). To hurl down a precipice, to precipitate, to dash headlong.

κατακρίνω, f. -κρίνω, &c. (κατά, against, and κρίνω, to pass sentence). To pass sentence against, to condemn.

κατακρύπτω, f. -κρύψω, &c. (κατά, completely, and κρύπτω, to hide). To hide completely, to conceal, to screen.

κατακτάομαι, f. -κτίσσομαι, &c. (κατά, intens. and κτάομαι, to acquire). To acquire for one's own, to get possession of, to procure.

κατακτείνω, f. -κτενῶ, &c. (κατά, intens. and κτείνω, to kill). To kill outright, to murder, to kill, to slay.—Ion. f. κατακτενέω.

καταλαμβάνω, f. -λήψομαι, &c. (κατά, down upon, and λαμβάνω, to seize). To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.—Mid. to take to one's self, to select.

καταλέγω, f. -λέξω, &c. (κατά, completely, and λέγω, to tell). To describe fully, to relate at length, to recount, to tell.

καταλείπω, f. -λείπω, &c. (κατά, down, and λείπω, to leave). To leave down in, to leave behind, to abandon, to forsake, to quit.

κατάληψις, σως, ἡ (fr. καταλαμβάνω, to seize upon). Seizure, capture.

καταλλάσσω, Att. -ττω, f. -άξω, &c. (κατά, opposite, and ἀλλάσσω, to change). To exchange, to barter, to change the disposition, to reconcile.—Mid. to conciliate for one's self, to appease.

κατάλυσις, σως, ἡ (fr. καταλύω). Dissolution:—a place of repose, or of entertainment, an abode, a harbour.

καταλύω, f. -λύσω, &c. (κατά, completely, and λύω, to loosen). To dissolve, to break up, to destroy, to abolish, to give up:—to stop, or rest, at a place.

καταμαρθάνω, f. -μαθήσομαι, &c. (κατά, intens. and μαρθάνω, to learn). To learn thoroughly, to perceive, to know, to examine.

καταμηνύω, f. -νύσω, &c. (κατά, intens. and μηνύω, to indicate). To point out clearly, to indicate, to announce.

καταναγκάζω, f. -άξω, &c. (κατά, intens. and ἀναγκάζω, to constrain). To constrain by violence, to compel.

καταναλίσκει, f. -αυλώσω, &c. (κατά, completely, and ἀναλίσκει, to consume). To consume entirely, to waste, to expend.

κατανέμω, f. -νέμω, &c. (κατά, intens. and νέμω, to allot). To distribute in shares, to assign a portion.—MID. to partition among themselves, to possess:—to graze upon, to feed on, to devour.

κατανοέω, f. -ήσω, &c. (κατά, down upon, and νοέω, to think). To fix the mind upon, to think, to perceive, to comprehend.

καταντάω, f. -ήσω, &c. (κατά, at, and ἀντάω, to meet). To come up to, to arrive at, to reach.

καταστικρύ, adv. (κατά, intens. and ἀντικρύ, opposite). Directly opposite, over against.

κατασπιπράς, adv. (κατά, intens. and ἀσπιπράς, opposite). Directly opposite.

κατάξηρος, ον, adj. (κατά, completely, and ξηρός, dry). Completely dry, arid, barren.

καταπαύω, f. -παύσω, &c. (κατά, completely, and παύω, to cause to cease). To cause entirely to cease, to put an end to.—MID. to cease, to desist from.

καταπελτικός, ή, όν, adj. (fr. καταπέλτης, a catapult). Of or belonging to the catapult.—βέλος καταπελτικόν, a weapon thrown by the catapult.

καταπέμψω, f. -πέμψω, &c. (κατά, down, and πέμψω, to

send). To send down, to send away, to dismiss.

καταπέφρον, 2 a. for κατέπεφρον, and that by syncope for καταπέφανον, from καταφάνω, obsolet. (κατά, intens. and πέφρον, I slew). I slew.

καταπηδάω, f. -ήσω, &c. (κατά, down, and πεδάω, to leap). To leap down.

καταπίνω, f. -πώσω, and -πίομαι, &c. (κατά, down, and πίνω, to drink). To swallow down, to drink off.—τὸ καταποθόν (1 a. pt. pass.) that which is swallowed.

καταπλέω, f. -πλεύσομαι, &c. (κατά, down, and πλέω, to sail). To sail down, to sail back, to return:—opposite of ἀναπλέω, to sail up, or out of the harbour, to depart.

καταπλήσσω, Att. -ίτω, f. -πλήξω, &c. (κατά, down, and πλήσσω, to strike). To strike down:—hence, to strike with terror, to alarm, to frighten.—MID. to be amazed, to be astonished.

καταπλουτίζω, f. -ίσω, &c. (κατά, intens. and πλουτίζω, to enrich). To render very rich, to enrich greatly.

καταπνέω, f. -πνεύσω, &c. (κατά, against, and πνέω, to blow). To blow on, or against, to breathe on, to blow.

καταπονέω, f. -ήσω, &c. (κατά, intens. and πονέω, to labour). To harass with labour, to wear out:—to labour, to toil, to effect by labour.

καταπράσσω, Att. -πτω, f. -πρά-  
ξω, &c. (κατά, thoroughly, and  
πράσσω, to do). To do thor-  
oughly, to execute, to effect.—

Mid. to gain a point, to gain.

κατάρατος, ov, adj. (fr. κατα-  
ράομαι, to curse). Accursed,  
abominable, detested.

καταρέζω, poetic for καταρρέζω,  
f. -ρέζω, &c. (κατά, down, and  
ρέζω, to act, to move). To  
stroke with the hand, to caress.

καταρρέω, f. -ρέω, &c. (κατά,  
down from, and ρέω, to flow).  
To flow down from, to trickle  
down, to descend, to devolve  
upon.

κατάρχω, f. -άρχω, &c. (κατά,  
intens. and ἀρχω, to begin).  
To commence, to do first, to set  
the example.

κατασβέννυμι, f. -σβέννω, &c.  
(κατά, completely, and σβέν-  
νυμι, to extinguish). To extin-  
guish completely, to put out  
entirely, to quench: to appease.

κατασιώ, f. -σιώω, &c. (κατά,  
down, and σιώω, to shake). To  
shake down.

κατασκάπτω, f. -σκάψω, &c. (κα-  
τά, down, and σκάπτω, to dig).  
To dig down, to undermine,  
to demolish, to destroy.

κατασχεδάννυμι, f. -σχεδάζω, &c.  
(κατά, down, and σκεδάννυμι,  
to scatter). To scatter about  
or down on, to pour down on,  
to disperse.

κατασχευάζω, f. -σχεύω, &c. (κα-  
τά, completely, and σκευάζω,  
to arrange). To put in com-

plete order, to arrange, to pre-  
pare, to build, to construct.—  
Mid. to fit out for one's self.

κατασκευή, ἥς, ἡ (fr. κατά, com-  
plete, andσκευή, arrangement).  
Studied arrangement, a struc-  
ture, equipment, preparation,  
a device, implements, utensils,  
furniture.

κατασκήπτω, f. -σκήπτω, &c.  
(κατά, down upon, and σκήπ-  
τω, to lean, to fall heavily).  
To lean down upon, to rely  
upon, to incline towards:—to  
fall heavily upon, to break  
forth, to strike forcibly against,  
as thunder, or a tempest bear-  
ing all before it.

κατάσκιος, ov, adj. (fr. κατά,  
over, and σκία, a shadow).  
Shaded, shady.

κατασκοπέω, f. -ήσω, &c. (κατά,  
at, and σκοπέω, to look). To  
look at, to observe narrowly, to  
act as a spy, to watch, to exa-  
mine.

κατάσκοπος, ov, ὁ (fr. κατά, tho-  
roughly, and σκοπέω, to ob-  
serve). An observer, a scout,  
a spy, an examiner.

κατασοφίζω, f. -ίσω, &c. (κατά,  
completely, and σοφίζω, to de-  
ceive). To deceive by sophistry  
to overreach, to foil completely,  
to elude.

κατασπάζω, f. -σπάζω, &c. (κα-  
τά, down, and σπάζω, to draw).  
To draw down, to tear down,  
to draw upon.

κατασιζω, f. -σιζω, &c. (κατά,  
completely, and σιζω, to game-

ture). *To puncture completely, to mark with points.*  
 καταστρεβλώ, f. -ώσω, &c. (κατά, intens. and στρεβλίω, to torture). *To torture severely, to put to the rack.*  
 καταστρέφω, f. -στρέψω, &c. (κατά, down, and στρέφω, to turn). *To overthrow, to overturn, to subjugate, to finish, to return.*—*Mid.* to bring into subjection, to subdue to one's self.  
 κατασῶ, f. -σῶ, &c. (κατά, down, and σύω, to draw). *To drag or pull down: to plunder.*  
 κατασχίζω, f. -ίσω, &c. (κατά, intens. and σχίζω, to split). *To split to pieces, to shiver, to rend, to break.*  
 κατατείνω, f. -τενῶ, &c. (κατά, intens. and τείνω, to stretch). *To stretch out, to extend, to draw tight, to strain:—to exert every effort, to continue.*  
 κατατίθῃμι, f. καταθήσω, &c. (κατά, down, and τίθῃμι, to place). *To put down, to depose, to place firmly, to lay up, to reserve.*  
 κατατοξύνω, f. -εύσω, &c. (κατά, against, and τοξύνω, to shoot). *To shoot at or against with a bow, to shoot arrows at.*  
 κατατρέχω, f. -τρέξομαι, &c. (κατά, down, and τρέχω, to run). *To run down, to overrun, to ravage by hostile inroads, to go through.*  
 κατατρίβω, f. -τρίψω, &c. (κατά, down, and τρίβω, to rub). *To*

*rub or grind down, to rub to pieces, to wear out, to destroy.*  
 κατατυγχάνω, f. -τύξομαι, &c. (κατά, intens. and τυγχάνω, to attain). *To attain, to succeed in an undertaking, to get possession of, to be fortunate or successful.*  
 καταφάγω, obsol. 2 a. καταφάγον (κατά, down, and φάγω, obsol. to eat). *To eat greedily, to devour, &c., used as 2 a. to κατασθίαι.*  
 καταφάνης, ἐς, adj. (fr. καταφαίνομαι, to appear). *Apparent, visible.*  
 καταφέρω, f. καταλώ, &c. (κατά, down, and φέρω, to bring). *To bring down, to bear down, to drive down (as in digging), to remove, to strike.*—*Mid.* to sink down gradually, to go down (as the sun), to decline, to be brought to land:—to go to ruin.  
 καταφύγω, f. -φύξω, &c. (κατά, down, and φύγω, to flee). *To flee down or under, to take refuge in, to flee to for shelter, to take to flight.*  
 καταφθείρω, f. -φθειρώ, &c. (κατά, completely, and φθείρω, to destroy). *To destroy utterly, to ruin, to corrupt.*  
 καταφλέγω, f. -φλέξω, &c. (κατά, completely, and φλέγω, to burn). *To burn up, to consume, to destroy by fire.*  
 καταφρονέω, f. -ήσω, &c. (κατά, down upon, and φρονέω, to think). *To look down upon (as*

inferior), to despise, to treat with contempt, to condemn.

καταφύγη, ἥς, ἡ (fr. καταφεύγω, to take refuge in). A place of shelter, a refuge, an asylum, a covert.

καταχέω, f. -χέω, &c. (κατά, down on, and χέω, to pour). To pour down on, to pour forth, to spill, to shed.

καταχράσμαι, f. -χρήσομαι, &c. (κατά, intens. and χράσμαι, to use). To make use of, to dispose of, to employ, to use.

καταχώννυμι, f. -χώνω, &c. (κατά, intens. χώννυμι, to heap up). To heap up earth upon, to cover with earth, to bury up, to raise obstructions.

καταψάω, f. -ψάω, &c. (κατά, upon, and ψάω, to touch). To touch lightly upon, to graze, to touch gently.

καταψηφίζομαι, f. -ῖσμαι, &c. (κατά, against, and ψηφίζομαι, to vote). To vote against, to condemn by vote, to pass a decree against.

καταψύχω, f. -ψύχω, &c. (κατά, down, and ψύχω, to cool). To cool down, to cool by degrees, to refresh.

κατέδω, f. -έδω, and -έδομαι, &c. (κατά, down, and έδω, to eat). To eat greedily, to devour, to consume.

κατείδω, &c. (κατά, intens. and είδω, to see). To see clearly, to discern, to survey.

κάτειμι, f. -είσομαι, &c. (κατά, down, and είμι, to go). To go

down, to descend, to come down. —to come back, to return.

κατεργάζομαι, f. -εργάζομαι, &c. (κατά, intens. and εργάζομαι, to labour). To labour diligently, to effect, to accomplish by labour, to finish.—MID. to procure for one's self, to gain (by labour).

κατεργασία, ας, ἡ (fr. κατεργάζομαι). An effecting, a process, performance, treatment, cultivation.

κατέρχομαι, f. -ελεύσομαι, &c. (κατά, down, and έρχομαι, to go). To go down, to come down, to come back, to return.

κατεσθίω, f. -έδομαι, and -έδω, fr. κατίδω, &c. (κατά, down, and έσθίω, to eat). To eat greedily, to devour, to swallow down.

κατευθύνω, f. -ευθύνω, p. κατηύθυνα (κατά, intens. and ευθύνω, to direct). To direct aright, to order, to regulate, to guide.

κατέχω, f. καθέξω, and κατασχέω, &c. (κατά, down, and έχω, to hold). To hold down, to restrain, to keep back, to seize or take possession of, to possess, to continue, to sustain (as a hostile attack.)

κατηγορέω, f. -ήσω, &c. (κατά, against, and άγορέω, same as άγορεύω, to speak publicly). To speak against, to accuse (publicly), to charge with.

κατηγορία, ας, ἡ (fr. κατηγορέω). An accusation, a charge.

κατήγορος, ου, ὁ (fr. same). An accuser, one who informs against another.

κατοικέω, f. -ήσω, &c. (κατά, down in, and οἰκέω, to dwell). To settle down in, to dwell in, to inhabit.

κατοικία, ας, ἡ (fr. κατοικέω). A dwelling, a place of residence, a settlement, a colony, a farm.

κατοικίζω, f. -ίσω, &c. (κατά, down in, and οἰκίζω, to settle a colony). To establish a colony, to settle down in, to cultivate.

κατοκνέω, f. -ήσω, &c. (κατά, intens. and ὀκνέω, to be slow). To be slothful, to omit, or neglect through fear or sloth, to shrink from, to be reluctant.

κατοπτρίζω (R. κατοπτρίδ), f. -ίσω, &c. (fr. κάτοπτρις, a mirror). To show in a mirror, to reflect.—Mid. to view one's self in a mirror, to see as in a mirror.

κάτοπτρον, ου, τό (fr. κατά, opposite, and ὀπτομαι, to look). A mirror.

κατορθόω, f. -ώσω, &c. (κατά, completely, and ὀρθόω, to erect). To set erect, to raise up, to rectify, to restore, to regulate.

κατορύσσω, Att. -ττω, f. -ορύξω, &c. (κατά, down, and ὀρύσσω, to dig). To dig down, to enter, to bury, to conceal.

κάτω, adv. (fr. κατά, down).

Down, below, underneath.

κατωρνομαι, f. -ορνομαι, &c.

(κατά, intens. and ὀρνομαι, to howl). To howl aloud, to roar.

Κανκάσος, ου, ὁ. Caucasus, a high range of mountains, extending from the Euxine to the Caspian sea.

καῦμα, ἄτος, τό (fr. καίω, to burn). Heat, fire.

καυχάομαι (R. καυχα), f. -ήσομαι, p. κεκαίχημαι. To boast, to vaunt one's self.

καχάζω, and καγχάζω (R. καχαθ), f. -ᾶσω, &c. (fr. χάω, to be open, to gape). To laugh aloud, to break into bursts of laughter, to rejoice.

κε, before a vowel κεν, in poetry equivalent to ἄν, § 125, ἄν.

κέαρ, κίαρρος, contr. κῆρ, κῆρος, τό. The heart.

κέατο, Ion. for ἐκείνο. § 101, 12.

κεδνός, ἡ, ὄν, adj. (fr. κηδος, care). Careful, prudent:—worthy, venerable.

κέδρος, ου, ἡ. The cedar tree.

κεῖθι, Ion. for ἐκεῖθι. There, &c.

κεῖμαι (R. κεα, contr. και), f. κείσομαι, p. wanting § 112, VII To lie down, to lie, to fall in battle, to lie dead:—to be situated.

κειμήλιον, ου, τό (fr. κείμαι) Something laid up, a possession, a treasure.

κεῖνος, η, ο, Ion. for ἐκεῖνος, η, ο, Dem. pron. He, she, it:—that, this.

Κεῖος, α, ου, adj. Cēan, of or belonging to Cēos, an island in the Aegean Sea.—Subst. Κεῖος, ου, ὁ, an inhabitant of Cēos.



κείρω (R. κειρ, 2, κερ), f. κερῶ, Æol. κέρσω, p. κείραμαι. *To cut off, to shear, to shave:—to take away, to tear, to plunder.*

Κεκροπία, ας, ἡ. Cecropia, the original name of Athens; from, Κέκροψ, οπος, ὁ. Cecrops, an Egyptian, who colonized Attica and founded Athens, 1556 B. C.

Κελαιναί, ὤν, αἱ. Celanē, a considerable city of Phrygia.

κελεύω (R. κελειν), f. -εύσω, p. κεικέλευνα (fr. κελαι, to move). *To put in motion, to impel, to command, to request.*

κέλης, ητος, ὁ (fr. same). *A saddle horse, a riding horse.*

κέλομαι (R. κειλε, 2, κειλ), f. κελήσομαι, 2 a. with redup. ἐκεκλόμην, by syncope for ἐκεκελόμην (fr. same). *To command, to call.*

κενός, ἡ, ὄν, adj. *Empty, vain, useless, frivolous.*

κενόω (R. κενω), f. -ώσω, p. κενόωμαι (fr. κενός). *To empty, to exhaust, to render void, or vain, to despoil.*

Κένταυρος, ου, ὁ. *A Centaur, a fabulous being, half human, half horse.*

κεντέω (R. κεντε), f. -ήσω, p. κενκίτηκα. *To prick, to sting, to pierce, to goad.*

κέντρον, ου, τό (fr. κεντίω). *A goad, a sting.*

κεράμεος, and κεράμιος, α, ου, adj. (fr. κερῶμος, potter's earth).

*Made of earth, earthen.*

κεράννυμι (R. κεραι), f. κερῶμαι,

p. κειράμαι, and κειράμαι, p. pass. κειράσμαι and κειράμαι, 1 a. ἐκράθην (fr. κέρω, obsol. to mix). *To mix, to mingle.*

κείρας, ἄτος, by elision κείρας, contr. κείρας, τό. *A horn, a bow, a drinking cup, a promontory:—a wing of an army.*

κείρασος, ου, ὁ. *The cherry-tree.* κεράσσης, ου, ὁ (fr. κείρας). *One that has horns:—adj. horned.*

κεραυνός, οὔ, ὁ. *The thunder-bolt, i. e. lightning.*

κεραυνόω (R. κεραυνο), f. -ώσω, p. κεικράνωμαι (fr. κεραυνός). *To strike with lightning, to strike dead with lightning.*

Κέρβερος, ου, ὁ. Cerberus, the dog of Pluto, with three heads. It was placed as a watch at the entrance of the lower regions, to prevent the entrance of the living.

κερδαίνω (R. κερδαιν and κερδα, 2, κερδῶν), f. -δῶναι and -δήσω, p. κεικέρδαγμα, and κεικέρδημα (fr. κερδάω, to gain). *To gain, to obtain from.*

κερδαλέος, α, ου, adj. (fr. κέρδος). *Eager for gain, prudent, profitable.*

κέρδος, εος, τό. *Gain, profit, prudence, cunning.*

κερδοῖος, ου, adj. (fr. κέρδος). *That procures gain, an epithet of Mercury.*

κερκίς, ἴδος, ἡ (fr. κέρκω, to strike). *A shuttle, a bodkin.*

κέρκος, ου, ὁ. *The tail.*

κεστός, ἡ, ὄν, adj. (fr. κεντίω, to prick). *Stitched, embrod-*

dered.—Subst. a *girdle*, the *Cestus* of Venus.  
 κεφαλαῖος, α, ον, adj. (fr. κεφαλή). *Chief, principal*.  
 κεφαλή, ἥς, ἡ. *The head*.—  
 κακή κεφαλή, a *cowardly fellow*.  
 κηδεύω (R. κηθεν), f. -εύσω, p. κηκήδευκα (fr. κηδος). *To take care of, to attend to, to perform funeral obsequies*.  
 κηδομαι (R. καθε), f. κηκαθήσομαι (fr. κηδος). *To be distressed, or troubled about any thing:—to take care of:—κηδόμενος, pl. affected with care, sad, troubled*.  
 κηδος, εος, contr. ους, τό. *Care, anxiety, sadness, funeral obsequies*.  
 κῆμέ, Dor. for καὶ ἐμέ.  
 κῆν, Dor. for καὶ ἐν, for καὶ ἐν.  
 κῆν, Dor. for καὶ ἐν, for καὶ ἐν.  
 κῆπος, ου, ό. *An enclosed place, a garden, an orchard*.  
 κῆρ, κῆρος, contr. for κέαρ, κέαρος, τό. *The heart*.  
 κηρός, ου, ό. *Wax*.  
 κήρυξ, ὕμνος, ό. *A herald, a deputy, a crier*.  
 κηρύσσω, Att. -ιτω (R. κηρυκ), f. -ύξω, p. κηκέρυχα (fr. κήρυξ). *To act as a herald, to proclaim, to announce, to preach*.  
 κῆτος, εος, τό. *A sea-monster, A whale*.  
 Κηφεύς, ἰως, ό. *Cepheus, a king of Ethiopia, and father of Andromeda*.  
 Κηφισσός, ου, ό. *The Cephissus, or Cephissus, a river of*

Attica, on which Athens is situated.  
 κιβωτός, ου, ἡ. *A coffer, a chest, an ark*.  
 Κιθαιρών, ὄρος, ό. *Cithæron, a range of mountains between Attica and Boeotia, on which the orgies of Bacchus were celebrated*.  
 κίθαρα, ας, ἡ. *A harp, a lyre*.  
 κίθαρίζω (R. κίθαριδ), f. -ίσω, p. κικιθάρικα (fr. κίθαρις, a form of κίθαρα). *To play on the harp or lyre*.  
 κίθαρδῶ (R. κίθαρδι), f. -ήσω, &c. (fr. κίθαρα, and αἶδω, to sing). *To sing to the harp, or lyre*.  
 κίθαρδία, ας, ἡ (fr. κίθαρδῶ). *A singing to the harp, or lyre*.  
 κίθαρδός, ου, ό (fr. κίθαρα, and αἰδός, a singer). *One who sings to the harp, a minstrel*.  
 Κικέρων, ὄρος, ό. *Cicero, Marcus Tullius, an illustrious Roman orator, born at Arpinum, B. C. 107*.  
 Κίλικες, ων, οί. *The Cilicians, a people of Troas in Asia Minor*.  
 Κιλικία, ας, ἡ. *Cilicia, a country of Asia Minor, on the sea coast*.  
 Κιμμέριος, α, ον, adj. *Cimmerian, of the Cimmerii, a people near the Palus Maeotis*.  
 κινδυνεύω (R. κινδυνευ), f. -εύσω, &c. (fr. κινδυνος). *To incur danger, to be exposed to danger, to run a risk*.

κινδυνος, ου, ὁ. *Danger, risk, hazard, trial.*

κίττω (R. κίτς), f. -ήσω, p. κεντήσα. *To move, to excite, to arouse, to change.*

κίνησις, εις, ἡ (fr. κινέω). *A moving, motion, excitement, change.*

Κινύρας, ου, ὁ. *Cinyras, a king of Cyprus.*

κινύρομαι (fr. κινυρός, *wailing*). *To utter wailing, to lament, to bemoan.*

Κίρκη, ης, ἡ. *Circe, a famous enchantress, sister to Æetes, king of Colchia.*

κίσσα, ης, Att. κίττα, ης, ἡ. *A magpie.*

κισσῖνος, and Att. κίττινος, η, ου, adj. (fr. κίσσος). *Of ivy, adorned with ivy, ivy.*

κίσσος, and Att. κίττος, ου, ὁ. *Ivy.*  
κῆχάω, κίχημι, and κιχέω (R. κίχη, 2 κίχ), f. κιχήσω, p. κενίχηκα, 2 a. ἐκίχον. *To overtake, to meet with, to find.*

κίω, opt. κίοιμι, pt. κῶν, imperf. ἔκιον, other tenses not used.

*To go.*

κῖων, ονος, ὁ and ἡ. *A pillar.*

κλάδος, ου, ὁ (fr. κλάω, *to break off*). *The young shoot of trees, a branch.*

κλαίω (R. κλαυ, 2 κλα), f. κλαύσω, p. κέκλαυκα, 2 a. ἔκλαον.

*To weep, to lament.* [Ionia.

Κλάρος, ου, ἡ. *Clarus, a city of Κλεάνθης, ου, ὁ. Cleanthes, a Stoic philosopher, pupil of Zeno.*

Κλέαρχος, ου, ὁ. *Clearchus, a Lacedemonian general in the army of Cyrus.*

κλεινός, ἡ, ὅρ, adj. (κλείω, *to celebrate*). *Illustrious, famous.*

κλείς, κλειδος, ἡ, ἡ 24. R. 3. (κλείω, *to shut*). *A key, a bar, a bolt, Nom. and acc. pl. by Syn. κλείς. Κλειώ, ὅος, contr. οὗς, ἡ. Clia, the Muse of history.*

Κλεοδάμος, ου, ὁ. *Cleodāmus.*

Κλεόμβροτος, ου, ὁ. *Cleombrōtus, a king of Sparta.*

Κλεομένης, εος, contr. ονς, ὁ. *Cleoménes, the name of several Spartan kings.*

Κλεοπάτρα, ας, ἡ. *Cleopatra, sister of Alexander the Great.*

κλέος, έος, contr. έους, τό (fr. κλέω, *to make publicly known*). *Rumour, report:—fame, renown, glory.*

κλέπτης, ου, ὁ (fr. κλέπτω). *A thief.*

κλέπτω (R. κλεπ, 2 κλαπ, 3 κλοπ), f. κλέψω, p. κέκλεφα and πέκλοφα, ἡ 101, 5. *To steal, to conceal, to do secretly.*

κληίζω (R. κληιδ), f. κληῖσω, Ion. for κλήζω (R. κληδ), f. κλήσω (fr. κλέος, *fame*). *To make known, to name, to celebrate.*

κλήμα, ατος, τό (fr. κλάω, *to break off*). *A shoot (of the vine), a vine.*

κληρονομέω (R. κληρονομι), f. -ήσω, p. -ήκα (fr. κλήρος, *a lot*, and νίμω, *to distribute*). *To receive a portion, by lot or as a share, to receive by inheritance, to inherit.*

κλήρος, ου, ὁ. *A lot, a portion.*

κληρώω (R. κληρω), f. -ώσω, p. κεκλήρωκα (fr. κλήρος). *To*

*cast lots, to choose by casting lots.*—*ΜΙΘ.* to obtain by lot.

κλίνη, ης, ἡ (fr. κλίνω). *A couch, a bed.*

κλινίδιον, ου, τό (dim. of κλίνη).

*A small couch, a bier.*

κλίνω (R. κλιν), f. κλίνω, p. κέκλινα (§ 97, 4). *To bend, to bend down, to lay down, to incline, to cause to give way.*—

*Intr.* to give way, to incline, to decay.

κλισία, ας, Ion. κλισίη, ης, ἡ (fr. κλίνω). *A place for reclining, a tent, a couch, a seat.*

κλοπή, ἥς, ἡ (fr. κλέπτω, to steal, 3 R. κλοπ). *Theft.*

κλύω (R. κλυδ), f. κλύσω, p. κέκλυκα. *To besprinkle, to wash, to moisten, to inundate.*

κλυτός, ἡ, όν, adj. (fr. κλίω).

*Heard of, renowned, famous.*

κλύω, and κλύμι (R. κλυ), f. κλύσω, imp. κλύθι, pl. κλύτε.

*To hear, to learn by report, to listen to.*

κλών, ώνος, ό (fr. κλάω, to break off). *A shoot, a scion, a branch.*

κνίσσα, ης, ἡ. *The smoke and odour of fat* (burned in sacrifices), *savour.*

Κνώσσιος, α, ον, adj. *Cnossian, or Gnosian, Cretan, of or belonging to Cnossus, a city of Crete.*

κόγχη, ης, ἡ. *A shell, a muscle, a shell-fish.*

κοιλαίνω (R. κοιλαιν, 2 κοιλαν), f. -λάνω, p. κεκολλάκα (fr. κοῖλος). *To hollow out, to excavate.*

κοιλία, ας, ἡ (fr. κοῖλος). *The belly, the stomach.*

κοῖλος, η, ον, adj. *Hollow, deep, excavated, hollowed.*—Subst. κοῖλον, ου, τό, *a cavity, a valley.*

κοιμάω (R. κοιμα), f. -ήσω, p. κεκοίμηκα. *To put to bed, to lull to sleep.*—*ΜΙΘ.* to lie down to rest, to take repose, to sleep.

κοινῇ, adv. (dat. sing. fem. of κοινός). *In common, at common expense.*

κοινός, ἡ, όν, adj. *Common, general, public, popular, civil.*—*ἐν κοινῷ, in common, in public.*—*τὸ κοινόν, the commonwealth.*

κοινωνέω (R. κοινωνε), f. -ήσω, p. κεκοινώνηκα (fr. κοινωνός, a partaker). *To participate in, to partake of, to have intercourse with.*

κοινωνία, ας, ἡ (fr. κοινωνέω). *Mutual participation, companionship, society, social intercourse.*

κοινωνός, ου, ό (fr. κοινωνός). *A participator, a companion, a comrade.*

κοινῶς, adv. (fr. κοινός). *Commonly, generally, publicly, in common.*

Κοῖος, ου, ό. *Cæus, one of the Titans.*

κοίρανος, ου, ό (fr. κύρος, power). *A commander, a sovereign, a lord, a master.*

κοιταῖος, α, ον, adj. (fr. κοιτη). *Lying in bed, sleeping.*—Subst. κοιταῖον, ου, τό, *a lair or den* (of a wild animal), *a bed, a couch.*

κοίτη, ἡ, (fr. *κείω*, Th. of *κείμαι*, to lie down). A couch, a bed.

κολάζω (R. *κολαδ*), f. -άσω, and -άσομαι, p. *κεκόλῃκα* (fr. *κόλος*, mutilated). To cut off, to mutilate:—to punish, to chastise.

κολακεία, ας, ἡ (fr. *κολακεύω*, to flatter). Flattery, adulation.

κολακεύω (R. *κολακευ*), f. -εύσω, p. *κεκόλῃκευκα* (fr. *κόλαξ*). To flatter, to deceive.

κόλαξ, ἄκος, ὁ. A flatterer, a parasite.

κόλασις, εως, ἡ (fr. *κολάζω*). Punishment, chastisement.

κολοιός, οὔ, ὁ. The jackdaw.

Κολοσσαί, ὤν, αἰ. *Colossæ*, a city of Phrygia in Asia Minor.

κολούω (R. *κολου*), f. *κολούσω*, p. *κεκόλουκα* (fr. *κόλος*, mutilated). To mutilate, to cut short, to suppress, to hinder, to humble.

κόλπος, ου, ὁ. The bosom:—a bay, a gulf, a recess.

πολυμβάω (R. *πολυμβα*), f. -ήσω, p. *κεκολύμβηκα*. To swim, to dive.

Κολχικός, ἡ, ὄν, adj. Colchian, of Colchis.—Subst. *Κολχική*, ἡ, ἡ (supply *γῆ*). Colchis.

Κολχίς, ἴδος, ἡ. Colchis, a country of Asia, on the eastern shore of the Euxine.

Κόλχοι, ὤν, οἱ. The Colchians, the inhabitants of Colchis.

κολωνός, οὔ, ὁ. A hill, an elevation, an eminence.

Κολωνός, οὔ, ὁ. *Colonus*, a borough of Attica, near Athens,

famous as the scene of the last adventures of *Œdipus*.

κομέω (R. *κομε*), f. -ήσω, p. *κεκόμηκα*. To take care of, to nourish, to cherish, to adorn, fr. *κόμη*, ἡ, ἡ. The hair of the head, hair.

κομήτης, ου, ὁ (fr. *κομάω*, to have long hair). One who has long hair:—a comet.

κομῖδῃ, ἡς, ἡ (fr. *κομίζω*). Care, attention:—conveyance.

κομῖδῃ, adv. (dat. of *κομῖδῃ*). Carefully:—very, entirely, wholly.

κομίζω (R. *κομιδ*), f. -ίσω, p. *κεκόμηκα* (fr. *κομῖω*). To attend to, to adorn:—to carry, to convey, to bring.

κονία, ας, ἡ Ion. for *κοιή*, ἡς, ἡ. Dust.

κοινορτός, οὔ, ὁ (fr. *κοινα*, and *ὄρνυμι*, to move). A cloud of dust.

κόνις, ιος, and εως, ἡ. Dust.

κονίω (R. *κони*), f. *κονίσσω*, p. *κεκόνῃκα* (fr. *κόνις*). To cover with dust, to defile with dust.

κοπίς, ἴδος, ἡ (fr. *κόπτω*, to cut). A short curved sword, a pruning knife, a knife, a razor.

κόπος, ου, ὁ. Labour, toil, fatigue.

κόπρια, ας, ἡ. A dunghill, dung, fr.

κόπρος, ου, ἡ. Dung, mire, filth.

κόπτω (R. *κοπ*), f. *κόψω*, p. *κέκοφα*. To cut, to split, to cut down, to strike, to abuse (with cutting words), to harass, to distress.

κόρα, ας, ἡ (Dor. for *κόρη*). A maiden, &c.

κόραξ, ἄνθρωπος ὁ. *A raven.*  
 κόρη, ἡ, ἡ. *A maiden, a virgin.*  
 Κόρη, ἡ, ἡ (proper name). *Proserpine.*  
 Κόρινθος, οὐ, ἡ. *Corinth, a famous city of Greece.*  
 κόρος, οὐ, ὁ (fr. κορεῖν, *to satiate*).  
*Satiety, loathing, weariness.*  
 κόρος, οὐ, Ionic, κοῦρος, οὐ, ὁ.  
*A boy, a youth, a son.*  
 κορύνη, ἡ, ἡ. *A club, a stick.*  
 κόρυς, ὅθις, ἡ. *A helmet, a crest.*  
 κορυφή, ἡ, ἡ (fr. κόρυς). *The crown of the head, the head, the summit.*  
 κορώνη, ἡ, ἡ (fr. κορωνός, *crooked*). *The crow:—a ring, or handle of a door:—a crown.*  
 Κορωνίς, ἰδος, ἡ. *Corōnis, the mother of Æsculapius by Apollo.*  
 κοσμέω (R. κοσμε), f. -ήσω, p. *κοσμήμα* (fr. κόσμος).  
*To arrange, to regulate, to reduce to order, to adorn, to honour.*  
 κόσμησις, ιως, ἡ (fr. κοσμέω).  
*The act of arranging, an adorning, an ornament.*  
 κόσμος, α, ον, adj. (fr. κόσμος).  
*Well arranged, orderly, courteous.*  
 κοσμιότης, ητος, ἡ (fr. κόσμος).  
*Propriety, good order.*  
 κόσμος, ον, ὁ. *Order, arrangement, regulation, ornament, dress:—the world, the universe.*  
 κοτύλη, ἡ, ἡ. *A cavity, a small cup, a goblet, a vessel, a basin.*  
 κουρεύς, ιως, ὁ (fr. κούρω, *to cut, or shave*). *A barber.*

κοῦρη, ἡ, ἡ (Ion. for κόρη). *A maiden, a virgin, a daughter.*  
 Κουρότροφος, οὐ, ἡ (fr. κουροτρόφος, *rearing children*, fr. κοῦρος and τροφή, *to nourish*).  
*The child-nurturer.*  
 κοῦρος, η, ον, adj. *Light, fleet, active, easy, gentle.*  
 κοῦρος, adv. (fr. κοῦρος). *Lightly, easily, swiftly.*  
 καρδιά, ας, Dor. and καρδίη, ἡ, Ion. for καρδία. *The heart.*  
 κράζω (R. κραγ), f. κράξω, p. *κράγα*. *To croak, to cry like a raven.*  
 κρήνα, ας, Dor. for κρήνη, ἡ, ἡ. *A fountain.*  
 κράνιος, ια, ον, adj. (fr. κρανία, *the cornel tree*). *Made of the cornel tree wood.*  
 κρανίον, ον, τό (fr. κρανόν, *the scull*). *The scull.*  
 κράνος, ιος, τό (fr. same). *A helmet.*  
 κράς, κρατός, ὁ, also ἡ. *The head, the summit.*  
 κρατερός, α, ὄν, adj. (fr. κρατέω).  
*Strong, powerful, robust, firm, violent, brave, valiant.*  
 κρατερῶς, adv. (fr. κρατερός).  
*Strongly, powerfully, firmly, &c.*  
 κρατέω (R. κρατε), f. -ήσω, p. *κρατήμα* (fr. κρατος, *power*).  
*To have power over, to rule, to excel, to surpass, to be superior to, to conquer, to command.*  
 κρατήρ, ἥρος, ὁ (fr. κραννῦμα, *to mix*). *A vessel in which wine is mixed with water, a mixer,*

a goblet:—the crater of a volcano.

κρατιστεύω (R. κρατιστεῦ), f. -εύσω, p. πεκρατίστευκα (fr. κράτιστος). To be superior to, to surpass, to excel.

κράτιστος, η, ον, adj. the irreg. superl. of ἀγῦθός (fr. κράτος). Bravest, best, strongest, most excellent.

κράτος, εος, τό. Strength, force, power, rule, command.

κραυγή, ης, ἡ. A cry, a shout, an outcry.

κρέας, ἄτος, Att. κρέως, τό (fr. κράω, for γράω, to gnaw). Flesh, a piece of flesh.

κρείσσων, ον, Att. -των, adj. used as an irreg. comparative of ἀγῦθός (fr. κράτος). Stronger, braver, better, more excellent.

κρείων, οντος, ὁ (fr. κρείω, same as κράω and κραίνω, to rule). A ruler, a commander, a leader, a chief.

κρεμάννυμι (R. κρεμα), f. κρεμάσω, Att. κρεμῶ, § 101, 4 (1), p. not used, 1 a. pass. ἐκρεμάσθην. To hang, to suspend.

κρεουργέω (R. κρεουργε), f. -ήσω, p. πεκρεούργηκα (fr. κρέας, flesh, and ἔργον, work). To cut up flesh, to cut in pieces, to tear to pieces.

κρήνη, ης, ἡ. A fountain, a spring.

Κρής, ἥτος, ὁ. A Cretan.

Κρήτη, ης, ἡ. Crete, a celebrated island in the Mediterranean.

Κρήτηθα, adverb, § 119, 1, 2d. From Crete.

Κρητικός, ἡ, ὄν, adj. Of, or belonging to Crete, Cretan.

κριθή, ης, ἡ. Barley;—hence, κριθίνος, η, ον, adj. Made of barley, barley.

κρίνω (R. κριν), f. κρίνω, p. κέκρικα. To separate, to discriminate, to judge, to decide a difference, to choose, to resolve, to accuse, or charge—Mid. to choose for one's self, to select, &c.

κρίός, οὔ, ὁ (fr. κίρας, a horn). A ram.

κρίσις, εως, ἡ (fr. κρίνω). Separation, discrimination, judgment, choice, final issue.

κρίτης, οὔ, ὁ (fr. same). A judge, an umpire.

Κροῖσος, ου, ὁ. Croesus, a rich king of Lydia, dethroned by Cyrus.

κροκόδειλος, ου, ὁ. The crocodile.

κροκότας, ου, ὁ. The crocodile, the hyena.

κρόταλον, ου, τό (fr. κροτέω). A rattle.

κρόταφος, ου, ὁ (fr. κροτέω). The temple of the head, from the pulsation there felt.

κροτέω (R. κροτε), f. -ήσω, p. πεκρότηκα (fr. κρότος, a noise, a clap). To strike, to clap with the hands, to make a clattering noise, to beat:—to applaud.

Κρότων, εως, ἡ. Crotóna, a powerful city of Lower Italy.

founded by the Achæans, B. C. 715.

κρούω (R. κρου), f. κρούσω, p. κίκρουκα. *To strike together, or upon, to dash against.*

κρῦμός, οὔ, and κρυμνός, οὔ, ὁ (fr. κρύος). *Icy coldness, frost.*

κρύος, ἰος, τό. *Frost, ice, cold.*

κρυπτός, ἦ, ὄν, adj. (fr. κρύπτω).

*Concealed, secret:—to be concealed.*

κρύπτω (R. κρυβ, 2 κρυβ), f. κρύψω, p. κίκρῶφα. 2 a. ἐκρύβον.

*To hide, to conceal.—Mid. to conceal one's self, to do secretly.*

κρύφα, adv. (fr. κρύπτω). *Secretly, without the knowledge of.—With the gen. § 165, Obs. 1.*

κτάομαι (R. κτα), f. κτήσομαι, p. κίκτημαι, and ἔκτῃμαι. *To acquire, to procure for one's self, to obtain.—The perf. has a present signification:—I possess, i. e. I have acquired for myself and retain.*

κτέα, ἄτος, τό (fr. κτάομαι). *A possession, a property:—pl. τὰ κτήα, possessions.*

κτείνω (R. κτειν, 2 κταν, 3 κτον), f. κτήνω, p. ἔκτακα, sometimes ἔκταγκα, 2 a. ἐκτάνον. *To kill, to slay, to put to death.*

κτενίζω (R. κτενιδ), f. -ίσω, &c. (fr. κτεῖς, a comb). *To comb, to curry.*

κτῆμα, ἄτος, τό (fr. κτάομαι). *Possession, property, wealth.—Pl. one's entire possessions.*

Κτησίας, ου, ὁ. Ctesias, the physician of Artaxerxes, king of Persia.

Κτησίβιος, ου, ὁ. Ctesibius, a celebrated mechanic of Ascrea, to whom the invention of water clocks and other hydraulic instruments is ascribed.

κτήσις, ἰως, ἦ (fr. κτάομαι, to acquire). *Acquisition, gain, possession, property.*

κτίζω (R. κτιδ), f. κτίσω, p. κέκτιχα, p. pass. ἔκτισμαι. *To build, to erect, to found.*

κτίσμα, ἄτος, τό (fr. κτίζω). *A building, a settlement, a colony.*

κτίστης, ου, ὁ (fr. same). *A founder, a creator, a builder, an author.*

κυάνεος, α, ον, adj. (fr. κυανός, dark blue). *Dark blue, dark.*

κυανοχαιτής, ου, ὁ (fr. κυανός, dark, and χαιτή, hair). *One who has dark hair, dark haired.*

κυβερνάω (R. κυβερνα), f. -ήσω, p. κικυβέρνηκα. *To steer a vessel, to pilot, to direct.*

κυβερνήτης, ου, ὁ (fr. κυβερνάω). *A pilot.*

κῦδος, ἰος, τό. *Honour, praise, glory.*

κύω (R. κυε), f. -ήσω, p. κίκυηκα. *To be pregnant, to conceive.*

Κυθήρεια, ας, ἡ. Cytheræa, a surname of Venus, from her rising out of the sea near the island Cythæra.

Κυθήρη, ης, ἡ. Cythæra, an island on the coast of Laconia.

κύκλος, ου, ὁ. *A circle, a circuit.—Dat. κύκλῳ, as adv. round about.*

κυκλώω (R. κυκλο), f. -ώσω, p.



κεκύλωμα (fr. κύκλος). *To make into a circle, to encircle, to surround.*—*MID.* *to go round, to form a circle around.*

κύκλωσις, εως, ἡ (fr. κυκλώω). *The act of encircling or inclosing.*

Κύκλωψ, ὅψ, ὁ (fr. κύκλος, a circle, and ὄψ, the eye). *A Cyclops, a fabled race of gigantic stature. They had but one eye in the middle of their forehead, whence the name.*

κύκνος, ου, ὁ. *A swan.*

Κύνος, ου, ὁ. *Cynus, 1. A son of Mars, slain by Hercules.—2. A son of Neptune, changed into a swan.*

κυλίνδω, and κυλινδέω (R. κυλινδο), f. -ήσω, p. πεκυλίνδηκα. *To roll, to turn round.*—*MID.* *to turn one's self round, to wander about, to stray, to revolve, to indulge in.*

κυλῖω (R. κυλι), f. -ίσω, p. πεκύλιχα (poetic form of κυλίνδω). *To turn, to roll, to wind.*

Κυλλήνη, ης, ἡ. *Cyllene, a lofty mountain in Arcadia, where Mercury was born, and from which he is called Cyllenius.*

κῦμα, ἄτος, τό (fr. κύω, to swell forth). *A wave, a surge, a billow.*

κύμβαλλον, ου, τό (fr. κύμβος, a hollow vessel). *A basin.—a cymbal.*

κύνέω (R. κύ), f. κύσω, 1 a. ἐκύσα, epic κύσα, and κύσσα. *To kiss, to venerate.*

κύνηγεῖω (R. κυνηγετι), f. -ήσω, &c. (fr. κυνηγέτης). *To hunt.*

κύνηγετης, ου, ὁ (κύων, a dog, and ἡγέτης, a leader). *A hunter.*

κύνηγετῖκος, ἡ, ὄν, adj. (κυνηγετιώ). *Belonging to the chase, hunting, fond of hunting.*—*Subst.* κύνηγετῖκή (scil. τέχνη), *the art of hunting.*

κύνηγιον (R. κυνηγε), f. -ήσω, &c. (fr. κύνηγος). *To hunt.*

κύνηγος, ου, ὁ (fr. κύων, a dog, and ἄγω, to lead). *A hunter.*

κύνιδιον, ου, τό (dim. of κύων, a dog). *A little dog.*

κύνοκέφαλος, ου, ὁ (fr. κύων, a dog, and κεφαλή). *The cynocephalus, a baboon of the dog-headed species.*

Κύπρις, ἰδος, ἡ. *Cypria, a surname of Venus, from being the chief deity of Cyprus.*

Κύπρος, ου, ὁ. *Cyprus, a large island in the Mediterranean sea, west of Syria.*

κύπτω (R. κυπ), f. κύψω, p. πέκυψα. *To bend the head, to stoop, to bow, to hold down the head, to bend, intr.*

κύρῃω (R. κυρε, and κυρ), f. κύρῃσω, and κύρσω, 1 a. ἐκύρῃσα, and ἐκυρσα. *To be.*—*With a genitive, to meet with, to attain.*

κυρία, ας, ἡ, also κυρεία (fr. κύρος, authority). *The mistress of a family.*

κυριεύω (κυριευ), f. -ύσω, &c. (fr. κύριος). *To be master or possessor of a thing, to possess, to have power over, to obtain, to reduce under authority.*

κύριος, ου, ὁ (fr. κύρεω, authority). *A master, one who has*

*authority over, a lord, a sovereign.*

Κύρος, ου, ὁ. *Cyrus*.—1. A king of Persia, son of Cambyses and Mandane.—2. Cyrus the Younger, brother of Artaxerxes.

κέρτωμα, ἄτος, τό (fr. *κυρτός*, to curve). *Any thing curved, a hump, an arch, a lump, an inequality.*

κῆρω, same as *κῦρῶ*.—*Μῖν. κῆρομαι*, deponent, to meet with. κῆτος, εος, τό (fr. *κύειν*, to contain). *A cavity, a hollow body, an inclosure.*

κύειν, and κύειν (R. *κυειν*), f. *κυήσω*, p. *κεκύημα*. *To contain, to conceive, to be pregnant, to go with young, to bring forth.*

κύων, gen. *κῦρός*, ὁ and ἡ. *A dog, a hound*.—*Κύνων*, a Cynic.

κόθων, υνος, ὁ. *A Spartan drinking cup, a goblet.*

κωκυτός, οὔ, ὁ (fr. *κακύνω*, to wail). *Waiting, lamentation.*

Κωκυτός, οὔ, ὁ (fr. same). *Cocytus, a river in the infernal regions.*

κωλύω (R. *καλυ*), f. *-έσω*, p. *κεκώλυκα* (a form of *κολούω*). *To weaken, to retrench, to check, to hinder, to prevent, to suppress.*

κωμάζω (R. *κωμαθ*), f. *-άσω*, p. *κεκώμακα* (fr. *κῶμος*, a jovial assembly). *To go in a riotous procession through villages singing, &c., to revel, to celebrate a joyous festival.*

κώμη, ης, ἡ. *A village, a small town.*

κωμηδόν, adv. (fr. *κῶμη*). *By villages, in villages.*

κωμικός, ἡ, ὅν, adj. (fr. *κῶμος*, a festive assembly). *Pertaining to comic poetry, comic, comical*.—Subst. ὁ *κωμικός*, a comic poet.

κωμωδοποιός, οὔ, ὁ (fr. *κωμωδία*, a comedy, and *ποιέω*, to make). *A writer of comedy, a comic poet.*

κῶσις, ωπος, ὁ. *A gnat*. Κῶς, α, ου, adj. (fr. *Κῶς*, Cos). *Cosian, of Cos*.—ὁ *Κῶς*, a Cosian, an inhabitant of Cos, an island in the *Ægean sea*.

κῶπη, ης, ἡ (fr. *κάπτω*, obsol. to seize). *The handle of an oar, or of a mill, an oar.*

κῶρος, α, Dor. for *κοῖρος*, ου, ὁ. *A youth, &c.*

κῶρα, ας, Dor. for *κοῖρη*, ης, ἡ. *A maiden, &c.*

*A.*

λαῖος, λάϊος, contr. *λᾶς*, *λᾶος*, ὁ. *A stone.*

λάβῃ, ἧς, ἡ (fr. *λαβ*, 2 R. of *λαμβάνω*, to seize). *Seizure, a grasping, a hold.*

λαβύρινθος, ου, ὁ. *A labyrinth.*

Λάγος, ου, ὁ. *Lagus*, a Macedonian of mean extraction who married Arsinoë daughter of Meleager. He was the reputed father of *Ptolemy Lagus*, who was named king of Egypt after the death of Alexander.

λαγχάνω (R. *λαχ*, 2 *λαχ*), f. *λή-*

ζουαι, p. Att. εἴλῃα, Ion. and Dor. λείλογχα, 2 a. εἰλᾶρον. *To draw lots, to receive by lot, to obtain.*  
 λαγώς, ὦ, ὅ, Att. decl. § 19. *A hare.* Epic λαγῶς, οὔ.  
 λάθρα, adv. (fr. λανθάνω, *to lie concealed*, 2 R. λᾶθ). *Secretly, without the knowledge of.*  
 λαθραῖος, α, ον, adj. (fr. λάθρα). *Furtive, clandestine, secret.*  
 λαιός, ὅ, ὄν, adj. *Left, on the left hand.*—Subst. ἡ λαιά (scil. χεῖρ), *the left hand.*  
 Λάκαινα, ης, ἡ. *A Spartan female.*  
 Λακεδαιμόνιος, α, ον, adj. *Lacedæmonian.*—Subst. ὁ Λακεδαιμόνιος (sc. ἀνὴρ), *a Lacedæmonian.*  
 Λάκεδαιμον, ονος, ἡ. *Lacedæmon or Sparta, the capital of Laconia, situated in a plain near the Eurotas.*  
 λακτιζέω (R. λακτιδ), f. -ίσω, &c. (fr. λάξ, *with the heel*, whence λάνω). *To kick, to spring, or jump.*  
 Λάκων, ωνος, ὁ. *A Lacedæmonian.*  
 Λακωνικός, ἡ, ὄν, adj. *Laconian.*  
 λακωνικός, adv. *Like the Lacedæmonians, laconically.*  
 λάλέω (R. λάλε), f. -ήσω, p. λελάλῃα. *To talk, to speak, to prattle, to converse.*  
 λάλημα, ἄτος, τό (fr. λάλειν). *Talk, prattling, speech, way of talking.*

λαλίστατος, λαλίστατος, ἰ 58, Att. compar. and superl. of  
 λαῖλος, ον, adj. *Talkative, loquacious, prattling.*  
 λαμβάνω (R. ληβ, 2 λᾶβ, 3 ληβ), f. λήψομαι, p. λέληφα, Att. εἰληφα, ἰ 90, 3.—2 a. εἰλάβον. *To take, to receive, to admit, to procure, to obtain, to acquire.*—With the gen. *to take hold of, to seize by.*  
 λαμπάς, ἄδος, ἡ (fr. λάμπω, *to shine*). *A torch, a light.*  
 λαμπρός, ἄ, ὄν, adj. (fr. same). *Shining, brilliant, bright, illustrious, manifest, splendid.*  
 λαμπρῶς, adv. (fr. λαμπρός). *Brilliantly, brightly, clearly, manifestly.*  
 λάμπω (R. λαμπ), f. λάμψω, p. λέλαμφα. *To shine, to be brilliant.*  
 λανθάνω (R. ληθ, 2 λᾶθ, 3 ληθ), f. λήσω, 2 p. λέληθα, 2 a. εἰλᾶσον (fr. λήθω, not in use). *To lie hid, to remain concealed, to escape observation, to act unconsciously; see § 177, 4.—Mid. to forget, to omit, to conceal.*  
 Λαομέδων, οντος, ὁ. *Laomedon, a king of Troy and father of Priam.*  
 λαός, οὔ, Att. λαῖς, ὦ (ἰ 19), ὅ. *The people, a crowd, a nation.*  
 λάος, ον, ὁ. *A stone.*  
 Λαπίθαι, ἂν, οἱ. *The Lapithæ, a people of Thessaly who nearly exterminated the Centaurs in a quarrel which arose at the nuptials of Pirithoüs.*

Λάρισσα, ης, ἡ. *Larissa*, a town of Syria, on the western side of the Orontes.

λάραξ, ἄρος, ἡ. A coffer, a box, a chest, an ark.

λάσιος, ἰα, ἰον, adj. *Hairy, shaggy, rough, bushy.*

Λάτμος, ου, ὁ. *Latmus*, a mountain of Caria, in Asia Minor.

λατομία, ας, ἡ (fr. λατόμειν, to cut out stone). A quarry.—Pl. αἱ λατόμαι, the quarries, a prison of Dionysius in a rock near Syracuse.

λατρεύω (R. λατρεν), f. -εύσω, p. λαλάτρενκα (fr. λάτρις, a hired servant). To serve for hire, to serve, to worship.

λάφυρον, ου, τό. *Booty, plunder.*

λάχανον, ου, τό (fr. λαχαίνω, to dig). *Plants raised by cultivation, pot-herbs, garden-vegetables.*

λαινά, ης, ἡ (fem. of λείων, the lion). *The lioness.*

λαίνω (R. λαω, 2 λαν), f. -ᾶν, &c. (fr. λείος, smooth). To render smooth, to polish, to wear away, to reduce in size, to crush, to destroy.

λάβης, ητος, ὁ (fr. λαμβάνω, to hold, 2 R. λάβ). A caldron, a kettle, a large basin.

λέγοντι, Dor. for λήγουσι (§ 102), 3d pl. of λέγω.

λέγω (R. λεγ, 2 λεγ, 3 λογ), f. λέξω, p. λέλεχα, Att. λέλοχα and εἴλοχα, § 101, 5:—2 a. εἴλογον. To gather, to collect, to choose:—to say, to speak, to tell, to

relate, to command.—λέγονται, they are said.—λέγειν κακῶς τινα, to speak ill of a person.—εὖ λέγειν τινα, to speak well of a person.—§ 153, Oba. 1.—MIND. to lie down to rest.

λεηλατέω (R. λεηλάτις), f. -ήσω, p. λεληλάτηκα (fr. λεία, booty, and ελαύνω, to drive off). To drive off as booty, to plunder, to pillage.

λείβω (R. λειβ), f. λείψω, p. λέλειψα. To pour, to drop, to let flow.—MIND. intr. to flow, to drop.

λειμών, ἄρος, ὁ (fr. λείβω). A grassy plain, a meadow.

λείος, α, ον, adj. Smooth, polished, even, soft, light.

λείπω (R. λειπ, 2 λῖπ, 3 λωπ), f. λείψω, p. λέλειψα, 2 a. ἔλιπον. 2 p. λέλοιπα. To leave, to abandon, to desert.—MIND. λείπομαι, λείβομαι, to be inferior, to fail, to be surpassed, to be defective, to be in want.

λειτουργία, ας, ἡ (fr. λειτουργέω, to perform public duties). Public service, or employment, labour.

λεκάτη, ης, ἡ (fr. λένος, a dish). A dish, a bowl.

λεκτός, ἡ, ὄν, adj. (fr. λέγω). Chosen, selected:—said, spoken, that can be said.

λέκτρον, ου, τό (fr. λέγομαι, to lie down). A couch, a bed.

λέξις, ους, ἡ (fr. λέγω, to speak). Speech, expression, language, a saying, a manner of speech.

Λεοντίνος, ου, ὁ. A Leontine,

an inhabitant of *Leontini*, a city in Sicily.

**λεοντιάδης**, ες, adj. (fr. *λέων*, a lion, and *ἰδος*, aspect). Of a lion-like aspect, fierce, bold, courageous.

**λεπιδωτός**, ἡ, ὄν, adj. (fr. *λεπιδώω*, to render scaly, covered with scales).

**λεπτός**, ἡ, ὄν, adj. (fr. *λέπω*, to peel off). Peeled off, thin, small, slender.

**Λερναῖος**, α, ον, adj. *Lernaean*, of or belonging to *Lerna*.

**Λέρνη**, ης, ἡ. *Lerna*, a district of Argolis, in which is the lake and grove where Hercules killed the hydra.

**λευκοθώραξ**, ἄκος, adj. (fr. *λευκός*, and *θώραξ*, a coat of mail). Having a white breast-plate, white-breasted.

**λευκός**, ἡ, ὄν, adj. (fr. *λέω*, to shine). Bright, clear, white, serene, calm.

**λευκώλενος**, ον, adj. (fr. *λευκός*, and *ὤλην*, an arm). White-armed.

**λέχος**, εος, τό (fr. *λείγομαι*, to lie down). A couch, a bed.—Pl. *λέχια*, ων, τά, a bier.

**λέων**, οντος, ὁ. A lion.

**Λεωνίδα**ς, and **Λεωνίδης**, ου, ὁ. *Leonidas*, a celebrated king of Sparta, who, with 300 Spartans, defended the pass of Thermopylae for three days against the whole Persian army.

**λήγω** (R. *ληγ*), f. *λήξω*, p. *λέληχα*. To cease, to desist, to abstain from.

**Λήδα**, ας, ἡ. *Leda*, wife of *Tyndarus*, king of Sparta.

**Ληθαῖος**, α, ον, adj. (fr. *Λήθη*). Of or pertaining to *Lethæ*, *Lethæan*.

**λήθη**, ης, ἡ (fr. *λήθομαι*, to forget). Forgetfulness, oblivion.

**Λήθη**, ης, ἡ (fr. same). *Lethæ*, a river in the lower world, the waters of which caused those who drank of them to forget their former existence, by which they were prepared for animating other bodies into which they were destined to enter.

**λήθω**, not used.—MID. *λήθεμαι*, to forget, chiefly used to supply certain tenses of *λανθάνω*, which see.

**ληϊζέω** (R. *ληιδ*), f. *-ίσω*, p. *λελήκα* (fr. *ληΐς*, booty). To devastate, to plunder, to pillage, to rob, to share as booty.

**λήϊον**, ου, τό. A crop, a standing crop, a field.

**Λήμνος**, ου, ἡ. *Lenæos*, an island in the *Ægean Sea*, which was said to contain one of the forges of *Vulcan*.

**Ληναῖος**, ου, ὁ. *Lenæus*, a surname of *Bacchus*, the god of wine, from

**ληνός**, οὔ, ὁ. The wine press.

**ληρέω** (R. *ληρε*), f. *-ήσω*, p. *λελήρηκα* (fr. *λήρος*, idle talk.) To talk foolishly, to act in a silly manner.

**ληστεύω** (R. *ληστειν*), f. *-εύσω*, p. *λελήστευκα* (fr. *ληστής*). To

rob, to plunder, to carry off as plunder, to be a robber.

ληστής, οὔ, ὁ (fr. ληΐς, plunder).

A plunderer, a robber, a pirate.

ληστροικός, ἡ, ὄν, adj. (fr. ληστής).

Plundering, robbing, adapted to robbery.—ληστροϊκή τριήρης, a piratical galley.

Λητώ, ὅος, contr. οὐς, ἡ. Latōna, mother of Diana and Apollo, by Jupiter.

λίαν, adv. Very, strongly, very much, extremely.

λίβαντος, οὔ, ὁ (fr. λίβανος, the frankincense tree). Frankincense, incense.

Λίβυες, ων, οἱ. The Lybians, inhabitants of Lybia.

Λιβύη, ης, ἡ. Libya, a country on the northern coast of Africa.

Λιβυικός, ἡ, ὄν, adj. Libyan, of Libya.

Λιγαίνω (R. λιγαίνω, 2 λιγαῖν), f. -αῖνω, p. ληλιγαῖνα (fr. λιγύς).

To sing in a tuneful voice, to tell or chant in a loud shrill voice.

Λιγυρός, ἡ, ὄν, and λιγύς, εἶα, ὅ, adj. Shrill, sharp, piercing, tuneful.

λίην, adv. Ion. for λίαν. Very, &c.

λίθαζω (R. λιθαδ), f. -άσω, p. ληλιθαῖα (fr. λίθος, a stone).

To throw stones at, to stone.

λίθιδιον, ου, τό (dim. of λίθος).

A small stone, a pebble.

λίθινος, α, ον, adj. (fr. λίθος).

Of stone, stony, stone.

λίθος, ου, ὁ, and ἡ. A stone, a rock:—a precious stone.

λίμην, ἱeros, ὁ. A harbour, a haven.

λιμνάζω (R. λιμναδ), f. -άσω, p. ληλιμναῖα (fr. λίμνη). To convert into a lake or marsh, to lay under water.

λίμνη, ης, ἡ. A lake, a swamp.

λήμω, οὔ, ὁ. Want of food, hunger, famine.

λημώσσω, Att. -τω (fr. λήμω). To be hungry.

λίνον, ου, τό. Flax, thread made of flax:—linen, a net.—ἔξω λίνων, out of the nets, i. e. not confined, at large.

λιπαρός, ἡ, ὄν, adj. (fr. λίπας, fat). Fat, anointed with oil:—rich, fruitful, (of soils):—shining, brilliant, splendid.

λίσσομαι, and λίστομαι (R. λιτ, 2 λιτ), f. λίσσομαι, 1 a. ἐλίσσμεν, 2 a. ἐλίστομεν. To pray, to beseech, to supplicate, to entreat.

λιταρεύω (R. λιταρευ), f. -εύσω, p. ληλιτάνευκα (fr. λίστομαι). To pray, to supplicate, to entreat.

λογίζομαι (R. λογιδ), f. -ίσσομαι, p. ληλόγισμαι (fr. λόγος). To reckon, to enumerate, to estimate, to consider, to conclude.

λογικός, ἡ, ὄν, adj. (fr. λόγος). Reasonable, rational, logical, intelligent, eloquent.—Subst. ἡ, λογική (scil. τέχνη). The art of reasoning, logic.

λόγιον, ου, τό (Neut. of λόγιος, intelligent). A saying, an oracle.

λογισμός, οὔ, ὁ (fr. λογίζομαι, to reflect). Reflection, thought, reasoning, calculation, intelligence, perception.

λόγος, ου, ὁ (fr. λέγω, to speak).

A word, a saying, a speech, a report, a narration, an account, an argument, reason, understanding:—*estimation, respect, value.*—λόγῳ ἐνί, in one word.—λόγῳ, in word, ostensibly.—κατὰ λόγον, in proportion to.—εἰς λόγους ἔρχεσθαι, to engage in conversation with.

λόγχη, ης, ἡ. The head of a javelin, a javelin, a spear.

λοιγός, οὔ, ὁ. Destruction, calamity, death, wo.

λοιδορέω (R. λοιδορε), f. -ήσω, p. λειλοδόρηκα (fr. λοιδορος, slanderous). To rail at, to revile, to reproach, followed by the accusative.—MID. same, followed by the dative.

λοιμός, οὔ, ὁ. A contagious disease, a pestilence, a plague.

λοιπός, ἡ, ὄν, adj. (fr. λείπω, to leave). Remaining, that is left.—Subst. τὸ λοιπόν (scil. μέρος), the remainder.—τὰ λοιπά, the rest.—καὶ τὰ λοιπά (et cetera), and so forth, abbreviated κ.τ.λ. τοῦ λοιποῦ (scil. χρόνου), in time to come.

Λοκροί, ὧν, οἱ. The Locri, a people of Greece, of whom there were three tribes, distinguished by the names Ὀζόλαι, Ἐπικνημιδίοι, Ὀκύντιοι.

λοξός, ἡ, ὄν, adj. Oblique, slanting, crooked.—Of oracles, ambiguous.

λουτρόν, οὔ, τό (fr. λούω). A bath. λούω (R. λου), f. λούσω, p. λέλουςα (by contr. from λούω, whence

f. sometimes λούσω, and 1 aor. ἔλούσω). To wash.—MID. to wash one's self, to bathe.

λόφος, ου, ὁ. The crest, the summit, a hill, an eminence.

λοχᾶγός, οὔ, ὁ (fr. λόχος, and ἡγέομαι, to lead). A leader of a cohort, a commander of a company of infantry.

λογάω (R. λοχα), f. -ήσω, p. λολόχηκα (fr. λόχος). To place in ambuscade, to lie in wait for.

λόχος, ου, ὁ (fr. λέγω, to cause to lie down). Soldiers placed in ambuscade, a company of infantry, commonly of one hundred.—Childbirth.

Λυγκεύς, ἴως, ὁ. Lynceus, a son of Egyptus and husband of Hypermnestra, the daughter Danäus. His life was spared by the affection of his wife, when his brothers were slain.

λυγρός, ἄ, ὄν, adj. (fr. λύω, to sob). Melancholy, mournful, piteous, distressing, calamitous.

Λυδία, ας, ἡ. Lydia, a rich country of Asia Minor.

Λυδός, οὔ, ὁ. A Lydian.

λῦξάβας, ατιος, ὁ. The year.

λύκος, ου, ὁ. A wolf.

Λουκούργος, ου, ὁ. Lycurgus

1. A king of Thrace, on whom Bacchus inflicted madness because he had cut down his vines.—2. The celebrated Spartan lawgiver.

λυμαίνω (R. λυμαίνω, 2 λυμαίνω), f. -ᾶνῶ, p. λελυμαγνα (fr. λῦμα, filth). To defile, to injure, to

destroy, to devastate.—*Mid.* same;—and also, to purify one's self.

ἄνέω (R. *λυπε*), f. -ήσω, p. *ἐλύπηκα* (fr. *λύπη*). To grieve to harass, to distress, to afflict, to injure.

λύπη, ης, ἡ. Sadness, grief, distress, pain, sorrow.

λύπηρός, á, óν (fr. *λύπew*). Afflicting, painful, sorrowful, sad, wearisome.

λύπρος, á, óν, adj. (fr. same). Distressed, poor, wretched.—Of soil, barren, unproductive.

λύρα, ας, Ion. *λύρη*, ης, ἡ. The lyre.

λύριζω (R. *λυριδ*), f. -ίσω, p. *ἐλύριξα* (fr. *λύρα*). To play on the lyre.

Λυσίας, ου, ó. *Lysias*, a celebrated Athenian orator, B. C. 458.

Λυσίμαχος, ου, ó. *Lysimachus*, one of the generals of Alexander.

Λύσιππος, ου, ó. *Lysippus*, a celebrated statuary and sculptor, the only one allowed by Alexander to make his statue.

λύσις, εως, ἡ (fr. *λύω*, to loose). The act of loosing, setting at liberty, deliverance, liberation.

λυσιτελέω (R. *λυσιτελε*), f. -ήσω, *ἐλυσιτέληκα* (fr. *λυσιτελής*). To be useful, to profit.

λυσιτελής, és, adj. (fr. *λύω*, to pay, and *τέλος*, cost). That which pays cost; hence, profitable, advantageous, valuable, costly.

λόσσα, ης, ἡ. Madness, insanity.

λύγνος, ου, ó. A light, a lamp, a torch.

λύω (R. *λυ*), f. *λύω*, p. *ἐλύκα*. To loose, to slacken, to deliver up, to release, to solve (a question), to abrogate (a law), to discharge (a debt).—*Mid.* to ransom one's self.

λωβητός, ἡ, óν, adj. (fr. *λωβάομαι*, to injure). Injured, abused, reviled, ruined, unfortunate.

λωϊών, ου, adj. (fr. *λάω*, to wish), irreg. compar. of *ἀγαθός*, § 54. Better, richer, more advantageous, more useful; preferable.

λωϊστός, η, ου, contr. for *λωϊστός*, &c. (fr. same), superl. of *ἀγαθός*, § 54. Best.

λωϊνός, η, ου, adj. (fr. *λωτός*). Made of the lotus-tree.

λωτός, οὔ, ó. The lotus.—1. A species of water lily.—2. A tree whose fruit resembles dates.

M.

μά, a particle of swearing, followed by the accusative of the object sworn by, and is either affirmative or negative, as the words in connection require, as *μά Δία*, I swear by Jupiter.

μαγνήτις, ίδος, ἡ, and *μαγνήτης*, ου, ó. A magnet or loadstone.

μάζα, ης, ἡ (fr. *μάσσω*, to knead). A barley cake, bread.—Wheaten bread is properly *ἄριος*.

μαζός, οὔ, ó. A breast.

μάθημα, ἄτος, τό (fr. *μανθάνω*,



- to learn). *A lesson, knowledge, instruction.*
- μάθησις, ις, ἡ (fr. same). *Learning, a lesson.*
- μαθητεός, α, ον, adj. (fr. same). *To be learned, fit to be learned.*  
—μαθητεῖον, we must learn, Idioms, 116.
- μαθητής, οῦ, ὁ (fr. same). *A learner, a scholar, a disciple.*
- Μαῖα, ας, ἡ. *Maia, daughter of Atlas and mother of Mercury by Jupiter.*
- Μαίανδρος, ου, ὁ. *The Meander, a river of Asia, remarkable for its winding course.*
- μαιεύομαι (R. μαιευ), f. -εύσομαι, p. μεμαίεσθαι (fr. μαῖα, a midwife). *To deliver (as a midwife), to preside over childbirth.*
- Μαινάς, ἄδος, ἡ (fr. μαίνομαι). *A Bacchant, a female votary of Bacchus, a frenzied female, a fury.*
- μαίνομαι (R. μαιν, 2 μᾶν, 3 μην), f. μανοῦμαι, 2 p. μέμνηα, act. f. μᾶνῶ, 1 a. ἔμνηα, 2 a. pass. ἐμᾶνῃν (fr. μάω, to be greatly excited). *To become frenzied, to be mad, to be furious, to rave.*—Act. *to make mad.*
- μαῖος (R. μαιο), f. -είω, p. μεμαίωα (fr. μαῖα, a midwife).—Mid. same.—Pass. *to be aided in delivery, to be assisted in birth.*
- Μαῖρα, ας, ἡ. *Mara, the faithful dog of Icarus.*
- μάκαρ, αρος, ὁ and ἡ, (fr. χαίρω, to rejoice). *Happy, blessed:*
- opulent.*—οἱ μάκαρες, the gods, the blessed, in Elysium.
- μακάριζω (R. μακαριδ), f. -ίζω, Att. -ῖω, p. μεμακάριξα (fr. μάκαρ). *To deem happy, to bless, to pronounce happy.*
- μακάριος, α, ον, adj. (same as μάκαρ). *Happy, &c.*
- μακάριστός, ἡ, ὄν, adj. (fr. μακαρίζω). *Esteemed happy, to be esteemed happy.*
- μακάριςτος, η, ον, adj. (superl. of μάκαρ, §52). *Most happy, &c.*
- Μακεδονία, ας, ἡ. *Macedonia, a country of Europe, north-east of Thessaly.*
- Μακεδών, όνος, ὁ. *A Macedonian.*
- μακράν, adv. (acc. fem. of μακρός, with ὁδόν, understood). *At a great distance, far away.*
- μακρόβιος, ον, adj. (fr. μακρός, and βίος, life). *Long-lived.*
- μακρός, ἄ, ὄν, adj. (comp. μακίων, μήκιστος, and μακρότερος, -τύτος). *Long, large, of great extent.*—Neut. as adv. μακρόν, μακρά, *far, distant.*
- μακροτραχήλος, ον, adj. (fr. μακρός, and τραχήλος, the neck). *Long-necked.*
- μάλα, adv. (comp. μᾶλλον, superl. μάλιστα). *Very, much, very much, assuredly, certainly.*
- μᾶλ᾽ακός, ἡ, ὄν, adj. *Soft, feeble, timid, effeminate.*
- μαλάγη, ης, ἡ (fr. μαλέσσω, to soften). *Mallows.*
- μάλιστα, adv. superl. of μάλα. *Most, chiefly, especially, most certainly.*

μᾶλλον, adv. compar. of μάλα.

More, rather.

μάν, Dor. for μῆν.

Μανδάνη, ἡς, ἥ. *Mandanē*, mother of Cyrus, king of Persia.

Μάνης, σος, contr. ους, ὁ. *Manēs*, a servant of Diogenes.

μανθάνω (R. μαθε, 2 μάθ), f. μάθῃσω, p. μεμάθηκα, 2 α. ἐμάθον.

To learn, to comprehend, to understand, to perceive, to know.

μᾶνία, ας, ἥ (fr. μαινομαι, to rave). *Madness*, a mania, frenzy.

μᾶνικός, ἥ, ὄν, adj. (fr. μανία).

Raving, furious.

μαντεία, ας, ἥ (fr. μαντεύομαι).

Prophecy, prediction.

μαντεῖον, ου, τό, neut. of μαντεῖος, pertaining to prophecy). An oracle, meaning the place where oracles are delivered.

μαντεύομαι (R. μαντεν), f. -εύσομαι, p. μεμάντευμαι (Dep. mid. fr. μάντις, a prophet). To prophesy, to utter oracles, to predict.

μαντιχός, ἥ, ὄν, adj. (fr. μάντις).

Of or pertaining to divination, divining, prophetic.—Subst. ἥ

μαντική (sc. τέχνη). The art of divination, the prophetic art.

Μαντινεία, ας, ἥ. *Mantinēā*, a city of Arcadia, celebrated for the battle in which Epaminondas lost his life, B. C. 363.

μάντις, ους, Ion. ιος, ὁ (fr. μαινομαι, to be inspired). A prophet, a soothsayer, a diviner.

μᾶνυτάς, α, Dor. for. μανυτής, οὔ, ὁ (fr. μῆνυα, to inform). An informer, an accuser.

Μᾶραθών, ὧνος, ἥ. *Marathon*, a borough of Attica, where the Persians, under Datis and Artaphernes, were defeated by the Athenians, under the command of Miltiades, B. C. 490.

μαραίνω (R. μαραιν, 2 μαρᾶν), f. -ᾶνῶ, p. μεμάραγκα, 1 α. ἐμάρανα, Att. ἐμόρηνα. To consume by fire:—hence, to dry up, to parch, to wither (tr.), to blast.—Mid. to become withered, to decay, to waste.

Μαρδόνιος, ου, ὁ. *Mardonius*, a general of Artaxerxes, defeated and slain in the battle of Platæa, B. C. 479.

μάρμαρος, ου, ἥ (fr. μαρμαρω, to shine). *Marble*, hard white stone.

μαρῖνᾶμαι, 2nd conj. (R. μαρνα), 1 α. p. ἐμαρῖνάσθην. To fight, to wrangle, to toil.

Μαρσύας, ου, ὁ. *Marsyas*, a satyr of Cælenæ, vanquished by Apollo in a musical contest to which he had challenged him, and then flayed alive as a punishment for his temerity.

μαρτυρέω (R. μαρτῖρε), f. -ήσω, p. μεμαρτήρηκα (fr. μάρτυρ, a witness). To be a witness, to testify, to attest.

μαρτυρία, ας, ἥ (fr. μαρτυρέω). *Testimony*, evidence.

μαστεύω (R. μαστεν), f. -εύσω, p. μεμᾶστεννα (fr. μᾶσσω, to feel). To search, to seek, to strive after.

μαστιγών (R. μαστιγο), f. ὤσω,

ρ. *μεμωστίζω* (fr. *μάστιξ*, a lash). To scourge, to whip, to punish.

*μάταιος*, α, ον, adj. (fr. *μάτην*). Vain, useless, foolish, unprofitable.—*μάταια*, neut. pl. as adv. in vain, uselessly, &c.

*μάτην*, adv. In vain, uselessly, unprofitably, without reason, to no purpose.

*μάτηρ*, Dor. for *μήτηρ*.

*Μάτρις*, ἴδος, ὁ. *Matris*.

*μάχαιρα*, ας, ἡ (fr. *μάχη*). A curved sword, a sabre, a knife.

*μάχη*, ης, ἡ. A battle, a fight, an engagement, a conflict.

*μαχητικός*, ῆ, ὄν, adj. (fr. *μάχη*). Pertaining to a fight, warlike, fond of strife, pugnaeous.

*μάχομαι* (R. *μαχε*, 2 *μάχ*), f. -ῖσμαι, and -ήσομαι, p. *μεμάχεσμαι* and *μεμάχημαι* (fr. *μάχη*, a combat). To combat, to fight, to contend, to quarrel.

*μεγαλυνέω* (R. *μεγαλυνε*), f. -ήσω, p. -ήκα (fr. *μέγας*, great, and *ἀνχέω*, to boast). To vaunt one's self, to speak boastfully, to boast:—to be proud.

*μεγαλήτωρ*, ορ, adj. (fr. *μέγας*, great, and *ἤτωρ*, heart). Magnanimous, courageous, noble-hearted.

*μεγαλοπρεπής*, ἰς, adj. (fr. *μέγας*, great, and *πρέπω*, to become). Magnificent, noble, sumptuous, splendid.

*μεγαλοπρεπῶς*, adv. (fr. *μεγαλοπρεπής*). Magnificently, nobly, with great splendour.

*μεγαλόψυχος*, ον, adj. (fr. *μέγας*,

great, and *ψυχή*, soul). Possessing a great soul, noble-minded.

*μεγαλύνω* (R. *μεγαλυν*), f. -ύνα, p. *μεμεγάλυνκα* (fr. *μέγας*, great). To make great or powerful, to magnify, to extol. *Μεγᾶρα*, ον, τό. *Megāra*, the capital of Megaris.

*Μεγαρεὺς*, ἴως, ὁ. An inhabitant of *Megāra*—οἱ *Μεγαρεῖς*, the Megarians.

*μέγας*, *μεγάλη*, *μέγα*, adj. (comp. irreg. *μεῖζων*, *μείσιτος*). Great, large, powerful.—*καὶ τὸ μέγιστον*, and above all.—adv. *μέγα*, and *μεγάλα*, greatly.—*μῆγας ἄριστος*, by far the bravest.

*μέγεθος*, εος, τό (fr. *μέγας*). Greatness, magnitude, size.

*μέδομαι* (R. *μεδε*), f. *μεδήσομαι* (Dep. mid. of *μεδᾶν*, rarely used). To take care of, to concern one's self about, to attend to.

*Μεδουσα*, ης, ἡ. *Medusa*, daughter of Phorcys and Ceto. Of the three Gorgons she alone was subject to mortality. She was slain by Perseus, and her head placed in the *Ægis* of Minerva. Whosoever looked upon it was turned into stone.

*μετάλλομαι*, f. -ᾱλόμαι, &c. (*μετά*, about, and *ἄλλομαι*, to leap). To leap about, to dart from one side to another.—2 a. *μεθιλόμην*, p. *μετάλμενος*, by syncope for *μεταλόμμενος*.

*μεταρμόζω*, f. -όσω, &c. (*μετά* denoting change, and *ἀρμόζω*,

- to adjust). To adjust in a different manner, to change, to amend.
- μέθυ, ης, ἡ (fr. μέθυ, wine). Intoxication, drunkenness.
- μεθίημι, f. μεθήσω, &c. (μετά, from, and ἵημι, to send). To dismiss, to let go, to release.—Intr. to desert from, to cease, to be careless.
- μεθίστημι, f. μεταστήσω, &c. (μετά, denoting change, and ἵστημι, to place). To put in a different place, to transfer, to change.—Intr. in the p. plup. and 2 a., to change sides, to go away, to go over to.
- μέθυ, vos, τό. Wine, unmixed wine.
- μεθύσκω, and μεθύω (R. μέθυ), f. -ίσω, p. μεμέθυκα (fr. μέθυ). To intoxicate with wine.—Mid. to drink to intoxication, to get drunk.
- μειδάω (R. μεῖδα), f. -ήσω, p. μεμειδῆκα. To smile.
- μειδιάω (R. μεῖδια), f. -ιάσω, p. μεμειδιάκα, poetic for μειδάω.
- μεῖζων, ον, adj. (irreg. comp. of μέγας, which see). Greater, &c.
- μειράκιον, ον, τό (dim. of μεῖραξ, a youth). A boy, a mere youth, a young man.
- μείρομαι (R. μείρ, 2 μᾶρ, 3 μορ), f. μεροῦμαι, 2p. ἔμμορα, p. pass. εἴμαρμαι (Mid. of μείρω, to divide). To obtain a share, to get by lot, to receive.—Impers. p. pass. εἴμαρται, it is fated, it is destined.—τὸ εἴμαρμένον, the allotment of fate, fate, death.
- μείων, ον, adj. (irreg. comp. of μικρός, small). Smaller, &c.
- μελαγχολάω (R. μελαγχολία), f. -ήσω, &c. (fr. μέλας, and χολή, bile). To be melancholy, to be insane, supposed to result from black bile.
- μελασία, ας, ἡ (fr. μέλας, black). Blackness, a black spot, a black cloud.
- Μελαντιππίδης, ου, ὁ. Melanippides, a poet who flourished B. C. 500.
- μέλας, μέλαινα, μέλαν, adj. Black, dark, obscure.
- μέλει, f. μελήσει, p. μεμείληκε, impers. (fr. μέλω, to be a care). It concerns, it is a care, it interests.
- μελεῖζω, and μελλίζω (R. μελίγ and μελιδ), f. -ίξω, and -ίσω, &c. (fr. μέλος, a limb). To cut into pieces, to dismember, to mutilate.
- μέλεος, α, ον, adj. Vain, ineffectual, void, useless:—wretched, miserable.
- μελετάω (R. μελετα), f. -ήσω, p. μεμελίτηκα (fr. μέλω, to be a care). To bestow diligent care upon, to take care of, to apply, to practise.
- μελέτη, ης, ἡ (fr. μελετάω). Care, close application, study, practice, training, exercise.
- μελετηρός, ὁ, ον, adj. (fr. same). That practises diligently:—practised, exercised.
- μέλημα, ἄτος, τό (fr. μέλω, to be a care). An object of care, care.
- Μέληρ, ον and ητος, ὁ. Meles,

a river of Ionia in Asia Minor, on the banks of which some of the ancients supposed Homer was born.

μέλι, ἶτος, τό. *Honey.*

μελίζω (R. μελιδ), f. -ῖσω, p. μεμελῖκα (fr. μέλος, a song). *To sing, to play on an instrument, to modulate.*—See also μελεῖται.

Μελικέρτης, ου, ὁ. *Melicertes, or Melicerta, a son of Athamas and Ino, saved by his mother from the fury of his father.*

μελίσθω, Dor. for μελίζω.

μελισμα, ατος, τό (fr. μελίζω, to sing). *A song, a melody, a strain.*

μελισσα, ης, and Att. μιλίττα, ης, ἥ (from μέλι, honey). *A bee.*

μελλησμός, ου, ὁ (fr. μέλλω). *Deffering, delaying, hesitating.*

μέλλω (R. μέλλε), f. μελλήσω, p. μεμίλληκα. *To be about, to intend, to purpose, to delay, to linger.*—μέλλω ἵνα, *I am about to go.*—τὸ μέλλον, *the future.*—τὰ μέλλοντα, *things about to happen, the future.*

μέλος, εος, τό, a member, a limb, a part:—a verse, a lyric poem, a song, a tune.—μελῶν ποιητής, a lyric poet.

Μελπομένη, ης, ἥ. *Melpomene, the muse of tragedy; from αἰλπω (R. μέλι), f. μέλπω, &c. also Mid. μέλπομαι (fr. μέλος, a song). To sing, to play, to dance.*

μέλω (R. μέλι), f. -ήσω, p. μεμώ-

ληκα. *To be a concern or care to, to be a source of care.*

μεμπτός, ἥ, ὄν, adj. (fr. μέμφομαι). *Blamed, censured, faulty, blamable.*

Μέμφις, ἰδος, ἥ. *Memphis, a famous city of Egypt.*

μέμφομαι (R. μέμφ), f. μέμφομαι, p. μεμίμμαι. *To rebuke, to censure, to blame, to reproach with.*

μέν (a particle of connexion). *Indeed; it is opposed to δέ in the following clause. Its import is sometimes expressed by merely giving emphasis to the word with which it is connected.*—See § 125, μέν and δέ.

Μενεχράτης, εος, ὁ. *Menecrates, a physician of Syracuse, who in his excessive vanity assumed the title of Jupiter.*

Μενέλᾱος, ου, ὁ. *Menelaus, a king of Sparta, brother of Agamemnon, and the husband of Helen. She being carried off by Paris gave rise to the Trojan war.*

μένος, εος, τό. *Bodily strength, might, vigour, impetuosity, inclination,—a vast quantity.*

μέντοι, a particle (fr. μήν, ἐπὶ μέν, and τοί). *Indeed, truly, but indeed, nevertheless.*

μένω (R. μεν, 2 μᾶν, 3 μων), f. μενῶ, p. μεμίνηκα, § 97, 3 Exc. (akin to μένος). *To remain, to persist, to remain firm, to await.*—1 a. ἔμεινα, 2 perf. μέμωνα, with a present significa-

tion, to intend, to purpose, to desire.

**Μένων**, **ωνος**, ὁ. Menon, a Thes-  
salian, an officer in the army  
of Cyrus.

**μερίζω** (R. **μεριδ**), f. -ίσω, p.  
**μεμέριξα** (fr. **μέρος**). To di-  
vide, to parcel out, to give part.  
—Mid. to share, to partake, to  
appropriate to one's self.

**μέριμνα**, **ης**, ἡ (fr. **μερίζω**). Care,  
anxiety, anxious thought.

**μέρος**, **ος**, τό. A part, a share,  
a portion, a side (in a contro-  
versy).—παρὰ μέρος, by turns.

**μέρουσ**, **ονος**, ὁ (fr. **μέρω**, to di-  
vide, and ὄψ, the voice). Liter-  
ally, one that has an articu-  
late utterance.—Hence, man,  
pl. οἱ μέρονες, men.

**μεσημβρία**, **ας**, ἡ (fr. **μέσος**, and  
**ἡμέρα**, a day). Mid-day, noon :  
—the south.

**μεσογαῖα**, **ας**, ἡ (fem. of **μεσο-  
γαῖος**, midland, sc. χώρα). The  
interior (of a country).

**μεσολάβειν** (R. **μεσολάβει**), f.  
-ήσω, p. **μεμεσολάβηκα** (fr. **μέ-  
σος**, and **λαμβάνω**, to take, 2 R.  
**λάβ**). To seize by the middle,  
to catch up, to intercept.

**μεσονύκτιος**, **ον**, adj. (fr. **μέσος**,  
and **νύξ**, night). Pertaining to  
midnight, at midnight.

**μέσος**, **η**, **ον**, adj. Middle, in the  
middle, in the midst, interme-  
diate, lying between.—ἐν μέσῳ,  
in the middle i. e. publicly.

**μέσσοι**, adv. (fr. **μέσος**). In the  
middle, publicly.

**μεστός**, **ῆς**, ὄν, adj. Full, satiated,

sated, satisfied, § 143, R. IX.

**μετά**, prep. (governs the geni-  
tive, dative, and accusative,  
§ 124, 11).—With the gen.,  
with, together with, by means  
of.—With the dat. (only in  
poetry), among, between, in.—  
With the acc., after, next af-  
ter, to, towards, &c.—As an  
adverb, without a case, besides,  
moreover, together, afterward.  
—**μετὰ δὲ**, and after this.—  
**μεθ' ἡσυχίας**, with repose, in-  
dolently.—**μεθ' ἡμέρας**, by day.  
—In composition it denotes  
change, participation, recipro-  
city.

**μεταβάλλω**, f. **μεταβάλλω**, &c.  
(**μετά**, across, and **βάλλω**, to  
throw). To throw across, to  
remove, to transfer, to change,  
to transform.

**μετάβυαις**, **εως**, ἡ (fr. **μεταβαίνει**,  
to go away). A going from one  
place to another, a transition,  
departure, change of abode.

**μεταβολή**, **ῆς**, ἡ (fr. **μεταβάλλω**).  
Change, transposition, ex-  
change, a revolution, a varia-  
tion (in music).

**μεταδίδωμι**, f. -δώσω, &c. (**μετά**,  
denoting participation, and **δί-  
δωμι**, to give). To share, to  
impart unto, to participate  
with, § 153.

**μεταλαμβάνω**, f. -λήψομαι, &c.  
(**μετά**, denoting participation,  
and **λαμβάνω**, to take). To take  
a part of, to share in, to par-  
take of, to take or receive after  
another.

μεταλλάσσω, Att. -τω, f. -λλάξω, &c. (μετά, denoting change, and ἀλλάσσω, to barter). To change one thing for another, to exchange, to barter.—Mid. to pass by.

μεταλλάω (R. μεταλλα), f. -ήσω, &c. (fr. μετά, after or for, and ἄλλα, other things). To inquire after other things, to search after, to be inquisitive.

μετάλλευσις, εως, ἡ (fr. μεταλλεύω). The search after metals, mining:—a mine.

μεταλλεύω (R. μεταλλευ), f. -εύσω, p. μεμετάλλευκα (fr. μέταλλον). To work mines, to dig for metals, to dig.

μέταλλον, ου, τό (probably from μεταλλάω). A metal, ore.

μετάλμενος, by syncope for μεθ' ἄλόμενος, 2 a. pt. of μεθάλλομαι, which see.

μεταμέλει, f. -ήσει, 1 a. μετεμήλησε, impers. (fr. μετά, after, μέλω, to care). It repents.—μεταμίλει μοι, it repents me, i. e. I repent, Idioms, 54.

μεταμέλομαι, f. -μελήσομαι, p. μεταμεμήλημαι (μετά, denoting change, and μέλομαι, to be concerned). To repent and alter one's purpose, to regret, to repent.

μεταμορφόω, f. -ώσω, p. μεταμύρφωκα (μετά, denoting change, and μορφόω, to form). To transform, to metamorphose, to change.

μετανίστημι, f. -αναστήσω, &c. (μετά, denoting change, and

ἀνίστημι, to cause to rise). To transport from one place to another.—Mid. to remove to another habitation, to emigrate, to change one's mode of life.

μετανοέω, f. -νοήσω, &c. (μετά, denoting change, and νοέω, to think). To change one's opinion, to think differently, to repent, to regret.

μεταξύ, adv. Between, among, during, in:—in the meantime.

μεταπέμπω, f. -πέμψω, &c. (μετά, after, and πέμπω, to send). To send after, to send in quest of, to depulse.—Mid. to send for, to go after.

Μεταπόντιον, ου, τό. Metapontum, a city of Lucania in Italy.

μεταστρέφω, f. -στρέψω, &c. (μετά, denoting change, and στρέφω, to turn). Tr. to turn aside, to turn back, to avert, to pervert.—Mid. Intr. to turn.

μετασχηματίζω, f. -ίσω, &c. (μετά, denoting change, and σχηματίζω, to form). To change the form, to transform, to alter.

μετατίθημι, f. μεταθήσω, &c. (μετά, denoting change, and τίθημι, to place). To change the place of, to transpose, to misplace, to transfer, to change.

μεταυδάω, f. -ήσω, p. μετηύδακα (μετά, with, and αὐδάω, to speak). To speak with, to address, to converse with.

μεταφέρω, f. μεταίσω, &c. (μετά, denoting change, and φέρω, to bear). To transport, to trans-

*fer, to bear away:—to use in a figurative sense.*

μεταφορικῶς, adv. (fr. μεταφορικός, figurative, fr. μεταφέρω), Figuratively, by metaphor.

μεταχειρίζω, f. -ίσω, &c. (μετά, to, and χειρίζω, to have in hands). To give into the hands, to take in hand, to manage, to take care of.

μεῖναι, f. -ίσομαι, &c. (μετά, with, and εἶμι, to be). To be with or among, to be present.—With a genitive of the thing, to participate in.

μεῖναι, f. -ίσομαι, &c. (μετά, after, and εἶμι, to go). To go after or for, to go in search of, to pursue, to revenge, to punish.

μετέρχομαι, f. μετελεύσομαι, &c. (μετά, after, and ἔρχομαι, to go). To go after, or in search of, to pursue, to take revenge, to punish.

μετέχω, f. μεθέξω, and μετασχήσω, &c. (μετά, denoting participation, and ἔχω, to have). To participate in, to partake of, to have in common with, to have a share in.

μετεωρίζω (R. μετεωρίδ), f. -ίσω, Att. ἰῶ, p. μεμετεώριξα (fr. μετέωρος). To lift on high, to raise aloft, to keep in suspense, to excite.

μετέωρος, ov, adj. (fr. μετά, denoting change, and ὥρα, same as αἰώρα, the act of suspending). Raised on high, raised aloft, on high, suspended in the air:—in suspense, anxious.

μετόπισθεν, adv. (fr. μετά, next after, and ὀπίσθι, behind). Directly behind, next in order, afterward, behind, after.

μετόπωρον, ov, τό (fr. μετά, after, and ὀπώρα, autumn). The end of autumn, the end of the harvest season.

μετρέω (R. μετρε), f. -ήσω, p. μεμέτρηκα (fr. μέτρον, a measure). To measure, to count, to estimate.—Mid. to receive by measure.

μέτριος, α, ov, adj. (fr. μέτρον). In due measure, sufficient, moderate.—τὸ μέτριον, proportion.

μετρίως, adv. (fr. μέτριος). Moderately, suitably, slightly.

μέτρον, ov, τό. Measure, stature, size.

μέτωπον, ov, τό (fr. μετά, after, and ὤψ, the eye). The forehead, the front.

μέχρι, and μέχρις, adv. Until, as far as, as long as.—μέχρι τινός, for some time, a while.—μέχρι οὗτου, until, so long as.—μέχρι πολλοῦ, a long time.

μή, a negative particle and conjunction, § 166. Not, lest.—μή is conditional, οὐ is absolute; μηδαμῇ, by no means.

μηδέ, conj. (fr. μή and δέ). Nor; in the middle of a sentence, not even, not at all, and not.—μηδέ....μηδέ, neither....nor.

Μήδεια, ας, ἡ. Medæa, a celebrated sorceress, daughter of Æëtes, king of Colchis. After aiding Jason to obtain the



golden fleece, she married him and fled with him to Greece.

μηδεῖς, μηδεμία, μηδέν, adj. (fr. μηδέ, and εἷς, one). Not even one, no one, none.—μηδέν, nothing, in no respect.

μηδέποτε, adv. (fr. μηδέ, not even, and ποτέ, ever). Never at any time, never.

μηδέπω, adv. (fr. μηδέ, not even, and πῶς, at some time). Not yet, not at all.

Μηδία, ας, ἡ. Media, an extensive country of Asia, south of the Caspian sea.

Μηδόκος, ου, ὁ. Medocus, a king of Thrace.

μήδομαι (R. μηδ), f. μήσομαι, 1 a. ἐμνήσασθην, dep. mid. (fr. μῆδος). To concern one's self about, to plan, to devise.

μηκέτι, adv. (fr. μή, not, and ἔτι, farther). Not farther, no more, no longer.

μήκιστος, η, ον, adj. (superl. of μακρός, fr. μήκος, § 53). Longest, very long, highest.

μήκος, εος, τό. Length, height.

μηλέα, ας, ἡ (fr. μήλον). An apple-tree.

μήλον, ου, τό. A quince, an apple:—a sheep.

μήν, conj. Truly, in truth, indeed, certainly, but yet.—οὐ μήν, certainly not.—ἤ μήν, yes certainly.

μήν, μηνός, ὁ. A month.

μηνίγξ, ιγγος, ἡ. The membrane of the brain.

μηνύω (R. μηνῦ), f. μηνύσω, p.

μηνύω. To point out, to indicate, to show, to discover, to make known.

μήποτε, adv. (fr. μή, not, and ποτέ, ever). Not at any time, never.

μήπως, adv. and conj. (fr. μή, lest, and πῶς, in some way or other). Lest in some way, lest perhaps, that not perhaps.

μηρίον, ου, τό, same as μηρός. Used only in pl. τὰ μηρία. The thighs.

μηρός, οῦ, ὁ. The thigh.

μήτε, conj. (fr. μή, not, and τέ, and). And not.—μήτε....μήτε, Neither....nor.

μήτηρ, μητέρος, by syncope μητρός, ἡ. A mother.

μήτις, μήτις, adj. pron. (fr. μή, lest, and τις, any one). Lest any one.—μήτις, as adv. not at all.

μητροπάτωρ, ορος, ὁ (fr. μήτηρ, a mother, and πατήρ, a father). A mother's father, a maternal grandfather.

μητρόπολις, εως, ἡ (fr. μήτηρ, a mother, and πόλις, a city). A mother city, a metropolis, a capital.

μητρυνία, ἄς, ἡ (fr. μήτηρ, a mother). A stepmother.

μηχανάω (R. μηχανάω), f. -ήσω, p. μεμηχάνηκα (fr. μηχανή, a device). To machinate, to contrive, to plan, to invent, to procure by management.

μηχάνημα, ἄτος, τό (fr. μηχανάω). A machine, an expedient.

μῆχος, εος, τό. An expedient, a device, a remedy.

μῆλός, ἄ, ὄν, adj. (fr. *μάλω*, to stain). *Stained, contaminated, defiled:—impious.*

μῆγνυμι (R. *μυ*), f. *μῆξω*, p. *μῆμῃχα*, 2 a. pass. *ἐμῆγην*. To mix, to mingle.

μικχῦλος, η, ον, adj. (dim. fr. *μικχός*, Dor. for *μικρός*). *Very small.*

μικρός, ἄ, ὄν, adj. (comp. irreg. § 54). *Small, short, little.—μικροῦ δεῖν, nearly, almost.—κατὰ μικρόν, by degrees, gradually.—παρὰ μικρόν, nearly.*

Μιλήσιος, α, ον, adj. *Milesian.*—Subst. ὁ *Μιλήσιος*, a *Milesian*.

Μιλήτος, ον, ἡ. *Miletus*, the capital of Ionia in Asia Minor.

Μιλτιάδης, ον, ὁ. *Miltiades*, the Athenian commander in the battle of Marathon.

Μίλων, υνος, ὁ. *Milo*, a celebrated athlete of Crotōna in Italy.

μιμῶμαι (R. *μιμῶ*), f. *-ήσομαι*, p. *μιμήμηναι* (fr. *μῆμος*, an imitator). To imitate, to mimic.

μίμημα, ἄτος, τό (fr. *μιμῶμαι*). *An imitation, a copy.*

μιμητέος, α, ον, adj. (fr. same). To be (or that ought to be) imitated.—*μιμητέον* (ἡμῖν), we must imitate.

μιμητής, οὔ, ὁ (fr. same). *An imitator.*

μνησέω (R. *μνῶ*), f. *μνήσω*, p. *μνήμηκα* (fr. *μνάω*, obsol.) To remind, to remember, to recollect, to mention.

μνησέω, poetic for *μνήσθω*, which see.

μίν, Dor. and Att. *νῆν* (Ion. acc. of the third personal pron. for all genders and numbers, and always enclitic). *Him, her, it, them.*

Μίνως, υος, Att. *ω*, ὁ. *Minos*, a king of Crete, son of Jupiter and Europa—so celebrated for his justice, that he was made supreme judge in the infernal regions.

Μινώταυρος, ον, ὁ (fr. *Μίνως*, and *ταῦρος*, a bull). *Minotaur*, a celebrated monster, half man half bull.

μισάνθρωπος, ον, adj. (fr. *μισέω*, and *ἄνθρωπος*, a man). *Misanthropic.*—Subst. ὁ *μισάνθρωπος*, a *misanthrope*, one who hates mankind.

μισέω (R. *μῖσος*), f. *-ήσω*, p. *μισήσω* (fr. *μῖσος*, hatred). To hate, to dislike, to detest.

μισθός, οὔ, ὁ. *The reward of labour or service, hire, pay, wages, a reward, retribution.*

μισθοφόρος, ον, ὁ (fr. *μισθός*, hire, and *φέρω*, to bear off). *A hired person, a mercenary, a hireling.*

μισθόω (R. *μισθο*), f. *-ώσω*, p. *μισθήσωκα* (fr. *μισθός*). To let.—*Μιν. to hire for one's self.*

μίτρα, ας, Ion. *μίτρη*, ης, ἡ. *A bell, a girdle, a headband.*

Μιτυλήνᾱ, ας, Dor. for *Μιτυλήνη*, ης, ἡ. *Mitylenē*, the capital of Lesbos, an island in the Ægean Sea.

μνά, μνάς, ἡ (contr. from *μνάα*, μνάας). *A mina, a sum (no*

a com) equal to one hundred drachmæ, or to seventeen dollars fifty-nine cents.

μνάομαι (R. *μνα*), f. *μνήσομαι*, p. *μémνημαι*, 1 a. *émνήσθην* (used as a middle to *μimνήσκω*, fr. *μνάω*, obsol.) To remember, to recollect, to be mindful. The perf. *μémνημαι* has often a present sense, *I remember*. § 76, Obs. 9.

μνήμα, ἄτος, τό (fr. *μνάομαι*). A memorial, a monument, a tomb-stone.

μνήμη, ης, ἡ (fr. same). Memory, remembrance.

μνημονεύω (R. *μνημονευ*), f. -εύσω, p. *μemνημόνευκα* (fr. *μνήμων*). To remember, to keep in mind:—to remind, to make mention of.

Μνημοσύνη, ης, ἡ. *Mnemosynē*, the mother of the nine Muses, by Jupiter.

μνήμων, ον, adj. (fr. *μνάομαι*). That remembers, mindful.

μνησικακία (R. *μνησικακιε*), f. -ήσω, &c. (fr. *μνάομαι*, to remember, and *κακίον*, an evil or injury). To remember injuries, to be revengeful, to resent.

μνηστήρ, ἦρος, ὁ (fr. *μνάομαι*, to seek in marriage). A suitor, a lover.

μογέω (R. *μογε*), f. -ήσω, p. *μemόγηκα* (fr. *μόγος*, labour). To labour, to bestow labour upon:—*μογεῖν*, Dor. for *μογεῖν*.

μόγως, adv. (fr. same). With difficulty, hardly, scarcely.

μοῖρα, ας, ἡ (fr. *μάλω*, to divide).

A part, a portion, a lot, fate.

Μοῖρα, ας, ἡ, the same used as a proper name. Fate.—*αἱ μοῖραι*, the Fates, three powerful goddesses who presided over the birth and life of mankind. Their names were *Κlotho*, *Lachēsis*, and *Atropos*.

Μοῖσαι, Dor. for *Μοῦσαι*. The Muses.

μόλιβδος, ου, ὁ. Lead.

μόλις, adv. (fr. *μόλος*, toil). With difficulty, hardly, scarcely.

μόλω, obsol. in pres. 2 a. *ἐμολον*, inf. *μολεῖν*, to go, to come, to arrive.

μοναρχία, ας, ἡ (fr. *μοναρχία*, to rule alone, fr. *μόνος* and *αρχή*). The government of one, monarchy.

μόνιμος, ον, adj. (fr. *μῖνω*, to stay, 3 R. *μον*). Lasting, permanent, abiding, firm, immoveable.

μονομαχία, ας, ἡ (fr. *μόνος*, and *μάχη*, a combat). A single combat.

μόνος, ης, ον, adj. Alone, sole, solitary.—Neut. as adv. *μόνον*, only.—οὐ *μόνον*, not only.

μονοσάνδαλος, ον, adj. (fr. *μόνος*, and *σάνδαλον*, a sandal). Having but one sandal.

μονόφθαλμος, ον, adj. (fr. *μόνος* and *ὀφθαλμός*, an eye). Having but one eye, one-eyed.

μορφή, ης, ἡ. The form, figure, shape.

μόσχος, ου, ὁ. A calf.—In poetry, any young animal.

μοῦνος, η, ον, adj. Ionic for μόνος, &c.

μουσα, ης, ἡ. *The muse, the goddess who presides over music, &c.*

Μοῦσα, ης, ἡ (as a proper name).

*A Muse.*—The muses were nine sisters, the daughters of Jupiter and Mnemosyne.—They presided over different departments of literature and the fine arts.

μουσική, ης, ἡ (fem. of μουσικός, musical, with τέχνη understood.) *The art of music, music.*

μουσικῶς, adv. (fr. μουσικός, musical). *Musically, learnedly, politely.*

μοχθεῖω (R. μοχθε), f. -ήσω, p. μεμόχθηκα (fr. μόχθος). *To labour, to toil:—to be in distress.*

μοχθηρία, ας, ἡ (fr. μοχθηρός). *Distress, trouble:—worthlessness, wickedness, vice.*

μοχθηρός, ἄ, ὄν, adj. (fr. μοχθείω). *Miserable, wretched, bad, wicked.*

μόχθος, ον, ὁ. *Toil, trouble, labour, fatigue:—distress.*

μοχλός, οὔ, ὁ (fr. ὄχος, whence ὀκίω, and ὀχλαίω, and μοχλεῖω, to lift). *A lever, an engine for lifting, a boll, a bar, a stake.*

μυγμός, οὔ, ὁ (fr. μύζω, to groan). *A groaning, a muttering.*

μύδρος, ον, ὁ. *A fiery mass of iron, or stone.*

μυελός, οὔ, ὁ. *Marrow.*

μῦθεύω (R. μῦθεν), f. -εύσω, p. μεμύθεικα (fr. μῦθος). *To say, to relate:—to invent, to feign.*

μῦθείω (R. μῦθε), f. -ήσω, p. μεμύθηκα (fr. μῦθος). Same as μῦθεύω.

μῦθολογέω (R. μῖθολογος), f. -ήσω, p. μεμῦθολόγηκα (fr. μῦθος, and λέγω, to say). *To relate, to recount, to invent or relate fables.*

μῦθος, ου, ὁ. *A word, a speech, a fable, a tale, a narrative.*

μυῖα, ας, ἡ. *A fly.*

μυκάομαι (R. μυκα, 2 μυκ), f. -ήσομαι, p. μεμίκα, 2 a. ἐμίκων. *To roar, to bellow, to low, to bray:—μυκάω, obseol.*

Μυκῆναι, ὤν, αἰ. *Mycenæ, an ancient city of Argolis.*

μυκτήρ, ἦρος, ὁ. *The nose:—the trunk (of an elephant).*

μύλος, ον, ὁ. (fr. μύω, μύλλω, to grind). *A millstone.*

μυριάς, ἄδος, ἡ (fr. μυρίος). *A myriad:—ten thousand.*

μυρίζω (R. μυριδ), f. -ίσω, p. μεμύρικα (fr. μύρον, ointment). *To anoint, to perfume.*

μυρίκη, ης, ἡ. *The tamarisk.*

μυρίνη, ης, ἡ. *The myrtle.*

μυρίος, α, ον, adj. *Manifold, numberless, infinite:—pl. οἱ μυριοι, αι, α, ten thousand.*

μύρμηξ, ηκος, ἡ. *The ant.*

Μυρμιδόνες, ὤν, οἱ. *The Myrmidons, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war.*

μύρομαι, imperf. ἐμύρομαι (rest wanting). To mourn, to lament.

μύρον, ου, τό. Perfume, perfumed ointment, odour.

μυρρίνη, ης, ἡ. The myrtle.

μυρσίνη, ης, ἡ. Myrtle, a branch of myrtle.

Μύρσων, υνος, ὁ. Myrson.

μῦς, μύος, ὁ. A mouse.

Μυσοί, ὧν, οἱ. The Mysians, inhabitants of Mysia, in Asia Minor.

μυσταγωγέω (R. μυσταγωγε), f. -ήσω, &c. (fr. μύστης, one initiated in sacred mysteries, and ἄγω, to lead). To initiate in mysteries.

μυστικός, ἡ, ὄν, adj. (fr. μύστης, one initiated in sacred mysteries). Mystical, sacred to the initiated, mysterious, secret.

μυχός, οὔ, ὁ (fr. μύω). A recess, a retired place, a corner.

μύω (R. μυ), f. μύσω, p. μέμνω. To close, to shut.

μῶν; interrog. adv. (fr. μή οὐν). Is it not then? is it? whether? Its meaning may often be given merely by the tone of the voice, without a corresponding word.

μωρός, ἁ, ὄν, adj. Foolish, silly:—Subst. ὁ μωρός, a fool.

N.

ναί, adv. Yes, truly, ay, indeed. ναισταίω, used only in pres. and imperf. same as

ναίω, (R. να), f. mid. νήσσομαι, 1 a. act. ἐνύσσω. To dwell, to inhabit.—Pass. to be inhabited, to be situated.

νάμα, ἄτος, τό (fr. νάω, to flow). A stream, a fountain, water.

Νάξιοι, ὧν, οἱ. The Nazians, the inhabitants of Nazos.

Νάξος, ου, ἡ. Nazos, the largest of the Cyclādes, in the Ægean Sea.

ναός, οὔ, ὁ (fr. ναίω). A dwelling:—commonly a temple.

νάρθηξ, ηκος, ὁ. The ferula, or giant fennel, a large plant containing a fungous pith, used for tinder.

ναρχάω (R. ναρχα), f. -ήσω, p. νενάρχηκα (fr. νάρχη). To grow heavy, to grow torpid.

νάρχη, ης, ἡ. Torpidity, numbness:—also, a torpedo.

ναρχώδης, ες, adj. (fr. νάρχη, and εἶδος, appearance). Stiffened, benumbed:—benumbing.

νανᾶγέω (R. νανᾶγε), f. -ήσω, p. νενανάγηκα (fr. ναῦς, a ship, and ἄγνυμι, to break). To suffer shipwreck, to be shipwrecked.

ναναρχέω (R. ναναρχε), f. -ήσω, p. νενανάρχηκα (fr. ναῦς, a ship, and ἄρχω, to rule). To command a ship.

Ναυκλείδης, ου, ὁ. Nauchides, a Spartan remarkable for his corpulence.

ναύκληρος, ου, ὁ (fr. ναῦς, a ship, and κληρος, a lot). A ship-master.

ναυμάχέω (R. ναυμάχε), f. -ήσω, &c. (fr. ναυμάχος, fighting at

sea). *To fight a naval battle, to fight.*

ναυμαχία, ας, ἡ (fr. ναυμαχίω). *A sea fight, a naval battle.*

ναῦς, νῆος, Ion. νηός and νεός (Dor. νᾱς, νᾱός), ἡ. *A ship, a vessel.*

ναύτης, ου, ὁ (fr. ναῦς). *A sailor, a mariner.*

ναυτικός, ἡ, ὄν, adj. (fr. ναύτης). *Nautical, naval, marine.*

Νέα Καρχηδών, ἡ. *New Carthage.*

νεάζω (R. νεαδ), f. -ῖσω, p. νερί-  
ῃκα (fr. νῆος, new). *Tr. to make new.—Intr. to become a youth, to be young.*

νεανίας, ου, ὁ (fr. νῆος, young). *A young man, a youth.*

νεανίσκος, ου, ὁ, same as νεανίας.

νεᾶρός, ἄ, ὄν, adj. (fr. νῆος, new). *New, fresh:—youthful.*

νεβρός, οὔ, ὁ. *A young stag.*

Νεῖλος, ου, ὁ. *The Nile, the great river of Egypt.*

νεκρικός, ἡ, ὄν, adj. (fr. νεκρός). *Pertaining to the dead, referring to the dead.*

νεκροπομπός, οὔ, ὁ (fr. νεκρός, and πέμπω, to send). *A conductor of the dead (to the lower world).*

νεκρός, οὔ, ὁ. *A dead body, a corpse.—οἱ νεκοί, the dead.*

νεκρός, ἄ, ὄν, adj. *Dead.*

νέκταρ, ἄρος, τό. *Nectar, the drink of the gods.*

νέκυς, voc, ὁ. *A dead body.*

νέκυς, voc, ὁ and ἡ, adj. *Dead, deceased.*

Νεμία, ας, ἡ. *Nemēa, a city of*

Argolis, near which Hercules killed the Nemean lion.

Νέμεος, α, ὄν, adj. *Nemēan, of Nemēa.*

νέμω (R. νημ, 2 νημ, 3 νημ), f. νημῶ, p. νηρίμηκα, 1 a. *ἔνειμα. To distribute by lot, to allot, to bestow, to assign:—to pasture.—Mīd. to allot to one's self:—to feed upon, to graze, to consume:—to inhabit.*

νεόγαμος, ου, ὁ and ἡ, adj. (fr. νῆος, new, and γαμία, to marry). *Newly married.—Subst. ὁ, a bridegroom:—ἡ, a bride.*

νεογενής, ἐς, adj. (fr. νῆος, new, and γένος, birth). *Newly-born, tender.*

Νεοπτόλεμος, ου, ὁ. *Neoptolēmus, son of Achilles.*

νῆος, α, ὄν, adj. *New, young, recent, fresh:—unusual.—Subst. ὁ νῆος, the youth.—Adv. νέον, newly, recently, just now.*

νέότης, ητος, ἡ (fr. νῆος). *Novelty, newness, the youth.*

νεοττεία, ας, ἡ (fr. νεοττείνω, to nestle). *The act of nestling, brooding.*

νεοττός, οὔ, Att. for νεοσσός, οὔ, ὁ. (fr. νῆος). *A newly born animal, the young (of animals, especially of birds).*

νέφθς, adv. (for ἐνέφθς), before a vowel νέφθςιν. *Below, beneath.*

νέφτερος, α, ὄν, adj. (for ἐνέφτερος, comp. of ἐνέφος, obsol.) *Lower down, farther below, inferior.*

Νέρων, υρος, ὁ. *Nero, a Roman*

emperor, infamous for his vices and cruelty.

**Νέστωρ**, ὁρος, ὁ. *Nestor*, king of Pylos. Though living with the third generation, he went to the Trojan war, and was distinguished for his eloquence, wisdom, and prudence.

**νεῦμα**, ἄτος, τό (fr. νεύω). *A nod*.  
**νεῦρα**, ἄς, and Ion. νευρή, ἡς, ἡ, same as

**νεῦρον**, ου, τό. *A sinew, a nerve*:—a bow-string, a string (of a musical instrument).

**νεύω** (R. νευ), f. νεύσω, p. νένευκα. *To nod, to assent by a nod, to tend or incline to*.

**νεφέλη**, ης, ἡ (fr. νέφος). *A cloud, a fine net* (used by bird-catchers).

**Νεφέλη**, ης, ἡ. *Nephelē*.—1. The mother of Phrixus and Helle.—2. A mountain in Thessaly, formerly the residence of the Centaurs.

**νέφος**, εος, τό. *A cloud, a swarm*.  
**νέω** (R. νευ), f. νεύσομαι, and νευσοῦμαι, 1 a. ἔνευσα (akin to νέω). *To swim*.

**νεώνητος**, ου, adj. (fr. νέος, new, and ἀνέομαι, to buy). *Newly bought*.

**νεώς**, ᾠ, Att. for ναός, οὔ, ὁ. *A temple*.

**νεωσιτί**, adv. (fr. νέος, new). *Newly, lately, recently*.

**νή**. An affirmative particle of swearing, followed by the accusative of the object sworn by; as, *νή Δία, by Jupiter*:—also, *assuredly, in truth*.

**νήρητος**, ου, adj. (fr. νή, privative, not, and ἐγείρω, to awaken). *From which one cannot be awakened, eternal*.

**νήω** and **νήομαι** (R. νη), f. νηήσω (fr. νίω, to heap). *To heap up, to collect into a heap, to accumulate*.

**νηκτός**, ἡ, ὅν (fr. νίχτω, to swim). *That swims, that has the faculty of swimming*.—Subst. τὸ νηκτόν, the faculty of swimming.

**νημετής**, ἱς, adj. (fr. νή, not, and ἀμαρτάνω, to miss). *Without fail, unerring, faithful, true*.

**νήπιος**, ου, adj. (fr. νή, not, and ἔπος, a word). *In infancy or childhood, tender, small*:—simple, foolish.

**Νηρεὺς**, ἰως, ὁ. *Nereus*, a sea god, the father of the Nereides.

**Νηρηΐς**, ἰδος, ἡ (fem. patronymic of Νηρεὺς). *A daughter of Nereus, a Nereid*.

**νηῶλον**, ου, τό (dim. of νῆσος). *A small island, an islet*.

**νῆσος**, ου, ἡ (probably from νέω, to swim). *An island*.

**νήσσα**, ης, ἡ (fr. νέω, to swim). *A duck*.

**νήτη**, ης, ἡ (fem. of νήτος, lowest, with χόρδη, understood). *The lowest string* (of a musical instrument).

**νήυς**, gen. νήος, Ion. for ναῦς, ἡ. *A ship*.

**νήφω** (R. νηφ), f. νήψω, p. νένηφα. *To abstain from wine*.

**νήχω** (R. νηχ), f. νήσω.—*Mid. νή*

- χομαι, f. νήσομαι (fr. νίω, to swim). To swim.
- νικήτωρ, ορος, Dor. for νικήτωρ, ορος, ὁ (fr. νικάω). A conqueror.—Prop. N., Nicator, a surname of Seleucus.
- νικάω (R. νικα), f. νικήσω, p. νικήσῃ (fr. νίκη). To conquer, to be victorious, to excel, to gain, to surpass.
- νίκη, ης, ἡ. Victory.—Prop. N., Νίκη, Nicē, the goddess of victory.
- νίη, Doric for μίη.
- Νιόβη, ης, ἡ. Niobe, the daughter of Tantalus, whose seven sons and seven daughters were slain by Apollo and Diana.
- Νίσος, ου, ὁ. Nisus, king of Megara, who lost his life through the perfidy of his daughter Scylla.
- νιτρώδης, ες, adj. (fr. νίτρον, nitre, and εἶδος, appearance). Nitrous, saturated with nitre.
- νιτρώς, οὔ, ὁ (fr. νίψω). A snow storm, during snow.
- νοέω (R. νοε), f. νοήσω, p. νοήσῃ (fr. νόος, thought). To think, to reflect, to see, to perceive, to observe, to consider, to know, to come to one's senses.
- νόημα, ατος, τό (fr. νοέω). A thought, a purpose, a resolution.
- νομῆς, ἄδος, ὁ (fr. νομή, pasture). One who pastures cattle, who leads a pastoral life.—οἱ Νομάδες, Nomades, wandering tribes, pastoral communities.
- νομεύς, ἑως, ὁ (fr. νομός, pasture). A pasturer, a grazier, a shepherd.
- νομεύω (R. νομευ), f. -εύσω, p. νομέμευκα (fr. νομεύς). To pasture.
- νομή, ης, ἡ (fr. νέμω, to feed). Pasture.
- νομίζω (R. νομιδ), f. -ίσω, p. νομήσῃ (fr. νόμος, law). To establish by law or usage, to adopt:—to suppose, to think, to believe.
- νόμιμος, η, ον, adj. (from same). Conformable to law or usage, customary, lawful.—τὰ νομίμα, established usages, privileges, laws.
- νόμισμα, ατος, τό (fr. νομίζω). A thing established by law, a received custom:—coin, a piece of money.
- νόμος, ου, ὁ (fr. νέμω, to allot, 3 R. νομ). Partition, allotment, a law, usage, or custom.
- νομός, οὔ, ὁ (fr. νέμω, to pasture). Pasture ground, pasture, a district, a pasturage.
- νόος, νόου, contr. νοῦς, νοῦ, ὁ. Thought, purpose, opinion, the mind, reason, understanding, the intellect.
- νοσέω (R. νοστε), f. -ήσω, νοσήσῃ (fr. νόσος). To be sick, to be afflicted.
- νόσος, ου, ἡ. A disease, sickness, suffering.
- νοστέω (R. νοστε), f. -ήσω, p. νοστήσῃ (fr. νόστος, a return). To return, to arrive.
- νόσφι (before a vowel νόσφιν),



adv. *A part, removed from, away from.*

νότιος, α, ω, adj. (fr. νότος).

*Southern.*

νότος, ου, ό. *The south, the south wind.*

Νότος, ου, ό. *Notus, the south wind personified.*

νοῦθετός (R. νοῦθε), f. -ήσω, &c. (fr. νοῦς, *the mind*, and τίθημι, *to put*). *To put in mind, to remind, to admonish.*

Νουμάς, ᾱ (§ 16, Obs. 1), ό. *Numa (Pompilius), the second king of Rome.*

νύ, or νύν (an enclitic particle).

*Now, then, indeed, thereupon.*

νύκτωρ, adv. (fr. νύξ).

*By night.*

νύμφη, ης, ή. *A bride:—a nymph.*

νύμφιος, ου, ό (fr. νύμφη).

*A bridegroom.*

νῦν, and νύν, adv. *Now, at the present moment:—τὰ νῦν, at present.—οἱ νῦν ἄνθρωποι, the present race of men.*

νύξ, νυκτός, ή. *Night.*—Gen. sing. as an adverb, νυκτός, *by night.*

νότος, ου, ό. *The back.*—Pl. τὰ νότα.

Ξ.

ξαίρω (R. ξαιω, 2 ξαι), f. ξάρω, p. ξάγω (fr. obsol. ξάω), *to scrape, to card or comb wool.*

Ξανθίνη, ης, ή. *Xanthippe, the wife of Socrates.*

ξανθός, ή, όν, adj. *Yellow, fair*

—τὸ ξανθόν, *the ruddy colour*

Ξάνθος, ου, ό. *Xanthus, a river of Troas, in Asia Minor.*

ξένη, ης, ή (fem. of ξένος, *strange*, ξέρη, sc. γυνή).

*A female stranger, a foreign woman.*

ξέρη, sc. γῆ, *a strange land, a foreign country.*

ξενία, ας, ή (fr. ξένος, *a guest*).

*The relation of a guest, hospitality.*

Ξενιάδης, ου, ό. *Xeniades, a Corinthian, who bought Diogenes the Cynic, when sold as a slave.*

Ξενίας, ου, ό. *Xenias, an Arcadian, an officer in the army of Cyrus.*

ξενίζω (R. ξενιδ), f. -ήσω, &c. (fr. ξένος, *a guest*).

*To receive as a guest, to treat hospitably.*

ξενικός, ή, όν, also ός, όν, adj. (fr. ξένος).

*Foreign, hired, mercenary.*

Ξενοκράτης, εος, contr. ους, ό. *Xenocrates, a philosopher of the School of Plato.*

ξενεκτόνεις (R. ξενετορε), f. -ήσω (fr. ξένος, and κτείνω, *to slay*).

*To slay strangers, to offer strangers in sacrifice.*

ξενεκτόνος, ου, ό and ή (fr. same).

*A person that slays strangers.*

ξένος, Ion. ξείνος, ου, ό. *A guest (with whom bonds of mutual hospitality have been formed), a foreigner, a stranger.*

—Adj. *foreign, new, strange, uncommon.*

Ξενοφάν, ᾱτος, ό. *Xenophon.*

an Athenian, son of Gryllus, pupil of Socrates, and distinguished as a historian, philosopher, and commander. See p. 263.

Ξενύλλιον, ου, τό (dim. of ξένος).

*Naughty stranger.*

Ξέρξης, ου, ὁ. *Xerxes*, king of Persia, signally defeated in his attempts to invade Greece.

ξηραίνω (R. ξηραίν, 2 ξηραν), f. -ρανῶ, p. ξηραγνα (fr. ξηρός). *To dry up, to parch, to dry.*

ξηρός, ἄ, ὄν, adj. *Dry, parched, withered.*

ξίφος, εος, τό. *A sword.*

ζυγκνύκναι, f. -ήσω, p. ζυγκνύκνηκα, A. for συγκνύκναι (σύν, together, and κνύκναι, to mix up). *To mix up together, to throw into confusion, to agitate greatly.*

ξύλινος, η, ον, adj. (fr. ξύλον). *Made of wood, wooden.*

ξύλον, ου, τό. *Wood, a piece of wood, a log, a board.*

συμβαίνειν, f. συμβήσομαι, &c. Att. for συμβαίνω (σύν, together, and βαίνω, to walk). *To walk together, to walk with, to come together.*—Impers. συμβαίνει, and συμβαίνει, it happens.

ξύν, Attic for σύν. *With, &c.*

ξύνειμι, Attic for σύνιμι. *To be with:—to come together.*

ξύω (R. ξυ), f. ξύσω, ξύσα. *To scrape, to scratch, to rasp, to polish, to plane, to carve, &c.*

## O

ὁ, ἡ, τό. The article, *the*.—In Homer and other early writers the article is used only as a demonstrative pronoun, *this, that*.—ὁ μὲν . . . . . ὁ δέ, *the one . . . . . the other, the former, . . . . . the latter, &c.* § 134, 19.

ὀβελός, οὔ, ὁ (fr. βέλος, an arrow). *A spit.*

ὀβολός, οὔ, ὁ. *An obolus*, an Athenian bronze coin, value between two and three cents.

ὀγδοήκοντα, num. adj. ind. (fr. ὀγδοός). *Eighty.*

ὀγδοός, η, ον, num. adj. ord. (fr. ὀκτώ, eight). *The eighth.*—Neut. ὀγδοον, adv. *eighthly.*

ὄγε, ἤγε, τόγε, pron. (fr. ὁ, ἡ, τό, and γε, which, by giving emphasis to the article, gives it the force of a demonstrative pronoun). *This, this same.*

ὀγκάσμαι (R. ὀγκα), f. -ήσομαι, p. ὤγκημαι. *To bray* (like an ass), *to bellow, to roar.*

ὄγκος, ου, ὁ (fr. ἔγκω, absol. whence ἐνγκαιν, 2 a. inf. of φέρω, to bear). *Prominence, bulk:—hence, pride, self-conceit, arrogance.*

ὅδε, ἥδε, τόδε, pron. (fr. ὁ, ἡ, τό, and δε. § 65, 1). *This.*

ὀδεύω (R. ὀδευ), f. -εύσω, p. ὤδευκα (fr. ὀδός). *To go forth, to travel, to journey.*

ὀδηγέω (R. ὀδηγε), f. -ήσω, p. ὠδήγηκα (fr. ὀδός, and ἡγίωμα, to lead). *To point out the way, to lead, to direct.*

ὀδοιπορέω (R. ὀδοιπορος), f. -ήσω,  
(fr. ὁδός, and πόρος, a passage).

To go on a journey, to travel,  
to wander.

ὁδός, οὐ, ἡ. A road, a way, a  
journey:—a means.—ἐν ὁδῷ,  
on a journey.

ὀδούς, ὀντος, ὁ. A tooth, a fang.

ὀδύνη, ης, ἡ. Pain, grief.

ὀδύρομαι, used in pres. imperf.  
and aor. pt. ὀδυράμενος.—Intr.

To be distressed, to lament, to  
grieve.—Tr. to bewail, to deplore.

Ὀδυσσεύς, ἑως, ὁ. Ulysses, son  
of Laertes, and king of Ithaca,  
the most crafty and eloquent  
of the Grecian chiefs in the  
Trojan war.

Ὀζόλαι, ὧν, οἱ (Λοκροί). Ozo-  
lian Locrians, one of the  
three tribes of the Locri. See  
Λοκροί.

ὄζος, ου, ὁ. A shoot, a branch:—  
a descendant, offspring.

ὅθεν, adv. (fr. ὅς). Whence:—  
why, wherefore.

ὅθι, adv. (poetic for οὐ). Where.

Οἶαγρος, ου, ὁ. Œāgrus, a  
king of Thrace, and father of  
Orpheus by Calliope.

οἶαξ, ἄκος, ὁ. The handle of a  
rudder, a rudder, the helm.

οἶδα (perf. mid. of εἶδω, used as  
a present). I know. See εἶδω  
and § 112, IX.

Οἰδίπους, οδος, ὁ Œdīpus, son  
of Laius, king of Thebes, and  
Jocasta.

οἶκαδε, adv. (fr. οἶκος, and δε),  
same as οἶκονδε.

οἶκαία, ας, ἡ (fem. of οἶκαίος,—οἶ-

καία, scil. γῆ). One's native  
land, home.

οἰκεῖος, α, ον, adj. (fr. οἶκος, a  
house). Domestic, private, pro-  
per, suitable, peculiar.—Subst.  
pl. οἱ οἰκῖοι, the members of a  
family, relations, domestics.

οἰκεῖτης, ου, ὁ (fr. οἰκίω). A  
member of a family:—com-  
monly a domestic, a slave.

οἰκέω (R. οἶκος), f. -ήσω, p. ὀικῶμα  
(fr. οἶκος). To inhabit, to live,  
to dwell, to manage (household  
affairs), to govern.—MID. to  
inhabit.—ἡ οἰκουμένη, the ha-  
bitable world, an inhabited  
country.—οἱ οἰκοῦντες, the in-  
habitants.

οἰκήτωρ, ορος, ὁ (fr. οἰκίω). An  
inhabitant.

οἰκία, ας, ἡ (fr. οἶκος). An abode,  
a house.

οἰκίδιον, ου, τό (dim. of οἶκος).  
A little house, a hut, a cabin.

οἰκίζω (R. οἰκίδ), f. -ίσω, p.  
ὀικῶμα (fr. οἶκος). To build a  
house, to render habitable, to  
people, to found (a colony).—  
MID. to dwell.

οἰκοδομέω (R. οἰκοδομος), f. -ήσω,  
p. ὀικοδόμημα (fr. οἶκος, and  
δῆμα, to build). To build a  
house, to build.

οἰκοθεν, adv. (fr. οἶκος, andθεν,  
from, § 119, 1, 2d). From  
home.

οἶκοι, adv. (an old dative of οἶκος,  
for οἶκῳ). At home.

οἶκονδε, adv. (fr. οἶκος, and δε,  
towards, § 119, 1, 3d). To-  
wards home, homeward.

οἰκονομέω (R. οἰκονομε), f. -ήσω, &c. (fr. οἶκος, and νέμω, to allot). To manage a household, to manage, to regulate, to govern.

οἰκονομία, ας, ἡ (fr. οἰκονομέω).

The management of household affairs, economy, management.

οἰκονόμος, ου, ὁ (fr. οἶκος, and νέμω, to manage). A manager of a household, a steward.

οἶκος, ου, ὁ. A house, a family, a household.—καὶ οἶκον, at home.

οἰκουμένη, see οἰκέω.

οἰκτείρω (R. οἰκτεῖω, and οἰκτεῖω, 2 οἰκτεῖω), f. -τερῶ, and -τερήσω, p. ὤκτερχα, and ὤκτετερχα (fr. οἶκτος). To pity, to commiserate.

οἰκτιρμός, οὔ, ὁ (fr. οἰκτείρω).

Pity, compassion.

οἶκτος, ου, ὁ (fr. οἶ, alas). Lamentation, pity, compassion.

οἰκτρός, á, ὅν, adj. (fr. οἶκτος).

Piteous, lamentable, pitiable.

οἶμαι, contr. for οἶομαι. To think, &c.

οἶμη, ης, ὁ (fr. οἶω, obsol. whence οἶω, f. of φέρω, to bear). A way, a path, a journey:—melody, a song, a voice.

οἶμωγῇ, ῆς, ἡ (fr. οἶμῶζω). Wailing, lamentation.

οἶμῶζω (R. οἶμωγ), f. -μέζω, p. ὤμωχα (fr. οἶμοι, alas). To wail, to lament, to deplore.

οἶνοποιεῖα, ας, ἡ (fr. οἶνος, and ποίω, to make). The making of wine.

οἶνος, ου, ὁ. Wine.

οἶνόςφληξ, gen. -ῦρος, adj. (fr. οἶνος, and φλύω, to overflow). Intoxicated with wine, addicted to wine, drunken.

οἶνοχόος, ου, ὁ (fr. οἶνος, and χέω, to pour out). A cup-bearer.

οἶομαι (R. οἶς), f. οἶήσομαι, p. ὤημαι. To think, to suppose, to conjecture, to believe.

οἶον, adv. (neut. of οἶος). Just as, as, as if.

οἶος, οἶη, οἶον, adj. Alone.

οἶος, οἶα, οἶον, rel. adj. answering to τοῖος, τοιοῦτος, such, expressed or understood, § 136, Idioms, 46, 47, 48.—With the antecedent word expressed, as.—With the antecedent word understood, such as, just as, of such a kind as.—As a responsive in the indirect question, what, of what sort.—Before the infinitive, able, capable of.—οἶός εἰμι, and οἶός τ' εἰμι, I am able, Idioms, 48, 4, 5.—οἶόν τί ἐστι, it is possible, § 136, 9.—In exclamations, how.—οἶος μέγας, how great! § 136, 8.

οἶς, οἶος, ἡ. A sheep.

οἶσθα, by syncope for οἶσασθα, 2 perf. 2 sing. of οἶδω, § 112, IX. Thou knowest.

οἶστένυμα, ἄτος, τό (fr. οἶστεύω, obsol. to shoot arrows). The arrow shot from the bow, a discharge of arrows.

οἶστρος, οὔ, ὁ. An arrow, a dart.

οἶστρος, ου, ὁ (fr. οἶω, obsol. to bear or carry). Violent excite-

*ment, rage, frenzy:—the gad-fly.*

Οἶτη, ης, ἡ. *Æta*, a lofty chain of mountains in Thessaly, on the top of which Hercules burned himself.

οἶχομαι (R. οἶχε), f. οἰχέσομαι, p. ἔχηναι. *To go away, to depart.*—ἔχeto ἀπὺ αὐτῶν, *he departed quickly*, § 177, Obs. 7.

ὀκellω (R. ὀκελ), f. ὀκελώ, 1 a. ὀκεῖλαι. *Tr. to move, to put in motion.*—Intr. *to go, to arrive at* (in a voyage).

ὀκος, ου, ὁ. *Sloth, inactivity, timidity, dulness.*

ὀκταμήνιαϊος, α, ον, adj. (fr. ὀκτώ, and μήν, *a month*). *Of eight months, eight months old.*

ὀκτώ, num. adj. indecl. *Eight.*

ὀκτωκαιδεκα, num. adj. (fr. ὀκτώ, καί, and δέκα, *ten*). *Eighteen.*

ὀλβιος, α, ον, adj. (fr. ὀλβος). *Happy, prosperous, wealthy.*

ὀλβος, ου, ὁ. *Good fortune, prosperity, wealth.*

ὀλέθριος, ον, adj. (fr. ὀλεσθρος). *Destructive, fatal, deadly.*

ὀλεσθρος, ου, ὁ (fr. ὀλλυμι, *to destroy*). *Ruin, destruction, perdition.*

ὀλιγαρχία, ας, ἡ (fr. ὀλιγάρχης, *an oligarch*, fr. ὀλίγος, and ἄρχω, *to rule*). *An oligarchy, a government in the hands of a few.*

ὀλίγος, η, ον, adj. *Few, little, small, slender.*—μετ' ὀλίγον, *shortly.*—κατ' ὀλίγον, *by little and little, gradually, by degrees.*

ὀλιγωρέω (R. ὀλιγορε), f. -ήσομαι, &c. (ὀλίγος, and ἔφα, *care*). *To be careless about, to neglect, to despise.*

ὀλιγωρία, ας, ἡ (fr. ὀλιγωρέω). *Carelessness, indifference, neglect.*

ὀλισθαίνω (R. ὀλισθαίνω, and ὀλισθαί, 2 ὀλισθαν, and ὀλισθ), f. -ανῶ, or -ήσομαι, p. ὀλισθημα, 2 a. ὀλισθεν. *To slip, to slide, to fall, to decay, to decline.*

ὀλισθηρός, α, ὄν, adj. (fr. ὀλισθαίνω). *Slippery, smooth.*

ὀλλῦμι (R. ὀλε, 2 ὀλ), f. ὀλέσω, Att. ὀλώ, § 101, 4 (14), p. ὀλέσω, Att. Red. ὀλώσκα, 2 perf. ὤλα, Att. Red. ὤλεκα, 2 a. ὀλόμην, § 117. *To destroy, to ruin.*—Pass. *to perish, to be destroyed.*

ὀλολύζω (R. ὀλολνγ), f. -ύζω, p. ὀλόλυχα. *To utter loud cries of joy, or grief, to wail, to lament:—to shout for joy.*

ὀλοός, ἡ, ὄν, adj. (fr. ὀλλῦμι). *Destructive, ruinous, wretched, bad, wicked.*

ὅλος, η, ον, adj. *The whole, all, entire.*—τὸ δ' ὅλον, *in a word then.*

ὀλοσχερῶς, adv. (fr. ὀλοσχερός, *entire*). *Entirely, wholly.*

ὀλοφθρομαι (R. ὀλοφθρ), 1 a. ὀλοφθρήμην. *To lament, to deplore, to weep over.*

Ὀλυμπία, ας, ἡ. *Olympia*, a name given to the sacred grove, &c. on the banks of the Alpheus in Elis, near which the Olympic games were celebrated.

Ὀλύμπια, *ων, τὰ* (neut. of Ὀλύμπιος, *scil.* Ὀλύμπια ἀγωνίσματα). *The Olympic games.*

Ὀλυμπιάς, *ἄδος, ἡ.* *A contest or victory in the Olympic games: an Olympiad, or period of four years.*

Ὀλυμπιάς, *ἄδος, ἡ.* *Olympias, mother of Alexander the Great.*

Ὀλύμπος, *ου, ὁ.* *Olympus, a mountain of Thessaly, the fabled seat of the Grecian gods.*

Ὀλυνθίος, *α, ου, adj.* *Olynthian.*  
—οἱ Ὀλυνθιοί, *the Olynthians.*

Ὀλυνθος, *ου, ἡ.* *Olynthus, a powerful city of Macedonia.*

ὅλως, *adv.* (fr. ὅλος, *whole*).  
*Wholly, entirely, altogether, in general.*

ὁμαλός, *ἡ, ὄν, adj.* (fr. ὅμος, *united*). *Even, level, smooth, like.*

ὁμαλώς, *adv.* (fr. ὁμαλός). *Uniformly, evenly, equally, alike.*

ὄμβρος, *ου, ὁ.* *Rain, a shower.*

Ὀμηρος, *ου, ὁ.* *Homer, the most distinguished of the Greek epic poets. He is supposed to have been born near Smyrna. His principal works are the Iliad and Odyssey, each in twenty-four books.*

ὁμιλέω (R. ὁμίλε), *f. -ήσω, p. -ηκα* (fr. ὁμιλος). *To associate with, to converse with, to be intimate with, hence*

ὁμιλητής, *ου, ὁ.* *A companion.*

ὁμιλία, *ας, ἡ* (fr. ὁμιλος). *Inter-course, social converse:—an assembly.*

ὁμιλος, *ου, ὁ* (fr. ὁμοῦ, *together*,

and ἔλη, *a throng*). *A gathering, a crowd, a throng.*

ὁμίχλη, *ης, Ion.* for ὁμίχλη, *ης, ἡ.*  
*Mist, vapour.*

ὄμμα, *ἄτος, τό* (fr. ὄπτομαι, *to see*). *The eye.*

ὀμνῶμι (R. ὀμο, 2 ὀμ), *f. ὀμόσω, p. ὀμοκα, Att. Red. ὀμῶμαι, f. mid. ὀμοῖμαι, contr. for ὀμόσομαι, § 101, 4 (1).* *To swear.*

ὅμοιος, *α, ου, adj.* poetic ὁμοῖος, *adj.* (fr. ὅμος, *united*). *Like, resembling, the same, equal.*—  
Neut. as *adv.* ὁμοια and ὁμοιον, *similarly, in like manner.*

ὁμοιότης, *ητος, ἡ* (fr. ὁμοιος).  
*Resemblance, similarity.*

ὁμοιόω (R. ὁμοιο), *f. -ώσω, p. ὁμοιώκα* (fr. ὁμοιος). *To assimilate, to make similar.*

ὁμοίως, *adv.* (fr. ὁμοιος). *In like manner.*

ὁμολογέω (R. ὁμολογ), *f. -ήσω, p. ὁμολόγηκα* (fr. ὁμοῦ, *together*, and λέγω, *to say*). *To agree in opinion, to acknowledge, to confess, to grant.*

ὁμολογία, *ας, ἡ* (fr. ὁμολογέω).  
*Consent, agreement:—an engagement.*

ὁμονοέω (R. ὁμονος), *f. -ήσω, p. ὁμονόηκα* (fr. ὁμοῦ, *together*, and νοέω, *to think*). *To be of the same mind, to agree in opinion, to be concordant.*

ὁμονομία, *ας, ἡ* (fr. ὁμονοέω).  
*Similarity of sentiment, concord.*

ὄμορος, *ου, adj.* (from ὁμός, and ὄρος, *a boundary*). *Bordering*

- ὑπον, *neighbouring*.—Subst. a neighbour.  
 ὁμός, ἡ, ὅν, adj. *United*:—like, equal, resembling.  
 ὁμόσε, adv. (fr. ὁμός). *Together with, at the same place, together.*  
 ὁμότεχνος, ον, adj. (fr. ὁμός, and τέχνη, *trade*). *Of the same trade, or calling.*  
 ὁμοτράπεζος, ον, adj. (fr. ὁμός, and τράπεζα, *a table*). *That eats at the same table.*  
 ὁμοῦ, adv. (fr. ὁμός). *Together, in the same place, at the same time, at once*.—ὁμοῦ τι, *almost, nearly.*  
 Ὀμφάλη, ης, ἡ. *Omphālē*, a queen of Lydia, who bought Hercules when he was sold as a slave.  
 ὁμφαλός, οῦ, ὁ. *The navel.*  
 ὁμφαξ, gen. ἄκος, adj. *Unripe.*  
 ὁμῶς, adv. (fr. ὁμός). *Together, together with, equally, in like manner*:—with a dat., *like, just as, same as ὁμοίως.*  
 ὁμῶς, conj. (fr. same). *However, yet, nevertheless, although.*  
 ὄναρ, τό, indecl. *A dream.*  
 ὄνειαρ, ἄτος, τό (fr. ὄνημι, *to profit*). *Profit, advantage, utility, aid*.—Pl. ὄνλατα, *agreeable things, viands.*  
 ὀνειδῆιος, ον, and ος, α, ον, adj. (fr. ὀνειδος). *Reproachful, shameful, disgraceful, opprobrious.*  
 ὀνειδίζω (R. ὀνειδῖν), f. -ῖσω, p. ὀνιδίκα (fr. ὀνειδος). *To find fault with, to reproach, to upbraid.*  
 ὀνειδος, ιος, τό (fr. ὀνομαι, *to abuse*). *Blame, reproach, ignominy, disgrace.*  
 ὄνειος, ον, and ὄνιος, ον, adj. Ion. ὄνήιος (fr. ὄνημι, *to profit*). *Profitable*,—of the ass, fr. ὄνος.  
 ὀνειροπολέω (R. ὀνειροπολεῖν), f. -ήσω, p. ὀνειροπόληκα (fr. ὀνειρος and πολῖω, *to turn over*). *To be versed in the interpretation of dreams, to dream, to imagine.*  
 ὄνειρος, ου, ὁ. *A dream.*  
 ὀνίημι, and ὄνημι (R. ὄνει), f. ὀνήσω, p. ὤνηκα. *To aid, to profit, to delight.*  
 ὄνομα, ἄτος, τό. *A name.*  
 ὀνομάζω (R. ὀνομαδῖν), f. -ᾶσω, p. ὠνόμακα (fr. ὄνομα). *To name, to call*:—to celebrate.  
 ὀνομαστός, ἡ, ὅν, adj. (fr. ὀνομάζω). *Famous, of distinguished name, renowned.*  
 ὄνος, ον, ὁ. *The ass.*  
 ὄνυξ, ὕχος, ὁ (fr. νύσσω, *to pierce*). *A nail, a claw, a talon.*  
 ὀξέως, adv. (fr. ὀξύς). *Sharply, quickly, rapidly, actively.*  
 ὀξύδερκής, ἐς, adj. (fr. ὀξύς, and δῖσκομαι, *to see*). *Sharp-sighted.*  
 ὀξύθυμος, ον, adj. (fr. ὀξύς, and θυμός, *spirit*). *Quick-tempered, irascible, rash, passionate.*  
 ὀξύς, εἶα, ὕ, adj. *Sharp, keen, pointed, piercing*:—rapid, fleet.—εἰς ὀξύ, *to a point.*  
 ὀξύχολος, ον, adj. (fr. ὀξύς, and χολή, *anger*). *Irascible, passionate.*

ὀπαζω (R. ὀπαδ), f. -άσω, p. ὀπάκα (fr. ἔπομαι, to follow). To follow, to adjoin, to add to, to confer upon, to bestow, to communicate.

ὀπή, ἥς, ἥ. A hole, an opening.

ὀπη, adv. Where:—how, as, in such a manner as, howsoever, whither, wheresoever.

ὀπισθε, and ὀπισθαν, poet. ὅτιθε, ὀπίθεν, adv. From behind, behind, backward.

ὀπίσθιος, α, ον, adj. (fr. ὀπισθε). That is behind, the hinder.

ὀπίσσω, adv. poetic for

ὀπίσω, adv. Backward, behind, back, again, for the future.—εις τὰ ὀπίσω, backward, lit. to the things behind.

ὀπλή, ἥς, ἥ (fr. ὕπλον, a weapon). A solid hoof, like that of a horse, a hoof.

ὀπλίζω (R. ὕπλιδ), f. -ίσω, p. ὀπλῖκα (fr. ὅπλον). To furnish with arms, to arm, to equip.

ὀπλισμός, ου, ὁ (fr. ὀπλίζω). Armour, equipment.

ὀπλίτης, ου, ὁ (fr. ὅπλον). A heavy-armed soldier.

ὅπλον, ου, τό. A weapon, pl. arms.

ὅποι, adv. Where, to what place.

ὀπωῖος, α, ον, adj. (correl. of τοῖος, or τοιόσδε, § 69). As:—with the correlative understood, such as:—as a responsive, § 67, 4, of what kind.

ὀπόσος, η, ον, adj. (correlative of τόσος, § 69). As:—with cor. understood, as much as, as great as:—as a responsive, § 67, 4, how great, how much, what.

ὀπόταν, and ὀπότε, adv. (fr. πότε). When, since, as often as, because, whenever.

ὀπότερος, α, ον, adj. (responsive to πότερος, § 67, 4). Which of the two:—either of the two, the one or the other.

ὀποτέρως, adv. (fr. ὀπότερος). In which way of the two.

ὀπόττε, adv., poetic for ὀπότε.

ὅπου, adv., (fr. ποῦ, where). Wherever, where, since.

ὀπτάω (R. ὀπτα), f. -τήσω, p. ὀπτήκα. To roast, to bake, to boil, to cook.

ὀπτομαι (R. ὀπ), f. ὀφομαι, p. ὀμμαι, 1 a. pass. ὤφθην (this verb supplies some of the tenses to ὁράω). To see, to behold.

ὀπώρα, ας, ἥ. Autumn, the beginning of autumn, harvest.

ὀπως, adv. How, when, after.

ὅπως, conj. That, in order that, as that, as.—ἐσθ' ὅπως, it is possible that.

ὀρατός, ἥ, ὄν, adj. (fr. ὁράω). To be seen, seen, visible.

ὀράω (R. ὄρα, and ὀπ), f. ὀφομαι, p. ὀφράκα:—2 a. εἶδον (fr. εἶδω). To see, to behold, to perceive.

ὀργάνον, ου, τό. An instrument, an engine, a machine:—an organ.

ὀργή, ἥς, ἥ. Anger, rage, passion, hatred.

Ὀργια, ον, τὰ (fr. ὀργή, phrenzy). Sacrifices and rites in honour of Bacchus:—secret rites, orgies, mysteries.

ὀργίζω (R. ὀργιδ), f. -ίσω, p. ὀργῖκα (fr. ὀργή). To ren-



*der angry, to exasperate, to provoke.*—*Mid. to grow angry, to be angry.*

ὀργυιά, ἄς, or ὀργυια, ας, ἡ (fr. ὀργίζω). *The space between the hands with the arms extended, a fathom.*

ὀργίζω, and ὀργίζνμι (R. ὀρεγ), f. ὀρέξω, p. ὀρεξα. *To stretch forth, to extend.*—*Mid. to stretch forth the hands after, i.e. to strain after, to desire earnestly, to reach for.*

ὄρεσις, ἡ, ὄρ, adj. (fr. ὄρος, a mountain). *Mountainous, on mountains, wild.*

ὄρειος, ον, adj. (fr. same). *Dwelling on mountains, mountainous.*

ὄρθιος, α, ον, adj. (fr. ὀρθός). *Erect, steep, upright, straight.*

ὄρθός, ἡ, ὄρ, adj. *Erect, upright, straight, steep:*—*encouraged.*

ὄρθότης, ητος, ἡ (fr. ὀρθός). *An upright position, straightness:*—*uprightness, rectitude.*

ὀρθόω (R. ὀρθο), f. -αίσω, p. ὀρθωσα (fr. ὀρθός). *To set upright, to raise, to elevate, to make straight, to direct, to regulate, to cause to prosper:*—*Mid. to arise, to succeed.*

ὀρθῶς, adv. (fr. same). *Rightly, fully, suitably, correctly.*

ὀρίζω (R. ὀριδ), f. -ίσω, p. ὀρίξα (fr. ὄρος, a limit). *To limit, to bound, to define, to appoint.*—*Mid. to establish, to enact, to define.*

ὄρκος, ου, ὁ. *An oath.*

ὀρμαθός, οὔ, ὁ (fr. ὄρμος, a necklace). *A row, a series, a*

*collection (of things hanging together.)*

ὀρμαίνω (R. ὀρμα), f. -ήσω, p. ὀρμηξα (fr. ὀρμή, an impulse). *To excite, to urge, to move forward, to rush on, to hasten, to advance, to flow, as a stream from a fountain.*—*Mid. to rise, said of rivers.*

ὀρμίων (R. ὀρμι), f. -ήσω, p. ὀρμηξα (fr. ὄρμος, a harbour). *To be in harbour, to lie at anchor, to lie still or secure.*

ὄρεον, ου, τό. Same as ὄρεος. ὄρεϊς, ἰθος, ὁ and ἡ (fr. ὄρεϊμα, to excite). *A bird, a hen, a winged creature, applied to the cicāda.*—*Att. nom. and acc. pl. ὄρεϊς, and ὄρευς, for ὄρεϊθας, ὄρεϊθας.*

ὄρνυμι, see ὄρω.

Ὀρόντης, ου, ὁ. *Orontes, a Persian nobleman in the army of Cyrus. He had twice acted a treacherous part, but on the third attempt, being detected, he was tried, condemned, and executed.*

ὄρος, εος, τό. *A mountain.*

ὄρος, ου, ὁ. *A limit, a boundary, a landmark.*

ὀρρώδεω (R. ὀρρώδε), f. ἡσω, p. ὀρρώδησα (fr. ὀρρος, the rump, and δέος, fear, a metaphor from animals which show their fears by the movement of the tail). *To be terrified, to dread, to shudder at.*

ὄρνυξ, ὕρος, ὁ. *A quail.*

ὀρυκτός, ἡ, ὄρ, adj. (fr. ὀρύσσω). *Dug up, excavated.*

ὀρύσσω, Att. -τιω (R. ὀρυγ), f. -ύω, p. ὀρύχα, Att. ὀρώρεχα, 2 a. ὀρύγον. *To dig, to dig up, to excavate.*

Ὀρφεύς, ἰός, ὁ. *Orpheus, the son of the muse Calliope, and famous for his skill in playing on the lyre.*

ὀρχέομαι (R. ὀρχε), f. -ήσομαι, p. ὀρχημα (fr. ὀρω). *To bound, to spring, to dance.*

ὀρεω, obsol. for which ὀρυῖμι (R. ὀρ), f. ὀρεω, p. ὀρεα, 2 perf. ὀρεα, Att. ὀρεωα. *To excite, to rouse, to awaken, to move.*

ὅς, ἥ, ὅν, Homeric for ὅς, ἡ, ὅν, poea. pron. *His, her, its; pl. their.*

ὅς, ἥ, ὅ, rel. pron. *Who, which, that.*

ὀσμή, ἥς, ἥ (fr. ὀζειν, to emit a smell). *A smell, a perfume, odour.*

ὅσος, η, ον, adj. pron. correlative of τόσος, § 69, with the correlative expressed, *as*.—With the correlative understood, *as much as, as great as, as many as*.—As a responsive in the indirect question, *how great, how much*.—In the plural it is often used as a relative, to which the antecedent is an indefinite word, § 66, 3.—When the antecedent is understood, ὅσων, &c. may be rendered, *as many as, how many, those who, whoever*.—ἐφ' ὅσον, *as great as*.—ὅσῳ, with the comp., *by as much as, the*:—*as, ὅσῳ πλείονα, the more*.—With a

numeral, *about*.—Nent. ὅσον, *as adv., like.*

ὅςπερ, ἥπερ, ὅπιερ, pron. (fr. ὅς, and περ). *Whoever, whichever, whatsoever.*

Ὀσσα, ἥς, ἥ. *Ossa, a mountain of Thessaly, near Olympus.*

ὀσσεος, η, ον, poetic for ὅσος.

ὀσσεος, ον, ὁ; and ὀσσεος, εος, τό. *The eye.*

ὅςτε, ἥτε, ὅτε, rel. pr. (ὅς, and τε).

*Who, which, that, what.*

ὀστέον, ἰον, -ειν, -οῦ, τό. *A bone.*

ὅστις, ἥτις, ὅ τι pron. (fr. ὅς and τίς, § 67, 2). *Whoever, whoever, whatever; also as a relative, § 66, 3.*

ὀστράκίζω (R. ὀστράκισ), f. -ίσα, p. ὀστράκισα (fr. ὀστράκον). *To vote with shells, to banish by ostracism.*

ὀστράκον, ον, τό. *Baked clay, a tile*:—*a shell of a fish, a shell (used in voting)*:—*ostracism.*

ὀσφραίνω (R. ὀσφραίνω, 2 ὀσφραίνω), f. -άνω, p. ὀσφραγχα (fr. ὀζειν, to smell of any thing). *To yield an odour*.—Mid. f. ὀσφρανοῦμαι, and ὀσφρήσομαι, 2 a. ὀσφρόμην, *to inhale an odour, to scent, to smell.*

ὅταν, conj. (fr. ὅτε and ἄν).

*When, whenever.*

ὅτε, conj. *When, since*.—ἐς δ' ὅτε, *sometimes.*

ὅτι, poetic ὅτις, conj. (properly neut. of ὅστις). *That, as, because.*

ὅτου, Att. for οὗτινος, gen. of ὅστις.—ὅτω for ὡς.

δερηρός, ἄ, ὄν, adj. (fr. ὀτρύνω, *to urge*). *Active, quick, busy.*

οὐ (οὐκ before a vowel, οὐχ before an aspirated vowel), neg. adv. *Not*; § 166. Idioms, 63, and 64, and 117.

οὐ, adv. (properly gen. of ὅς). *Where.*

οὐ, reflexive pers. pron.,—nom. wanting, gen. οὐ, dat. οἶ, acc. ἑ, § 60, I. *Of himself, of herself, of itself.*

οὐας, ἄτες, τό, Ion. for οὐς. *The ear.*

οὐδαμῶν, adv. (fr. οὐδέ and ἄ-μῶς, *any one*). *Nowhere.*—οὐδαμῶ γῆς, *nowhere on earth.*

οὐδας, τό, in the nom. and acc. only. *A floor, the ground, a hall.* The other cases are from οὐδος, obsol. in nom.,—gen. οὐδεος, dat. οὐδῆι, contr. οὐδους, οὐδῆι.

οὐδέ, conj. (fr. οὐ and δε). *And not, not even, neither, nor, not.*—οὐδέ... οὐδέ, *neither... nor.*

οὐδεῖς, οὐδεμία, οὐδέν, adj. (fr. οὐδέ and εἷς, *one*). *No one, none, nobody.*—οὐδέν, *nothing.* οὐδέν ἥττωρ, *nothing the less, nevertheless.*

οὐδέποτε, adv. (fr. οὐδέ and ποτέ, *ever*). *Never.*

οὐδέπω, adv. (fr. οὐδέ and πῶ, *at some time*). *Not even yet, not at all.*

οὐδέτερος, α, ον, adj. (fr. οὐδέ and ἕτερος, *the other*). *Neither of the two.*

οὐδός, οὔ, ὄ. *A threshold.*

οὐδος, ιας. See οὐδας.

οὐκέτι, adv. (fr. οὐκ, and ἔτι, *still farther*). *No farther, no longer.*

οὐκέν, adv. (fr. οὐκ, and ἔν, *then*). *Therefore not, not then, surely not.*

οὐκοῦν, interrog. adv. (fr. same). *Is it not so? is it not then?*—Not interrogative, *therefore, then.*—οὐκοῦν and οὐκοῦν, are sometimes interchanged.

οὔλος, η, ον, adj. (fr. εἰλα, or εἰ-λέω, *to roll up*). *Crowded together, woolly, curling, having a crisped leaf, with long nap, soft.*

οὔλος, η, ον, adj. (fr. ὀλέω, Th. of ὀλλύμι, *to destroy*). *Destructive, dire.*

οὖν, conj. *Therefore, then, now:—namely.*

οὐνεκα, adv. (for οὐ ἔνεκα). *On which account, since, because.*

οὐπαρ, adv. (prop. gen. of ὅςπαρ). *Where.*

οὐποτε, adv. (fr. οὐ, *not*, and ποτέ, *ever*). *Never.*

οὐπω, adv. (fr. οὐ, *not*, and πῶ, *at some time*). *Not as yet, never, not at all.*

οὐπώποτε, adv. (fr. οὐπω, and ποτέ, *ever*). *Never as yet, never.* οὐρά, ἄς, ἡ. *The tail.*

Οὐρανία, ας, poet. Οὐρανία, ης, ἡ. *Urania, the muse who presided over astronomy (fr. οὐρανός, heaven).*

οὐράνιος, α, ον, adj. (fr. οὐρανός). *Heavenly, celestial.*—τὰ οὐράνια, *the heavenly bodies.*

οὐρανόθεν, adv. (fr. οὐρανός and

θεν, § 119, 1 (2). *From heaven.*

οὐρανός, οὐ, ὁ. *Heaven.*

οὔρος, εος, Ion. for ὄρος, εος, τό.

*A mountain.*

οὖς, gen. ὠτός, τό. *An ear.*

οὐσία, ας, ἡ (fr. οὔσα, pt. of εἶμι, to be). *A being, substance, property.*

οὔτε, conj. (fr. οὐ, not, and τε).

*And not, nor.—οὔτε....οὔτε, neither....nor.*

οὔτις, οὔτι, gen. οὔτινος, adj. (fr. οὐ, not, and τις, any one). *No one, none, nobody.—οὔτι, as adv., not at all.*

Οὔτις, acc. Οὔτιν. *Outis, i. e. Nobody, a name assumed by Ulysses, to deceive the Cyclops.*

οὔτοι, adv. (οὐ & τοί). *No indeed.*

οὔτος, αὕτη, τοῦτο, and τοῦτον, adj. pron. § 65. *This, that.—καὶ ταῦτα, and that too, although.—ὦ οὔτος, you silly creature! hark ye! expressive of contempt, § 133, 9.*

οὔτω, and οὔτως, adv. (fr. οὔτος).

*Thus, in this manner, so, so far, as follows.*

οὐχ, see οὐ.

οὐγί, adv. (a form of οὐ). *Not.*

ὀφείλω (R. ὀφειλε, and ὀφλε, 2 ὀφελ, f. ὀφειλήσω, p. ὀφείλημα, 2 a. ὤφελον (fr. ὀφέλλω, to owe). *To owe, to be indebted, to be under obligation.—With the infinitive it is rendered by, must, would, ought.—With ὥς and the infinitive, it expresses a wish, and is rendered, would that I had; lit. how I ought.—*

Also in the 2 a. with εἶθε, εἶθε § 172, 2 Rem.

ὀψαλος, εος, τό (fr. ὀφέλλω, to succour). *Advantage, profit, succour.*

ὀφθαλμός, οὔ, ὁ (fr. ὀπτομαι, to see). *An eye.*

ὄφης, εως, ὁ. *A serpent.*

ὀφλῶ (R. ὀφλε), f. ὀφλήσω, p. ὤφλημα (fr. ὀφέλλω, to owe). *Generally the same signification as ὀφειλω.—With δίστη, to be liable to pay, to be exposed, to incur, to merit, or deserve.*

ὄφρα, conj. *That, in order that, until, while, as long as.*

ὄφρως, ὄος, ἡ. *The eyebrow.—Hence, pride, superciliousness. Also, a hill, an elevation, a ridge, or brow of a hill.*

ὄχετός, οὔ, ὁ (fr. ὀχέω, to carry). *A trench, a channel, a canal, drain.*

ὀχεύς, εως, ὁ (fr. same). *A fastening, a bolt, a clasp.*

ὀχέω (R. ὀχε), f. -ήσω, p. ὤχημα (fr. ὀχος, a vehicle). *To carry, to convey, to bear, to suffer, to practise.—Mid. ὀχεύομαι, to be carried, to cause one's self to be conveyed.—Hence, to ride, &c.*

ὄχθη, ης, ἡ. *A bank, a shore, an eminence.*

ὄχλος, ου, ὁ. *A crowd, the populace, the people.*

ὀχυρόω (R. ὀχύρο), f. -ώσω, p. ὀχύρωμα (fr. ὀχύρός, tenable). *To render tenable, to fortify, to strengthen.*

ὄψ, ὀπός, ἡ (fr. εἶπω, obsolet. in pres., to speak). *The voice.*

ὄψέ, adv. *Late, after.*

ὄψις, α, ον, adj. (fr. ὄψις). *Late.*

—Compared as § 56, ὀψιμα-  
τερος, &c.

ὄψις, ιως, ἡ (fr. ὀπτομαι, to see).

*Sight, seeing, an external ap-  
pearance, the countenance.*

αἱ ὀψεις, the eyes.

ὄψον, ου, τό (fr. ἔψω, to boil).

*Cooked victuals, any thing  
eaten with bread, a relish.*

ὄψοποιός, οὔ, ὁ (fr. ὄψον, and  
ποιέω, to prepare). *One who  
prepares victuals, a cook.*

## Π.

Πᾶγᾶσις, -ίδος, Dor. for Πη-  
γᾶσις, ίδος, ἡ, adj. *Of or be-  
longing to Pegäus, Pegasean.*

—Subst. Πηγᾶσις (scil. κρήνη).  
*The Pegasean fountain, i. e.*

Hippocrénê.

Παγγαῖον, ου, τό (ὄρος). Pan-  
gæum, a range of mountains  
in Thrace.

πάγη, ης, ἡ (fr. πῆγνῦμι, to fix  
together). *A snare, a noose, a  
trap.*

πάγῃς, ίδος, ἡ (fr. same). *A  
snare, a trap, a net:—sunning.*

παγκᾶλος, ον, adj. (fr. πᾶς, all,  
and καλός, beautiful). *Very  
beautiful.*

πάγος, ου, ὁ (fr. πῆγνῦμι, to fix  
together). *A concrete mass,  
ice, a freezing:—a hill, a  
mound.*

Πᾶδος, ου, ὁ. *The Po, the  
largest river of Italy. It falls*

into the Adriatic sea, south of  
Venice.

πάθος, ιος, τό (fr. πάσχω, to suf-  
fer). *Suffering, misfortune:—  
a passion, affection, feeling,  
emotion, sensation.*

Παιάν, ἄνος, ὁ. *Pæan, the god  
of medicine.—Hence also a  
surname of Apollo and Æscu-  
lapius, being gods of medicine.*

παιάν, ἄνος, ὁ. *A pæan, a  
triumphal hymn, a hymn (in  
honour of Apollo), a song of  
victory.*

παιανίζω (R. παιανιδ), f. -ίσω,  
p. πεπαιάνηκα (fr. παιάν). *To  
sing a pæan, or song of victory.*

παιδάγωγός, οὔ, ὁ (fr. παῖς, a  
boy, and ἄγω, to conduct). *One  
who conducts boys (to school),  
an attendant:—a preceptor, a  
tutor.*

παιδάριον, ου, τό (dim. of παῖς).  
*A little boy.*

παιδεία, ας, ἡ (fr. παιδεύω). In-  
struction, education, learning,  
discipline.

παιδεύω (R. παιδευ), f. -εύσω, p.  
πεπαιδευκα (fr. παῖς). *To edu-  
cate, to bring up.*

παιδία, ας, ἡ (fr. παίζω). Amuse-  
ment, play, sport, sportive tri-  
fling.

παιδικός, ἡ, ὄν, adj. (fr. παῖς).  
*Boyish, like a boy, puerile,  
juvenile.—τὰ παιδικά, a be-  
loved object, a playmate.*

παιδίον, ου, τό (dim. of παῖς).  
*A child, a young child.*

παίζω (R. παιδ), f. παίσω, Dor.  
παίξω, p. πέπαιμα, Dor. πέ-

παιῶν (fr. παῖς). *To sport, to play, to frolic, to be merry, to jest.*

Παιήων, ονος, ὁ, Ionic for Παιάν.  
—So παιήων, for παιάν, which see.

παῖς, παιδός, ὁ. *A child, a boy, a son, a slave.*—ἡ παῖς, a girl, a daughter.

παῖσσω Dor. for παῖζω.

παῖω (R. παι), f. παῖσω, Att. παῖρω, p. πέπαικα. *To strike, to wound, to sting.*

πάλαι, adv. *Formerly, in ancient times, long ago.*—οἱ παῖλαι, the ancients.

Παλαίμων, ονος, ὁ. *Palæmon, the name given to Melicertes when turned by Neptune into a sea-deity.*—See *Μελικέρτης*.

παλαιός, ὁ, ὄν, adj. (fr. παλαι).

*Old, ancient, of old.*—τὸ παλαιόν, *anciently, formerly.*

παλαιότης, ητος, ἡ (fr. παλαιός).

*Age, antiquity.*

παλαιστή, ης, ἡ (fr. πάλω). *The palm (of the hand), a measure of four fingers' breadth.*

παλαιόστρα, ας, ἡ (fr. παλαίω). *A place for wrestling, a palaestra.*

παλαίω (R. παλας), f. -αῖσω, p. πεπάλακα (fr. πάλη, *wrestling*). *To contend, to wrestle, to struggle.*

παλάμη, ης, ἡ. *The palm of the hand, a contrivance, a device.*

παλίμπαις, αιδος, ὁ and ἡ, adj. (fr. πάλιν, and παῖς, *a child*). *In a state of second childhood, superannuated.*

παῖν, adv. *Again, anew, back, back again, on the contrary.*

πάλλω (R. παλ), f. πᾶλλω, p. πέπαλκα. *To hurl, to brandish, to shake, to agitate, to dandle.*

παλτόν, οὔ, τό (neut. of παλτός [adj. fr. πάλω], *throw*). *A javelin, a missile weapon.*

παμμεγέθης, ες, adj. (fr. πᾶς, *all*, and μέγθος, *size*). *Of very large size, immense.*

πάμπολυς, παμπόλλη, πάμπολυ, adj. (fr. πᾶς, *all*, and πολύς, *many*). *Very many, very much.*

παμφάγος, ον, adj. (fr. πᾶς, *all*, and φάγῃν, *to eat*). *That devours every thing, voracious, gluttonous.*

Πάν, Πανός, ὁ. *Pan, the son of Mercury, and the god of shepherds.*

Πανδίων, ονος, ὁ. *Pandion, a king of Athens, who succeeded his father Erichthonius, B. C. 1437.*

Πανδρόσιον, ον, τό. *The Pandrosium, a small chapel, part of the Erechtheum on the Acropolis, sacred to Pandrosos, the deified daughter of Cecrops.*

Πανδώρα, ας, ἡ. *Pandōra, the first woman according to mythologists, made by Vulcan, and presented with gifts by all the gods, whence her name (fr. πᾶν, *every*, and δῶρον, *a gift*).*

πανήγυρις, εως, ἡ (fr. πᾶς, *all*, and ἄγυρις, for ἀγορά, *an assembly*). *A public assembly, a festive meeting, a festival.*

**Πανόπη**, ἡ, ἡ. *Panōpē*, one of the Nereids.

**πανοπλία**, ας, ἡ (fr. *pās*, complete, and *ōplon*, armour). A complete suit of armour, a panoply.

**πανόπτης**, ου, ὁ (fr. *pās*, all, and *ōptōmai*, to see). One that seeth all, the all-seer.

**πανουργία**, ας, ἡ (fr. *πανούργος*). Craft, cunning, villany, mischief.

**πανούργος**, ον, adj. (fr. *pās*, all, and *ἔργον*, a deed). Capable of doing every thing, artful, dexterous, wicked.

**παντάπᾳσι**, adv. (fr. *pās*, all, and *ἅπας*, altogether). Totally, wholly, utterly, altogether.

**πανταχόθεν**, adv. (fr. *πανταχοῦ*, and *θεν*, from). From every quarter, from all sides.

**πανταχοῦ**, adv. (fr. *pās*, every). Everywhere.

**παντελῶς**, adv. (fr. *παντελής*, complete). Entirely, completely, wholly, very.

**παντοδαπός**, ἡ, ὅν, adj. (fr. *pās*, all). Of every kind, manifold, various.

**παντοῖος**, α, ον, adj. (fr. *pās*, all). Of all kinds, various.

**πάντως**, adv. (fr. *pās*, all.) Altogether.

**πάνν**, adv. Very much, very, altogether.—*πάνν τι*, by all means.

**πανόστατος**, η, ον, adj. (fr. *pās*, all, and *ὀστάτος*, the last). The last of all.

**παύομαι** (R. *πα*), 1 a. *ἐπαύμαρ*,

perf. *πάπμαι*, the other tenses wanting. To acquire.—Perf. with a pres. sense, I possess.

**πάπυρος**, ου, ὁ and ἡ. The papyrus, an Egyptian aquatic plant, from which paper and cordage were made.

**παρά**, prep., governs the gen., dat., and acc. § 124, 12.—Primary signification, motion from, close to or towards.—With the genitive, from, of, on the part of, from among, above.—With the dative, at, near, among, by, by the side of.—With the accusative, to, towards, by, beyond, beside, through, against, in comparison with.—*παρά μέρος*, by turns.—*παρά την ὁδόν*, along the road.—*παρ' ὀλίγον*, nearly.—*παρ' ἡμέραν*, every other day.—In composition, besides, in addition, beyond, contrary; also it denotes, defect.

**παραβάλλω**, f. *-ἄλλω*, &c. (fr. *παρά*, to, and *βάλλω*, to throw). To throw to, to hold out to, to object to, to hold out against, to apply, to compare.

**παράβολος**, ον, adj. (fr. *παραβάλλω*). Daring, rash, hazardous, dangerous.

**παραγγέλλω**, f. *-γέλω*, &c. (*παρά*, to, and *ἄγγελλω*, to announce). To announce, to proclaim.

**παραγίγνομαι**, f. *-γίγνομαι*, &c. (*παρά*, near, and *γίγνομαι*, to be). To be near, to be present at, to arrive at, to approach.

**παράγω**, f. -άξω, &c. (παρά, near, and ἄγω, to bring). To bring near, to lead forth, to introduce, to lead.

**παραδείγμα**, ἄτος, τό (fr. παραδείκνυμι, to show forth). A proof, a model, an example.

**παραδίδωμι**, f. παραδώσω, &c. (παρά, to, and δίδωμι, to give). To give to, to deliver up, to relate, to commit.

**παράδοξος**, ον, adj. (fr. παρά, contrary to, and δόξα, opinion). Contrary to opinion or belief, unexpected, strange, remarkable.

**παραδόξως**, adv. (fr. παράδοξος). Unexpectedly, strangely, &c.

**παραίνεσις**, εις, ἡ (fr. παραινέω). Exhortation, encouragement, counsel, instruction.

**παραινέω**, f. -έσω, &c. (παρά, to, and αἰνέω, to exhort). To exhort to, to encourage, to advise, to admonish.

**παραίρω**, f. -ήσω, &c. (παρά, from, and αἴρω, to take). To take away from, to diminish, to procure from.

**παραιτέομαι**, f. -ήσομαι, &c. (παρά from, and αἰτέομαι, to obtain by request). To obtain by request, to prevail by entreaty, to pacify:—to refuse, to reject.

**παρακαθίζω**, f. -ίσω, and -ιήσω, &c. (παρά, near, and καθίζω, to set down). To set down, or place near.—Intr. to sit down near, or next to.—Mid. to place one's self next to.

**παρακἄλiew**, f. -έσω, &c. (παρά, to, and καλέω, to call). To call to, to call upon, to call for aid, to invite, to summon, to challenge.

**παρακαταθήκη**, ης, ἡ (fr. παρακατατίθημι). A deposit committed to one's care.

**παρακατατίθημι**, f. -καταθήσω, &c. (παρά, with, and κατατίθημι, to deposit). To deposit with.—Mid. to confide, to intrust.

**παρακείμει**, f. -κίεσμαι, &c. (παρά, near, and κίεμαι, to lie). To lie near, to be contiguous, to stand before.

**παρακelenώ**, f. -ένσω, &c. (παρά, to, and κινέω, to urge). To urge on, to encourage, to animate.

**παρακλήσις**, εις, ἡ (fr. παρακαλέω). Entreaty, supplication.

**παρακοίτης**, ου, ὁ (fr. παρά, with, and κοίτη, a couch). A husband.

**παρακολουθέω**, f. -ήσω, &c. (παρά, with, and ακολουθέω, to follow). To follow closely, to accompany.

**παραλαμβάνω**, f. -λήψομαι, &c. (παρά, from, and λαμβάνω, to receive). To receive from, to take from, to inherit, to hear of.

**παράλια**, ας, ἡ (properly fem. of παράλιος, scil. παραλία χώρα). The sea-coast.

**παράλιος**, ον and ος, α, ον, adj. (fr. παρά, along, and ἅλις, the sea). Bordering on the sea, maritime.

**παραλλάσσω**, f. -αλλάξω, &c.



(παρά, *by*, and ἀλλάσσω, *to move*). *To move along near, to pass by, to alternate.*

παραμένω, *f.* -μένω, &c. (παρά, *near*, and μένω, *to remain*). *To remain by, to persist.*

παραμυρῖδιος, *ov*, *adj.* (fr. παρά, *along*, and μυρῖς, *the thigh*). *Along (or covering) the sides of the thighs.*—*Subst. neut. παραμυρῖδιον, a defence for the thighs, cuishes.*

παραμυθίομαι, *f.* -ήσομαι, &c. (παρά, *with*, and μυθίομαι, *to speak*). *To encourage, to console, to advise, to remedy.*

παραμυθία, *as*, ἡ (fr. παραμυθίομαι). *Encouragement, consolation, soothing.*

παρανήγομαι, *f.* -νήσομαι, &c. (παρά, *near*, and νήγομαι, *to swim*). *To swim by the side of.*

παράνοια, *as*, ἡ (fr. παρανοίω, *to misconceive*). *Folly, silliness, insanity.*

παρανοίγω, *f.* -οίω, &c. (παρά, *denoting diminution*, and ανοίγω, *to open*). *To open a little or partly, to open gradually.*

παραπέμπω, *f.* -πέμπω, &c. (παρά, *with*, and πέμπω, *to send*). *To send along with, to convey to.*—*Mid. to convey.*

παραπετάομαι, *Ionian* for παραπέτομαι, *f.* -πετήσομαι and -πήσομαι, &c. (παρά, *near*, and πέτομαι, *to fly*). *To fly about near, or by.*

παραπλέω, *f.* -πλεύσομαι, &c. (παρά, *by*, and πλέω, *to sail*). *To sail by or along, to sail beyond.*

παραπλήσιος, *ov*, *adj.* (fr. παρά, *nearby*, and πλήσιος, *alike*). *Nearly alike, very similar, equal, like.*

παραπλήσιως, *adv.* (fr. παραπλήσιος). *Like, equally with.* παραπόλλυμι, *f.* -πολέω, &c. (παρά, *intens.* and ἀπόλλυμι, *to destroy*). *To destroy utterly, to ruin.*—*Mid. to perish, to be lost.*

παραπολύ, *adv.* (for παρά πολύ). *By far, by much.*

παρασάγγης, *ou*, ὁ. *A parasang, or Persian mile, consisting of thirty stadia, equal to four English miles.*

παράσημος, *ou*, τό (*neut. of παράσημος*). *An ensign, a standard.*

παράσημος, *ov*, *adj.* (fr. παρά, *by*, and σῆμα, *a mark*). *Marked, distinguished, famous.*

παράσιτος, *ou*, ὁ (fr. παρά, *with*, and σῖτος, *food*). *A parasite, a flatterer (one who flatters another to live at his expense).*

παρασκενάζω, *f.* -άζω, &c. (παρά, *with*, and σκενάζω, *to provide*). *To provide with, to furnish, to fit out, to arrange, to prepare.*

παρασκευή, ἡς, ἡ (fr. παρά, *intens.* and σκενέ, *preparation*). *Preparation, previous design, intention.*

παραστάτης, *ou*, ὁ (fr. παρὶστέμαι, *to stand by the side of*). *A defender, a fellow-combatant.*

παραστάτις, *idos*, ἡ (fr. *same*). *A female assistant, a helper.*

παρατάξις, *ous*, ἡ (fr. παρα-

τάσσω). *Order of battle, an army in battle array, a battle.*  
 παρατάσσω, f. -τάξω, &c. (παρά, by the side of, and τάσσω, to arrange). *To arrange side by side, to draw up in battle array.*  
 παρατείνω, f. -τενά, &c. (παρά, along, to, and τένω, to stretch). *To stretch along, to stretch out, to reach to.*  
 παρατίθημι, f. -θήσω, &c. (παρά, by the side of, and τίθημι, to place). *To place near, to set before, to serve up to.*  
 παρατρέχω, f. -τρέχομαι, and -δραῖμομαι, &c. (παρά, by the side of, and τρέχω, to run). *To run by the side of, to outstrip.*  
 παρατυγχάνω, f. -τεύχομαι, &c. (παρά, with, and τυγχάνω, to meet). *To meet with, to fall in with, to occur.*  
 παραινῖκα, adv. (fr. παρά, at, and αἰνῖκα, now). *At present, immediately, for the moment.*  
 παραφέρω, f. -φέρω, &c. (παρά, from, and φέρω, to bring). *To bring away from.—Pass. To be carried out of, to be driven away from.*  
 παραφυλάσσω, Att. -τιω, f. -φύλαξω, &c. (παρά, near, and φυλάσσω, to watch). *To watch near, to guard, to garrison.*  
 παραχράομαι, f. -χρήσομαι, &c. (παρά, from, and χράομαι, to use). *To misuse, to abuse, to use improperly.*  
 παραχρήμα, adv. (properly παρά το χρήμα). *At the very instant, immediately.*

παραχωρέω, f. -χωρήσω, &c. (παρά, towards, and χωρέω, to go). *To go towards, to approach, to give way to, to yield, to deliver up.*  
 παρδάλις, αὐς, ἡ. *The panther.*  
 παρεγγνάω, f. -εγγνήσω, &c. (παρά, to, and εγγνάω, to hand over). *To hand over to, to consign to, to deliver up, to command, to enjoin, to exhort.*  
 παρεδρεύω (R. παρεδρεν), f. -εύσω (fr. παρά, by the side of, and ἔδρα, a seat). *To sit by the side of, to be an assessor.*  
 παρειά, αἶς, ἡ. *The cheek.*  
 πάριμι, f. -ίσομαι (παρά, by, and εἰμι, to be). *To be present.—οἱ παρόντες, those present.—τα παρόντα, present circumstances, the present.*  
 πάριμι, f. -ίσομαι, &c. (παρά, to, and εἶμι, to go). *To go to, to approach, to pass by or beyond.—οἱ παριόντες, the passers by.*  
 παρεισέρχομαι, f. -εἰσίστομαι, &c. (παρά, by the side of, and εἰσέρχομαι, to enter). *To enter by the side of, to enter on one side.*  
 παρελάνω, f. -έλδω, &c. (παρά, by, beyond, and ἔλάνω, to drive). *To drive or ride by, or beyond, to pass by:—to ride up to or against.*  
 παρεμφερής, ἴς, adj. (fr. παρά, nearly, and ἑμφερής, like). *Nearly alike, similar, resembling.*  
 παρῆξιμι, f. -εἰσίστομαι (παρά,

by the side of, and ἔξιμι, to go out). To go out on one side, to pass out by.

παρέρχομαι, f. -ελεύσομαι, &c. (παρά, by, and ἔρχομαι, to go).

To pass by, to go beyond, to come before (the people), to appear publicly, to approach.

—τὰ παρεληλυθότα, the past.

παρέχω, f. παρέξω, and παρασχέσω, &c. (παρά, near, and ἔχω, to hold). To hold near, to offer, to bestow, to furnish, to procure, to occasion.

παρηγορία, ας, ἡ (fr. παραγορέω, to exhort). Exhortation, consolation, relief.

πάριμαι, &c. (παρά, by, and ἡμι, to sit). To sit by or near.

παρθένος, ου, ἡ. A virgin, a maid-n.

παρίημι, f. παρήσω, &c. (παρά, by, and ἵημι, to send). To let pass by, to pass over, to omit, to permit, to yield, to enfeeble. —Perf. pt. pusa. παρειμένος, η, ου, benumbed.

παριπνεύω, f. -εύσω, &c. (παρά, by the side of, and ἵπνεύω, to ride). To ride by the side of, or near, to ride beyond, to outstrip.

Πάρις, ἴδος, ὁ. Paris, the son of Priam and Hecuba. He carried off Helen the wife of Menelaus, and thereby caused the Trojan war.

παρίσσω, f. -ίσω, &c. (παρά, intens. and ἴσώω, to make equal). To render alike, to put on an equal footing.

παρίστημι, f. παρστήσω, &c. (παρά, near, and ἵστημι, to place). To place near, to compare.—Perf. plup. and 2 a. intr., to stand near, to be present, to assert.—Mid. to place one's self near, to approach, to appear.

Παρμενίων, υιος, ὁ. Parmenio, a celebrated general in the army of Alexander.

Παρνασσός, οὔ, and Παρνῶτός, οὔ, ὁ. Parnassus, a mountain of Phocis, with two tops, one of which was sacred to the muses, the other to Bacchus.

παροδίτης, ου, ὁ (fr. πάροδος). A passer by, a traveller.

πάροδος, ου, ἡ (παρά, by, and ὁδός, a way). A passage by, a passage, an entrance, a parade.

παροικέω, f. -ήσω, &c. (παρά, near, and οἰκίω, to dwell). To dwell near, to be in the neighbourhood of.

παροιμία, ας, ἡ (fr. παρά, by, and ὁμιος, the way). A proverb, a common saying.

παροίχομαι, f. -οιήσομαι, &c. (παρά, by, and οἴχομαι, to go). To go beyond, to pass by, to elapse.

παροξύνω, f. -ύσω, p. παροξύνησκα (παρά, intens. and ὀξύνησκα, to sharpen). To urge on, to stimulate, to excite, to exasperate.

παροράω, f. -όρωμαι, &c. (παρά, aside, and ὁράω, to look). To look aside, to overlook, to neglect.

**παρορμάω**, f. -ήσω, &c. (παρά, intens. and ὀρμάω, to drive).

To urge onward, to stimulate.

**πάρως**, adv. Before, previously.

—Poet. for πρό, before, in the presence of.

**Πάρος**, ου, ὁ. *Paros*, one of the Cycládes, famous for its marble.

**παρουσία**, ας, ἡ (fr. παρουσία, pres. pt. of πάρεμι, to be present). Presence, arrival.

**παροχέω**, f. -ήσω, &c. (παρά, by the side of, and ὀχέω, to convey). To convey by the side of.

—Mid. to ride side by side.

**παύρησσία**, ας, ἡ (fr. πᾶς, and φῆσις, speech). Freedom of speech, frankness, boldness.

**Παύρησιος**, ου, ὁ. The Parrhasian. The Parrhasians were a people of Arcadia.

**Παρέσστις**, ἴδος, ἡ. *Parysatis*, the wife of Darius, and mother of Cyrus the Younger.

**πᾶς**, πᾶσα, πᾶν, adj. Every, each, all, the whole.—τὸ πᾶν, the whole, every thing.

**Πασίωρ**, ενος, ὁ. *Pasion*, a Megarean, one of the leaders in the army of Cyrus.

**πάσχω** (R. πενθ, παθε, 2 παθ, 3 πονθ), f. πείσσομαι, 2 p. πίπονθα, 2 a. ἱπάθον. To suffer, to endure, to feel, to be affected in any way.

**πάταγος**, ου, ὁ (fr. πατάσσω). A loud noise, a crash, roaring, tumult.

**Παταγύας**, ου, ὁ. *Patagyas*, a

faithful officer in the army of Cyrus.

**πατάσσω** (R. παταγ), f. -άξω, p. πεπάταχα. To strike, to beat, to dash.

**πατέομαι** (R. πατε), 1 a. ἐπάσθην, p. pass. in mid. sense πίπασμαι. To eat, to taste of, to partake of.

**πατέω** (R. πατε), f. -ήσω, p. πεπάτηκα. To trample, to tread out, to crush.

**πάτηρ**, πατήρ, by syncope πατήρ, ὁ. A father, a parent.

**πάτρα**, ας, ἡ, Ion. πάτηρ, ης, ἡ (fr. πάτηρ). One's father-land, a native country.

**πατρικός**, ἡ, ὄν, adj. (fr. same). Like a father, fatherly, paternal, hereditary.

**πάτριος**, ον, adj. (fr. same). Inherited from a father, paternal, peculiar to one's native country.

**πατρίς**, -ἴδος, ἡ (fr. same). One's father-land, one's native country.—Adj. native.

**πατρῶος**, ον, and ος, α, ον, adj. (fr. πάτηρ). Of a father, fatherly, paternal.—Subst. a stepfather.

**παῦλα**, ης, ἡ (fr. παύω). Cessation, rest, the end.

**Παῦλος**, ου, ὁ. *Paulus* or *Paul*, a Roman name,—the name of the apostle of the Gentiles.

**Πανσανίας**, ου, ὁ. *Pausanias*, a Spartan general who offered to betray his country to the Persians.

**παύω** (R. παυ), f. παύσω, p. πέ-

πεινα. *To cause to cease, to restrain, to suppress, to finish. Mid. to cease, to desist.*

Παφία, ας, Ion. Παφίη, ης, ἡ. *Paphia, a name of Venus, because worshipped at Paphos, a city of Cyprus.*

Παφλαγονία, ας, ἡ. *Paphlagonia, a country of Asia Minor.*

Παφλαγών, όρος, ό. *A Paphlagonian, one belonging to Paphlagonia.*

παχύνω (R. παχυ), f. -ύνω, p. παπέχυνα (fr. πάχυν). *To swell, to make firm, to fasten.*

πάχυν, εἶα, ύ, adj. (fr. πάγω, ob- sol. whence πήγνυμι). *Thick, fat, stout, solid.*

πέω, obsoi. (R. πα). *To take care of.—Mid. to feed or keep (cattle), to acquire, to possess.*

πεδάω, (R. πεδα), f. -ήσω, p. -ηκα (fr. πίδα). *To feller, to bind.*

πέδη, ης, ἡ. *A feller, a shackle.*

πέδιλον, ου, τό (fr. πίδα). *A shoe, a sandal, a buskin.*

πεδίον, ου, τό (from πίδα, the ground). *A plain, a field.*

πεζῇ, adv. (prop. dat. sing. fem. of πεζός, scil. πεζῇ ὁδῷ). *On foot, by land.*

πεζικός, ἡ, όν, adj. (fr. πεζός). *On foot, of or pertaining to land.*

πεζός, ἡ, όν, adj. (fr. πέζα, Dor. for πούς, a foot). *On foot, land, by land.—τὸ πεζόν, τὰ πεζά, and οἱ πεζοί, infantry, land forces.*

πειθαρχέω (R. πειθαρχε), f. -ήσω, p. πεπειθάγχα (fr. πει-

θαρχε, and ἀρχή, authority).

*To obey authority, to obey. πείθομαι (R. πειθ, 2 πειθ, 3 πειθ), f. πείσω, p. πέπεικα, 2 a. ἐπείθω, 2 p. πέπειθα. To persuade, to induce.—Mid. to persuade one's self, i. e. to obey, to yield to persuasion, to acquiesce in, to believe, to follow.—Perf. m. πέποιθα in a present sense, I confide in, I trust.*

πεινάω (R. πεινω), f. -ήσω, p. πεπεινήκα (fr. πείνω, hunger). *To be hungry, to starve:—to hunger or long for.*

πειρά, ας, ἡ. *An attempt, an undertaking, a trial, an experiment.*

Πειραιεύς, έως, ό. *The Piræus, the largest of the three harbours of Athens.*

πειρατέος, α, ου, adj. (fr. πειράω). *To be tried, that ought to be tried.—πειρατέων σοι, you must try, Idioms, 116.*

πειράω (R. πειρα), f. -άσω, p. πεπειράκα. *To try, to make trial of, to prove, to attempt, to practise.*

Πειρίθους, όου, contr. Πειρίθους, ου, ό. *Peirithoüs, son of Ixion, king of the Lapithæ.*

Πισίδαι, ών, οἱ. *The Pisidians, the inhabitants of Pisidia, a country of Asia Minor.*

Πεισίστρατος, ου, ό. *Pisistratus, an Athenian, who made himself master of his native country, and held the sovereign power for thirty-three years.*

πέλαγος, εος, τό. *A sea.*

πέλας, adv. *Near.*—ὁ πέλας, *a neighbour.*

πελαίας, ἄθος, and πείλας, ως, ἡ (fr. πειλός, for πειλλός, *dark coloured*). *A dove, a wood-pigeon.*

πελεκάν, ἄνος, ὁ (fr. πελακία, *to cut with an axe*). *The wood-pecker, the pelican.*

πέλεκυς, εως, ὁ. *An axe.*

πέλεν, for ἔπελεν, 3 sing. imperf. ind. a. of πέλω, *to be.*

Πελίας, ου, ὁ. *Pelias, a king of Theessaly, who usurped the dominion, and sent his nephew Jason, to whom it belonged, to Colchia, in search of the golden fleece, in the hope that he would perish in the attempt.*

πέλημα, ἄτος, τό. *The sole (of a foot or sandal).*

Πελοπίδας, ου, ὁ. *Pelopidas, a celebrated Theban general.*

Πελοποννήσιοι, ων, οἱ. *The Peloponnesians.*

Πελοπόννησος, ου, ἡ (fr. Πίλοπος, *of Pelops*, and νήσος, *the island*). *Peloponnesus, a peninsula in the southern part of Greece, now called the Morea.*

Πέλωψ, οπος, ὁ. *Pelops, son of Tantalus, king of Phrygia.*

πελταστής, ου, ὁ (fr. πέλτη). *A targeteer, one who wears the πέλτη.*

πελταστικός, ἡ, ὄν, adj. (fr. πελταστής). *Belonging to a targeteer.*—τὸ πελταστικόν, *a body of targeteers.*

πέλτη, ης, ἡ (fr. πάλω, *to brandish*). *A light shield.*

πέλω, oftener πείλομαι, used only in pres. and imperf. *To be, to become.*—ἔπειε and ἔπειτο, by syncope for ἔπειε and ἐπέπειτο.

πέμπτος, η, ον, num. adj. (fr. πέντε, *five*). *The fifth.*—Neut. as adv. *fifthly.*

πέμπω (R. πεμπ, 2 παμπ, 3 πομπ), f. πέμψω, p. πέπεμφα, Att. πέπομφα, § 101, 5. *To send, to send away, to throw.*

πένης, ητος, ὁ, and ἡ, adj. (fr. πείνομαι). *Poor.*—Subst. ὁ πένης, *a poor man.*

Πενθεύς, εως, ὁ. *Pentheus, a king of Thebes, torn in pieces by the Bacchantes.*

πενθέω (R. πενθι), f. -ήσω, p. πεπένθηκα (fr. πένθος). *To mourn, to lament, to grieve.*

πένθος, εος, τό. *Grief, sorrow, misfortune:—a strain of woe.*

πενία, ας, ἡ (fr. πείνομαι). *Poverty.*

πενιχρός, ἄ, ὄν, adj. (fr. same). *Poor, needy.*

πείνομαι (fr. πίνω, *obsol.*) *To work:—hence, to be poor, to subsist by labour.*

πεντάκις, αι, α, num. adj. (fr. πεντάκις, *five times*, and χίλιοι, *a thousand*). *Five thousand.*

πεντακόσιοι, αι, α, num. adj. (fr. πέντε). *Five hundred.*

πέντε, num. adj. indecl. *Five.*

πεντήκοντα, num. adj. indecl. (fr. πέντε). *Fifty.*

παντηκόντορος, ου, ὁ (fr. παντή-  
κοντα and ἐρέσσω, to row). *A*  
*fifty-oared galley.*

πέπικρος, ου, adj. (fr. πέπτω, to  
cook). *Mature, ripe.*

πέπλος, ου, ὁ. *A robe, a gar-  
ment.*

περί, an enclitic particle, render-  
ing emphatic the word with  
which it is joined. *Wholly,  
entirely, although, truly.*—Join-  
ed with pronouns and some  
other words it is equivalent to  
*soever*:—αἵ, ὅςπερ, *whosoever*:  
—ἐνθαπερ, *wheresoever*, &c.

πέρα, before a vowel, πέραν, adv.  
(It has the sense of a prepo-  
sition and governs the gen.  
§ 164 and 165). *On the far-  
ther side of, beyond.*

παραία, ας, ἡ (properly fem. of πε-  
ραῖος, scil. παραία γῆ). *The*  
*country opposite, the country*  
*across or beyond.*

περαιός, α, ου, adj. (fr. πέρα).  
*Situated on the farther side or*  
*beyond.*

περαιόω (R. παραιο), f. -ώσω, p.  
πεπεραιόωκα (fr. περαιός). *To*  
*carry beyond or over.*—*MID.*  
*to pass over.*

πέρας, ἄτος, τό (fr. πέρα). *The*  
*end, a term, a limit, a bound-*  
*ary.*

περάω (R. παρα), f. -ᾶσω, Ion.  
-ήσω, p. πεπέραῶκα (fr. πέρα).  
*To transport, to convey across.*  
*Intr. to pass over, to cross.*

Πέργαμος, ου, ἡ, and Πέργαμον,  
ου, τό. *Pergāmus, the cita-*  
*del of Troy.*

πέρδιξ, ἑως, ὁ and ἡ. *The*  
*partridge.*

πέρθω (R. περθ, 2 περθ, by  
metath. for παρθ, 3 περθ), f.  
πέρσω, p. πέπερα, 2 a. ἐπερ-  
θον, 2 p. πέπερθα. *To lay*  
*waste, to sack, to destroy.*

περί, prep. (governs the gen.  
dat. and acc. § 124, 13). Pri-  
mary signification, *about or*  
*round.*—With a gen. *about,*  
*concerning, of, for, with respect*  
*to.*—With the dat. *about, a-*  
*round, on.*—With the acc.  
*round about, near, on, upon, to-*  
*wards, against, with regard to,*  
*about, in.*—In composition,  
*about, around, over, above,*  
*greatly, superior to, greater*  
*than, entirely, i. e. all round.*

περιάγω, f. -άξω, &c. (παρά,  
*about, and ἄγω, to lead*). *To*  
*lead about, to turn round, to*  
*convert.*—*Intr. to go round, to*  
*visit.*—*MID. to take with one's*  
*self, to have by one's side.*

περιαίρειω, f. -ήσω, &c. (παρά,  
*entirely, and αἰρέω, to take*).  
*To remove, to deprive of, to*  
*strip.*

Περίανδρος, ου, ὁ. *Periander,*  
*tyrant of Corinth.*

περιάπτω, f. -άψω, &c. (παρά,  
*about, and ἄπτω, to fasten*).  
*To fasten about, to attach to,*  
*to suspend from.*

περιβάλλω, f. -βύλω, &c. (παρά,  
*around, and βάλλω, to cast*).  
*To throw around, to surround,*  
*to embrace.*—*MID. to throw*  
*around one's self, to put on.*

παρίβλεπτος, ον, adj. (fr. παρί-  
βλέπω). Conspicuous, re-  
nowned.

παριβόητος, ον, adj. (fr. παριβόω,  
to proclaim round about). Pub-  
lished abroad, celebrated, fa-  
mous.

παριβολή, ἥς, ἡ (fr. παριβάλλω).  
A placing around, a cloak,  
dress, ornaments: an embrace.

παριβολή, ου, ὅ (fr. same). An  
enclosure, a circuit, a wall.

περιγίνομαι, f. -γενήσομαι, &c.  
(περί, above, and γίνομαι, to  
be). To be over or above, to  
remain over, to survive:—to be

superior to, to conquer, to excel.  
περιεῖδω, f. -εἰδήσω, or -είσομαι,  
(περί, round about, and εἶδω,  
to look). To look round about,

to survey.—With a pt. to over-  
look, to disregard.—2 a. περι-  
εῖδον, principal part in use, and  
used as 2 a. to ὀράω.

περίειμι, f. -ίσομαι, &c. (περί,  
above, and εἶμι, to be). To be  
over and above, to survive, to  
be superior to, to excel.

περίεμι, f. -ίσομαι, &c. (περί,  
around, and εἶμι, to go). To  
go round about, to encompass.

περιλαύνω, f. -ελάσω, &c. (περί,  
round about, and λαύνω, to  
drive). To drive round about,  
to collect and drive away (as  
booty), to ride round.

περιελίσσω, f. -ελίξω, &c. (περί,  
around, and ἐλίσσω, to roll).  
To roll round about, to wind or  
wrap around.

περιέρχος, ον, adj. (fr. περί, su-

perior, and ἔρχομαι, work). At-  
tending with great care or dili-  
gence, over-scrupulous or care-  
ful.—Passively, highly wrought,  
of superior finish.

περιέρχομαι, f. -ελεύσομαι, &c.  
(περί, around, and ἔρχομαι, to  
go). To go round about, to  
wander, to surround.

περιέχω, f. -έξω, and -σχήσω, &c.  
(περί, around, and ἔχω, to hold).  
To hold around, to encompass,  
to contain, to require.—Mid.  
to attach one's self to, to cleave  
to, to defend.

περιθίω, f. -θίσσομαι, &c. (περί,  
round about, and θίω, to run).  
To run around or about.

περιζώννυμι, and -ζωννύω, f.  
-ζήσω, &c. (περί, around, and  
ζώννυμι, to gird). To gird  
around, to gird, to bind around.

περιῖσθηναι, f. περιστήσω, &c.  
(περί, around, and ἵσθηναι, to  
place). To place around, to  
surround.—Intr. in p. plur. and  
2 a. to stand around.—of  
περιεστώτες, the by-standers.  
§ 134, 11.

περικαθήμεναι, &c. (fr. περί, a-  
round, and κάθηναι, to sit).  
To sit round about, to encamp  
around, to besiege.

περικαλλής, ἑς, adj. (fr. περί, su-  
perior, and κάλλος, beauty).  
Exceedingly beautiful, very  
beautiful.

περικαλύπτω, f. -καλύψω, &c.  
(περί, around, and καλύπτω,  
to cover). To cover round a-  
bout, to wrap up, to conceal.



περίκειμαι, f. -κείσθαι, &c. (περί, around, and κείμεναι, to lie).

To lie around.

Περικλῆς, ἴους, ὁ. Pericles, a popular and able Athenian orator.

περικόπτω, f. -κόψω, &c. (περί, around, and κόπτω, to cut).

To cut round about, to cut down, to cut off, to reduce.

περικυλίω, f. -κυλίω, &c. (περί, around, and κυλίω, to turn).

To turn round.—MID. to roll one's self into a ball.

περιλαμβάνω, f. -λήψομαι, &c. (περί, around, and λαμβάνω, to take).

To embrace, to encompass:—to comprehend.

περιλάμπω, f. -λάμψω, &c. (περί, around, and λάμπω, to shine).

To shine around, to shine brilliantly, to gleam.

περιλείπω, f. -λείπω, &c. (περί, over, and λείπω, to leave).

To leave remaining.—PASS. to be left over, to survive.

περίλυπος, ον, adj. (περί, intens. and λύπη). Very sorrowful.

περιμένω, f. -μένω, &c. (περί, and μένω, to remain).

To remain around, to wait for:—to stop.

περιναιέτης, ον, ὁ (fr. περί and ναιετάω). A neighbour.

περίοδος, ον, ἡ (fr. περί, around, and ὁδός, a way).

A passage round, a circuit, a compass:—a period (in rhetoric), a turn (in music).

περιοικέω, f. -οικήσω, &c. (περί, around, and οἰκέω, to dwell).

To dwell around, to settle around

περίοικος, ον, adj. (fr. περί, around, and οἶκος, a dwelling).

Dwelling around, neighbouring.

περιόπτω, f. -όψομαι, &c. (περί, around, and ὄπτωμαι, to look).

To look around, to overlook, not to notice, to neglect.

περιοράω, f. -όρωμαι, &c. (περί, around, and ὁράω, to look).

Same signification as περιόπτωμαι.

περιουσία, ας, ἡ (fr. περίεμι, to be over).

Superfluity, abundance, gain, property, excess.

περιπατέω, f. -ήσω, &c. (περί, around, and πατέω, to walk).

To walk around or about.

περιπάτος, ον, ὁ (fr. περιπατέω).

A walk, a promenade.

περιπέμπω, f. -πέμψω, &c. (περί, around, and πέμπω, to send).

To send round about.

περιπέτομαι, f. -πήσομαι, &c. (περί, around, and πέτομαι, to fly).

To fly around.

περιπίπτω, f. -πεσοῦμαι, &c. (περί, around, and πίπτω, to fall).

To fall around, to fall upon, to meet with.

περιπλέω, f. -πλέω, &c. (περί, around, and πλέω, to fold).

To fold about or around, to involve.

περιπλέω, f. -πλείσομαι, &c. (περί, around, and πλέω, to sail).

To sail around, to sail about, i. e. up and down.

περιποιέω, f. -ποιήσω, &c. (περί, about, and ποίω, to make).

To bring about, to produce, to

- procure*.—*Mid.* to *procure for one's self, to acquire.*
- περιπτύσσω, f. -πτύξω, &c. (περί, around, and πτύσσω, to fold). To fold around, to wrap up, to embrace.
- περιρρέω, f. -ρέυσουμαι, &c. (περί, around, and ρέω, to flow). To flow all around, to melt away, to overflow, to slide down.
- περιρρήγνυμι, f. -ρήξω, &c. (περί, around, and ρήγνυμι, to tear). To tear all around, to burst open, to break in pieces.
- περίσῃμος, *ov*, Dor. for περίσημος, *ov*, adj. (fr. περί, intens. and σῆμα, a mark). Very remarkable, easily distinguished.
- περισκαίρω, f. -σκάρῳ, &c. (περί, about, and σκαίρω, to leap). To jump or frisk about, to bound.
- περισκοπέω, f. -ήσω, &c. (περί, around, and σκοπέω, to look). To look around, to survey.
- περισσός, Att. περιττός, ἡ, ὄν (fr. περί, over). Remaining over, abundant, superfluous, excessive.—Adv. περισσόν, eminently, excellently.
- περιστέλλω, f. -στελῶ, &c. (περί, around, and στέλλω, to fit out). To adorn around, to decorate :—to cover, to conceal.
- περιστερά, ὤς, ἡ. A dove.
- περισυλλάω, f. -ήσω, &c. (περί, around, and συλλάω, to strip off). To strip off completely, to spoil totally, to plunder on all sides.
- περισώζω, f. -σώσω, &c. (περί, above, and σώζω, to save). To rescue, to save (so as to survive).
- περιτείω, f. -τινῶ, &c. (περί, around, and τείνω, to stretch). To stretch around, to draw out, to strain.
- περιτέμνω, f. -τεμῶ, &c. (περί, around, and τέμνω, to cut). To cut around, to lop off.
- περιτίθημι, f. -θήσω, &c. (περί, around, and τίθημι, to place). To place around, to put on, to invest, to surround.—*Mid.* to put on one's self.
- περιττός, see περισσός.
- περιφερής, ἓς, adj. (fr. περιφέρω). Turned round, circular :—surrounded.
- περιφέρω, f. περιόλω, &c. (περί, around, and φέρω, to carry). To carry around, to turn around.—*Mid.* to return.
- περιφροδῆως, adv. (fr. περιφροδής, circumspect). Prudently, skilfully, carefully.
- περιχαρής, ἓς, adj. (fr. περιχαίρω, to rejoice greatly). Highly delighted, overjoyed.
- περιχέω, f. -χεύω, &c. (περί, around, and χέω, to pour). To pour around or upon, to pour out into.—*Mid.* to bathe.
- περιχορεύω, f. -εύσω, &c. (περί, around, and χορεύω, to dance). To dance around.
- Περσεύς, εὖς, ὁ. Perseus, son of Jupiter and Danaë, who cut off the head of the Gorgon Medusa.

**Περσεφόνη**, ης, ἡ (Dor. ᾱ, ες).

*Proserpina*, daughter of Ceres and Jupiter, and wife of Pluto.

**Πέρσης**, ου, ὁ. *A Persian*.—οἱ *Πέρσαι*, the *Persians*.

**Περσικός**, ῆ, ὄν, adj. *Persian*.

**Περσίς**, ἴδος, ἡ. *Persia*, a province of Persia on the Persian gulf.

**πέσσω**, Att. πέτω (R. πεπ), f. πέψω, p. πασ. πίπεμμαι (older forms of πίπτω). *To boil or cook, to ripen, to digest:—to keep down.*

**πέταμαι**, pres. mid. of πέτημι (fr. πετώ), same as πέτομαι.

**πετεινόν**, οὔ, τό (neut. of πετινός). *A winged animal, a bird.*

**πετεινός**, ῆ, ὄν, adj. (fr. πέτομαι). *Winged.*

**πέτομαι** (R. πετα), f. πετήσομαι, oftener πτήσομαι, p. πίπηκα, 2 a. m. ἐπτόμην, 2 a. pass. ἔπτην. *To fly.*

**πέτρα**, ας, ἡ. *A rock, a stone.*

**πετρώϊος**, α, ον, adj. (fr. πέτρα). *Rocky, stony, growing among rocks.*

**πετρώδης**, ες, adj. (fr. πέτρα, a rock, and εἶδος, appearance).

*Rocky, stony.*

**πέττω**, see πέσσω.

**πύκη**, ης, ἡ. *A pine tree.*

**πέφνον**, without aug. for ἔφενον, 2 a. with Att. redupl. of φίνω, *to slay*; obsol. by syncope for ἔφανον. *I slew, I killed.*

**πῇ**, interrog. particle (fr. πός, obsol.) *Whither?—As enclitic, anywhere, somewhere.*

**Πήγασος**, ου, ὁ. *Pegāssa*, a winged horse, the favourite of the muses.

**πηγή**, ῆς, ἡ. *A fountain, a spring, a source.*

**πήγνυμι** (R. πηγ, 2 παγ, 3 πηγ), f. πήξω, 2 a. ἐπαγον, 2 p. πέπηγα. *To fix together, to make fast, to construct, to stiffen, to freeze.*—Mid. *to become stiffened or torpid, to freeze.*

**πηδάω** (R. πηδα), f. -ήσω, p. πεπήδηκα. *To jump, to bound, to spring.*

**πηκτής**, ἴδος, ἡ (fr. πήγνυμι). *A lyre.*

**Πηλεύς**, ἑως, ὁ. *Peleus*, son of Æacus, and father of Achilles.

**Πηλίων**, ου, τό. *Pelion*, a mountain in Thessaly, the resort of the Centaurs.

**πῆμα**, ἄτος, τό (fr. πάσχω, to suffer). *An injury, damage, misfortune, suffering.*

**πῇτε**, adv. *At what time, when.*

**πῆξις**, εως, ἡ (fr. πήγνυμι). *A congealing, ice, a freezing.*

**πήρα**, ας, ἡ. *A wallet, a bag, a sack.*

**πηρώω** (R. πηρο), f. -ώσω, p. πεπήρωκα (fr. πηρός, maimed). *To maim, to mutilate, to injure, to deprive of.*

**πηρώσις**, εως, ἡ (fr. πηρώω). *A maiming, a mutilation, a deprivation, blindness.*

**πῆχυς**, εως, ὁ. *The elbow, the arm:—(as a measure) a cubit.* The Grecian cubit was a little over eighteen inches,—the Roman, a little under.

**Πίγρης, ητος, ὁ.** *Pigres*, the interpreter of Cyrus in his expedition.

**πίεζέω, and πιέζω (R. πιῶ), f. πίεσω, p. πεπίσκα, &c.** *To press, to squeeze, to press hard, to force.*

**Πιερία, ας, ἡ.** *Pieria*, a region of Macedonia, celebrated as the seat of the Muses.

**πίθᾶνός, ἡ, ὄν, adj. (fr. πείθω, to persuade).** *Persuasive, plausible, courteous.*

**πίθηκος, ου, ὁ.** *An ape.*

**πίθος, ου, ὁ.** *A large vessel, a cask, a jar, a tub.*

**πικρός, ἄ, ὄν, adj.** *Bitter, sharp, piercing, painful.*

**πίμελή, ἥς, ἡ (fr. πῖα, fat).** *Fat.*

**πίμελής, ἐς, adj. (fr. πῖμελή).** *Fat.*

**πινᾶκίς, ἰδος, ἡ (dim. fr. πῖναξ, a board).** *A small board, a tablet (for writing), a painting.*

**Πινδαρος, ου, ὁ.** *Pindar*, the prince of the Grecian lyric poets, born at Thebes, B. C. 518.

**πίνα, ης, ἡ.** *The pinna or pearl-muscle.*

**πιννοτήρας, ου, ὁ (fr. πῖνα, and τηρέω, to preserve, to keep).** *The pinnatēras, a small species of crab found in the shell of the pinna, to which it is supposed to act as a guard.*

**πίω (R. πο, 2 πι), f. πίομαι, and πιόμαι, p. πέπωκα, 2 a. έπιον.**

*To drink, to quaff, to sip.*

**πιπράσκω, Ion. πιπρήσκω (R. πρῶ), f. and a. wanting, p. πέ-**

**πρῶκα, 3d f. as f. pass. πιπράσσομαι.** *To sell.*

**πίπτω (R. πετ, πεσε, and πτω, 2 πεσ), f. πεσοῦμαι, p. πέπτωκα, 2 a. έπιεσον.** *To fall, to fall in battle, to perish.*

**πιστεύω (R. πιστεν), f. -εύσω, p. πεπίστευκα (fr. πίστις).** *To believe, to confide in, to trust, to rely on.*

**πίστις, εως, ἡ.** *Belief, trust, good faith, persuasion.*—As a proper name, *Faith*, worshipped by the Romans under the name of *Fides*.

**πιστός, ἡ, ὄν, adj.** *Faithful, trustworthy:—credible, true.*

**πιστότης, ητος, ἡ (fr. πιστός).** *Fidelity, integrity.*

**πίτνημι, poetic for πετάννῃμι (R. πετα), f. πετᾶσω, 1 a. επέτᾶσα, p. pass. πέπτᾶμαι.** *To spread out.*—ΜΙΘ. **πίννῃμαι, imperf. πιννᾶμην, to stream.**

**Πιτταῖός, οὔ, ὁ.** *Pittacus*, of Mytelēnē, one of the seven wise men of Greece.

**πίων, ον, adj.** *Fat, rich.*

**πλάγιος, α, ον, and ος, ον, adj.** *Oblique, equivocal, ambiguous.* **εις πλάγιον, obliquely sloping down.**

**πλαίσιον, ου, τό (fr. πλάσσω, to form).** *A square figure, an army drawn up in a square.*

**πλάκους, όντος, contr. πλακοῦς, οὔτος, ὁ (fr. πλάξ, a flat body).** *A cake.*

**πλάυνάω (R. πλάνα), f. -ήσω, p. παπλάνηκα (fr. πλάνη, a wandering about).** *To cause to*

*wander, to lead astray.*—*Min.*  
*to wander about, to go astray.*  
 πλάνος, η, ον, adj. *Wandering,*  
*deceitful.*

πλάσσω, Att. -τω (R. πλασ), f.  
 πλάσω, p. πέπλυκα. *To form,*  
*to fashion, to figure, to mould.*  
 πλάστης, ου, ὁ (fr. πλάσσω). *An*  
*artist, a sculptor.*

πλαστικός, ή, όν, adj. (fr. same).  
*Plastic, capable of being form-*

*ed.*—ή πλαστική (τέχνη). *The*  
*plastic art, i. e. the art of mak-*

*ing images in clay or plaster.*  
 πλάτῳς, ου, ή. *The plane*  
*tree.*

Πλάτεια, ας, ή, and Πλαταιά,  
 ών, αί. *Platea and Plataea, a*  
*city of Boeotia, near which the*  
*Persians were routed by the*  
*Athenians.*

πλάτος, ος, τό (fr. πλάτύς).  
*Breadth, width.*

πλάττω, see πλάσσω.

πλάτύς, έια, ύ, adj. *Broad, wide,*  
*spacious, flat.*

Πλάτων, ωνος, ὁ. *Plato, a dis-*  
*tinguished Athenian philoso-*  
*pher, a disciple of Socrates,*  
*and founder of the Academy.*

πλεθριαῖος, α, ον, adj. (fr. πλέ-  
 θρον). *Of the size of a ple-*  
*thron.*

πλήθρον, ου, τό. *A plethron, a*  
*measure of a hundred feet, the*  
*sixth part of a stadium.*

πλείος, α, ον, adj. poet. for πλείς.  
*Full.*

πλείστος, η, ον, adj. superl. of  
 πολύς. *Most, &c.*

Πλειστῳναξ, ακτος, ὁ. *Pleistō-*

*nas, son of Pausanias, and*  
*general of the Lacedaemonians*  
*in the Peloponnesian war.*

πλείων, ον, adj. (compar. of πέ-  
 λύς, § 54, neut. also πλείον.—  
 For construction, see § 40, 5).  
*More, greater.*—ἐπὶ πλείον, *to*  
*a greater degree.*

πλεκάνη, ης, ή (fr. πλέω). *A*  
*tree, a braid.*—Pl. *the arms*  
*of the polygus.*

πλεκτός, ή, όν, adj. (fr. πλέω).  
*Twisted, braided, plaited.*

πλέω (R. πλέκ, 2 πλέκ, 3 πλέω),  
 f. πλέω, p. πέπλεχα. *To plait,*  
*to knit, to weave, to entwine, to*  
*fold, to arrange.*

πλεονάκεις, adv. (fr. πλείον).  
*Often.*

πλεονασμός, ού, ὁ (fr. πλεονάζω,  
 to be more). *Superfluity, abun-*  
*dance, excess, greatness.*

πλεονεκτέω (R. πλεονεκτα), f.  
 -ήσω, p. πεπλεονέκτησα (from  
 πλείον and ἔχω, to have). *To*  
*have more, to strive after more,*  
*to be avaricious.*

πλεονεξία, ας, ή (fr. πλεονεκτέω).  
*The desire of having more,*  
*avarice, cupidity.*

πλέος, α, ον, adj. (fr. πλέω, ob-  
 sol. to be full). *Full.*

πλευρά, ές, ή, also πλευρόν, ού, τά.  
*The side.*

πλέω (R. πλεν), f. πλεύσμαι, p.  
 πέπλευκα. *To navigate, to sail,*  
*to be at sea.*

πληγή, ης, ή (fr. πλήσσω, to strike).  
*A blow, a wound.*

πλήθος, ος, τό (fr. πίμπλημι, to  
 fill, R. πλε). *A great number,*

- α *ciowd*, a multitude, abundance.
- πλήθω (R. πληθ, 2πλωθ, 3πληθ), f. πλήσω, 2 p. πέπληθα, with pres. sense. Tr. to fill.—Intr. to be full, to abound.
- πλήκτρον, ου, τό (fr. πλήσσω, to strike). A plectrum or quill for striking the lyre, usually of ivory or metal.
- πλημμυρίς, ἴδος, ἡ. A flood, an inundation.
- πλήν, adv. with the sense of a prep. with the gen. Above, besides, except.—As an adv. or conj., moreover, besides, unless, but, yet.
- πληρής, ἐς, adj. (fr. πλήος). Full, complete, abounding in.
- πληρόω (R. πληρο), f. -ώσω, p. πεπλήρωκα (fr. πληρής). To make full, to fill, to supply, to fulfil, to fit out.
- πλησιαίτερος, α, ον, adj. comp. of πλήσιος, § 56, 1.
- πλήσιος, α, ον, adj. (fr. πέλας, near). Near, contiguous, neighbouring.—Subst. ὁ πλήσιος, a neighbour.—Neut. as adv. πλησίον, near.
- πλησμονή, ἥς, ἡ (fr. πίμπλημι, to fill). A filling up, satisfying, a satiating:—satiety.
- πλήσσω, Att. -τιω (R. πληγ, 2 πλαγ and πληγ, 3 πληγ), f. πληξω, p. πέπληχα, 2 a. ἐπλήχον, 2 p. ἐπέπληχα. To strike, to wound, to hit.
- πλίνθος, ου, ἡ. A brick, a tile.
- πλοῖον, ου, τό (fr. πλῖω, to sail). A ship.
- πλόκαμος, ου, ὁ (fr. πλέω, to plait). A tress, braided hair:—the arms of the polygus.
- πλόος, οον, contr. πλοῖς, πλοῦ, ὁ (fr. πλῖω, to sail). Navigation, a sailing, a voyage.
- πλούσιος, α, ον, adj. Rich, wealthy.
- Πλουτέως, ἑως, Ion. ἥος, ὁ (poet. for Πλούτων). Pluto.
- πλουτέω (R. πλουτι), f. -ήσω, p. πεπλούτηκα (fr. πλούτος). To be rich, to become rich.
- πλουτίζω (R. πλουτιδ) f. -ίσω, p. πεπλούτικα (fr. same). To enrich, to make wealthy.
- πλοῦτος, ου, ὁ (fr. πολύ, much, and ἔτος, a year: lit. an abundant year). Abundance, wealth, riches.
- Πλούτος, ου, ὁ. Plutus, the god of riches, represented as blind, and with wings.
- Πλούτων, υνος, ὁ. Pluto, a son of Saturn, he has dominion over the lower world.
- πλύνω (R. πλυν), f. πλυνῶ, p. πέπλυνκα. To wash, to rinse, to moisten.
- πνεῖω, poetic for πνέω.
- πνεῦμα, ἄτος, τό (fr. πνέω). Breath, wind, the air, a breeze:—the spirit.
- πνέω (R. πνευ), f. πνεύσω, p. πέπνευκα. To blow, to breathe, to exhale.
- πνίγω (R. πνιγ), f. πνίξω, p. πέπνιχα, 2 a. πασνίγην. To strangle, to suffocate, to drown.
- ποδάρκης, ἐς, adj. (fr. ποῦς, a foot, and ἀρκέω, to suffice). Lit.

*Sufficing with the feet:*—hence, strong of foot, swift-footed.

ποδῆρης, ες, adj. (fr. ποῦς, the foot, and ἄρω, to join). *Reaching down to the foot, long.*

ποδώκεια, ας, ἡ (fr. ποδώκης). *Swiftness of foot, speed in running.*

ποδώκης, ες, adj. (fr. ποῦς, a foot, and ὤκεις, swift). *Swift of foot, fleet, rapid.*

ποδωκία, ας, ἡ. Same as ποδώκεια.

πόθεν, adv. (fr. ποῦ, where, andθεν, from). *From what place? whence?*

ποθέω (R. ποθεῖ), f. -ίσω, oftener -ήσω, p. πεπόθηκα (fr. πόθος). *To desire earnestly, to long for, to regret, to feel the want of, to mourn for.*

πόθος, ου, ὁ. *Desire, a passionate longing for, love, regret.*

ποι, adv. interrog. *Where? whither?*

ποιά, ᾶς, or ποία, ας, and ποίη, ης, ἡ (poetic for ποία). *A plant, an herb, herbage, grass, foliage.*

ποιέω (R. ποιεῖ), f. -ήσω, p. πεποίηκα. *To make, to do, to perform, to effect, to cause, to prepare.*—κακῶς ποιεῖν, *to treat ill, to injure.*—ΜΙΔ. *to make for one's self, to regard as.*

ποίημα, ἄτος, τό (fr. ποιέω). *Any thing made, a work:—a poem.*

ποιητής, οὔ, ὁ (fr. ποιέω). *A maker, commonly a poet.*

ποιητικός, ἡ, ὄν, adj. (fr. ποιέω).

*Capable of making, efficient, poetical, adapted to poetry.*—ἡ ποιητική (scil. τέχνη), *the poetic art.*

ποικιλία, ας, ἡ (fr. ποικίλλω, to variegate). *Variety, diversity, embroidery.*

ποικίλος, η, ον, adj. *Variiegated, diversified, varied, adorned.*

ποικίλως, adv. (fr. ποικίλος). *In a diversified manner, variously.*

ποιμαίνω (R. ποιμαιν, 2 ποιμαῖν), f. -ᾶν, p. πεποίμαγα (fr. ποιμήν). *To pasture cattle, to tend herds.*

ποιμήν, ἐνός ὁ. *A shepherd.*

ποίμνη, ης, ἡ. *A flock, a herd.*

ποίμνιον, ου, τό (by syncope for ποιμένιον). *A flock.*

ποινή, ἡς, ἡ (fr. φένω, obsol. to kill). *Properly compensation for homicide, made to the relations of the deceased:—hence, satisfaction, retaliation, punishment, a penalty.*

ποιός, α, ον, adj. *Of what kind? what? of what size?*

πολεμέω (R. πολεμῶ), f. -ήσω, p. -ηκα (fr. πόλεμος), and

πολεμίζω (R. πολεμιδ), f. -ίσω, p. -ικα (fr. same). *To make war, to attack, to contend with.*

πολεμικός, ἡ, ὄν, adj. (fr. πόλεμος). *Warlike, fitted for war.*

πολέμιος, α, ον, adj. *Warlike, hostile, οἱ πολέμιοι, enemies, fr πόλεμος, ου, ὁ. War, battle.*

πολεύω (R. πολεν), f. -εύσω, p. πεπόλευκα (another form of πείλω, same as πάλω, to throw).

To turn round, to turn (the soil), to spend one's life.

πολιορκέω (R. πολιορκῶ), f. -ήσομαι (fr. πόλις and εἰργνῦμι, to shut in). To invest, to besiege a city.

πολιορκητής, οὔ, ὁ (fr. πολιορκίω). A besieger of cities, a taker of cities.—Proper name, Πολιορκῆτες, a surname of Demetrius.

πολιός, ἄ, ὄν, adj. Gray, hoary. πόλις, εὖς, ἡ (Ion. ἴος, epic. ηος).

A city, a state, a community.

πολιτεία, ας, ἡ (fr. πολιτεύω). The management of public affairs, a political constitution, a form of government, a mode of life.

πολίτευμα, ἄτος, τό (fr. πολιτεύω). Management of public affairs, a constitution.

πολίτευω (R. πολιτεν), f. -εύσω, &c. (fr. πολίτης). To be a citizen, to manage public affairs.—Mid. to be a politician.

πολίτης, ου, ὁ (fr. πόλις). A citizen.

πολιτικός, ἡ, ὄν, adj. (fr. πολίτης). Suitable for, or belonging to a citizen or statesman:—of a city or state, municipal.—τὰ πολιτικά, state affairs, politics.

πολιτικῶς, adv. (fr. πολιτικός). Under a regular form of government, in organized society.

πολλάκις, adv. poetic πολλάκι (fr. πολὺς, many). Often, frequently.

πολλαπλάσιος, α, ον, and ος, ον,

(fr. same). Manifest, much greater, much more, many more.

πολλαπλάσιον, ον, adj. Same as preceding.

πολλάχου, adv. (fr. πολὺς, many). In many places, in many ways.

πολυάνθριον, ου, τό (fr. πολὺς, many, and ἀνθρωπ, a man). A place where many assemble:—hence, a public cemetery.

πολυάνθρωπία, ας, ἡ (fr. πολυάνθρωπος). A great concourse of people, population, a crowd.

πολυάνθρωπος, ον, adj. (fr. πολὺς, many, and ἄνθρωπος, a man). Thronged with men, very populous.

πολιάνχερος, ον, and -ανχήν, ἴνος, adj. (fr. πολὺς, large, and ἀνχήν, a neck). Large-necked, strong-necked.

Πολυβιάδης, ου, ὁ. Polybiādes, father of Nauciādes.

πολύγονος, ον, adj. (fr. πολὺς, many, and γόνος, offspring). Very fruitful, productive, prolific.

πολύδακρυς, υ, and πολυδάκρυτος, ον, adj. (fr. πολὺς, many, and δάκρυ, a tear). Weeping much.—Pass. much-weep, deeply lamented.

πολύδωρος, ον, adj. (fr. πολὺς, much, and δῶρον, a gift). That has received rich gifts, having a rich dowry.

πολύκλαυστος, ον, adj. (fr. πολὺς, much, and κλαίω, to weep). Lamenting much.—Pass. much lamented, deeply deplored.



**Πολύκλειτος**, ου, ὁ. *Polyclētus*, a celebrated statuary of Sicyon.

**πολυκοιρανία**, ας, ἡ. Ion. πολυκοιρανίη, ης (fr. πολύς, *many*, and κοίρανος, *a ruler*). *A plurality of rulers, the government of the many.*

**Πολυκράτης**, εος, ὁ. *Polycrātes*, a tyrant of Samos, at whose court Anacreon resided for some time.

**πολυμαθής**, ἐς, adj. (fr. πολύς, *much*, and μαθάνω, *to learn*) *Very learned.*

**πολυμαθία**, ας, ἡ (fr. πολυμαθής). *Extensive learning.*

**Πολυμνία**, ας, ἡ (fr. πολύς and ὕμνος, *a song*). *Polyhymnia*, or *Polyhymnia*, one of the nine muses. She presided over eloquence.

**Πολυξένη**, ης, ἡ. *Polyxena*, a daughter of Priam.

**πολυνόμματος**, ον, adj. (fr. πολύς, and ὄμμα, *the eye*). *Having many eyes.*

**πολύπους**, -ποδος, ὁ (fr. πολύς, and πούς, *a foot*). *A polypus.*

**πολύς**, πολλή, πολύ, adj. *Much, many, large, abundant.*—(Comp. irreg. πλείων, πλείστος, § 54).

—Pl. οἱ πολλοί, *the many, the multitude.*—Neut. as adv. πολύ, *much, very, by far.*—Also, τὰ πολλά, and τὸ πολύ, *mostly, for the most part.*—πολὺ μᾶλλον, *much more, rather.*

**πολυσαρκία**, ας, ἡ (fr. πολύς, and σαρξ, *flesh*). *Abundance of flesh, corpulency.*

**πολύτεκνος**, ον, adj. (fr. πολύς,

and τέκνον, *a child*). *Having many children, prolific.*

**πολυτέλεια**, ας, ἡ (fr. πολυτελής). *Great expense, pomp, magnificence.*

**πολυτελής**, ἐς, adj. (fr. πολίς, *much*, and τέλος, *expense*). *Costly, precious, valuable.*

**Πολύφημος**, ου, ὁ. *Polyphēmos*, one of the Cyclopæ, whose eye Ulysses bored out with a fiery stake.

**πολύφωνος**, ον, adj. (fr. πολίς, and φωνή, *a voice*). *Many voiced, loquacious.*

**πολύχωρος**, ον, adj. (fr. πολίς, and χώρα, *space*). *Very capacious, spacious.*

**πόμα**, ἄτος, τό (fr. πίνειν, *to drink*, R. πο.) *Drink.*

**πομπεύω** (R. πομπευ), f. -έωσα, p. πεπόμπευκα (fr. κομπή).

*To make a solemn procession, to march in procession.*

**πομπή**, ἡς, ἡ (fr. πέμπω, *to send*). *A sending:—a solemn procession, a procession.*

**Πομπήϊος**, ου, ὁ. *Pompey*, a famous Roman commander, The rival and opponent of Cæsar. He was defeated at the battle of Pharsalia.

**πονέω** (R. πον), f. -ήσω, p. πεπόνηκα (fr. πόνος) Tr. *to work out, to earn.*—Intr. *to labour, to toil, to be weary, to be exhausted, to be troubled or distressed.*

**πονηρία**, ας, ἡ (fr. πονηρός). *Badness, wickedness, a bad condition.*

**πονηρός**, ἄ, ὅν (fr. *πονέω*). *Troublesome, causing distress.*—*Pass.* *wretched, evil, wicked, miserable, useless.*

**πονηρώς**, adv. (fr. *πονηρός*). *In bad circumstances, wretchedly, badly.*

**πόνορος**, ον, ὅ (fr. *πένομαι*, *to work*). *Work, labour, toil, fatigue, distress.*

**πόντος**, ον, ὅ. *The sea.*

**Πόντος**, ον, ὅ (*Εὐξείνιος*). *The Euxine or Black Sea.*

**πόπῆσον**, ον, τό (fr. *πέπτω*, *to cook*). *A sacrificial cake.*

**πορεία**, ας, ἡ (fr. *πορεύω*). *A departure, a passage, a journey, a way.*

**πορεύω** (R. *πορευ*), f. -ύσω, p. *πιπόμενα* (fr. *πόρος*). *To cause to go, to convey, to transport.*—*Mid.* *to go, to set out, to travel.*

**πορθέω** (R. *πορθε*), f. -ήσω, p. *πιπρόθηκα* (fr. *πέρω*, *to lay waste*). *To lay waste, to devastate, to plunder.*

**πορθμεύς**, έως, ὅ (fr. *πορθμεύω*, *to ferry over*). *A ferryman.*

**πορθμός**, οὔ, ὅ. *A strait* (over which is a passage or ferry).

**πορίζω** (R. *ποριδ*), f. -ίσω, p. *πιπρόρξα* (fr. *πόρος*). *To open or find a way, to effect, to provide for (another), to devise.*—*Mid.* *to provide for one's self, to earn, to acquire, to contrive.*

**πόρος**, ον, ὅ (fr. *πέρω*, *to pass*, 3 R. *πορ*). *A passage.*

**πρόρῳ**, adv. (fr. *πρό*). *Towards, farther on, far, afar off, beyond.*

**πρόρῳθεν**, adv. (fr. *πρόρῳ*, and *θεν*, *from*). *From afar, from a distance.*

**πόρτις**, ιος, ἡ. *A calf, a heifer.*

**πορφύρεος**, έα, έον, contr. οὔς, έ, οὔν (fr. *πορφύρα*, the shell-fish from which the purple colouring matter is obtained). *Purple, crimson.*

**πορφυρίς**, -ίδος, ἡ (fr. *same*). *A purple garment or robe.*

**πόρω**, obsol. in pres.—2a. *έπορον*, inf. *πορεῖν*, &c. (fr. *πόρος*). *To give, to furnish, to provide, to present with.*

**Ποσειδών**, ώνος, ὁ. *Neptune* (called by the Greeks *Posidon*), the son of Saturn and Ops, and the god of the sea.

**πόσις**, έως, Ion. *ιος*, ὁ. *A husband.*

**πόσις**, έως, ἡ (fr. *πίνω*, *to drink*, R. *πο*). *A drinking, drink.*

**πόσος**, η, ον, adj. *How much? how large? of what value?*—Pl. *πόσοι*; *how many?*—Adv. *πόσῳ*; *by how much?*

**ποταμός**, α, ον, adj. (fr. *ποταμός*). *Dwelling in rivers, river.*

**ποταμός**, οὔ, ὁ. *A river*

**πότε**, adv. interrog. (... *πότε*, sol.) *When? at what time?*—Indef. *on a certain time, once, ever, some time or other, sometimes, perhaps.*—*πότε... πότε*, *now... now,—at one time... at another.*

**πότερος**, α, ον, adj. pron. (fr. *πός*, obsol. and *έτερος*, *the other of the two*). *Which of the two?*—neut. as adv. *πότερον*, *whether?*

ποτέ, Dor. for πρόσ.

πότμος, ου, ὁ (fr. πίπτω, to fall).  
What befalls one, fate, destiny,  
death, lot.

πότνια, ας, ἡ, adj. (in the fem.  
only,—a title of respect given  
to women). *Revered, honoured.*  
—Subst. a sovereign, a mis-  
tress.

ποτόν, οὔ, τό (fr. πίνω, to drink,  
R. πο). *Drink.*

πότος, ου, ὁ (fr. same). *A  
drinking, a drink, a Baccha-  
nalian festival.*

ποτός, ἡ, ὄν, adj. (fr. same). *Fit  
to drink, potable.*—φάρμακον  
ποτόν, medicinal drink, a po-  
tion.

πού, adv. interrog. (fr. πός, ob-  
sol.) *Where? in what place?*

—Indef. and enclitic, *somewhere, anywhere, almost, about,  
nearly.*—ποῦ γῆς; in what part  
of the world?—ἢ που, it would  
seem indeed.

πούς, ποδός, ὁ. *The foot.*—ἐν  
ποδός, on his very footsteps,  
closely.

πράγμα, ἄτος, τό (fr. πράσσω, to  
do). *A thing done, a deed, an  
act, an affair, a business, a  
thing.*

πράν, Dor. for πρίν, adv. *For-  
merly, in former times.*

πράξις, εως, ἡ (fr. πράσσω). *A  
doing, a deed, an action, a per-  
formance, an exploit.*

πρᾶος, ον, and πᾶος, ον, adj.  
*Mild, gentle, soft, tame.*

πράσσω, Att. πράττω (R. πραγ),  
f. πράξω, p. πίπραχα, 2 a. ἔ

πύραον, 2 p. πίπραχα. *To do,  
to act, to perform, to manage,  
to effect.*—εὖ πρᾶσται, to be  
fortunate, to do well.—τί πρᾶ-  
σαι; how fares?

πρᾶτα, Dor. for πρῶτα, n. pl. of  
πρῶτος.

πρᾶός, ᾧα, ἑ, adj. *Soft, mild,  
gentle, tame.*

πρᾶως, and πῶως, adv. (fr.  
πρᾶος). *Softly, gently, mildly,  
politely, humanely.*

πρέπω. *To be distinguished.—  
to become, to suit.*—Impera  
πρέπει, it becomes, it is fitting,  
it relates.—τὸ πρέπον, what is  
becoming.

πρεσβευτής, οὔ, ὁ (fr. πρεσβεῖν,  
to go on an embassy). *An am-  
bassador, a deputy.*

πρέσβυς, υος, and εως, ὁ, as an  
adj. *Old, ancient.*—hence, ve-  
nerable, revered, esteemed.—  
Subst. an old man, an elder:  
—an ambassador, a deputy;  
—hence

πρεσβύτερος, ου, ο. *An old man,  
an elder.*

πρήξις, εως, ἡ, Ion. for πρᾶξις.

πρήσσω, Ion. for πράσσω.

πριάμαι (fr. πρίημι, not in use).

Used only as a first aorist to  
ἐνδομαι, viz. ἐπριάμην, πρίω-  
μαι, &c. *To buy, to purchase.*

Πριάμος, ου, ὁ. *Priam, the last  
king of Troy, slain by Pyr-  
rhos at the siege of that city.*

πρίν, adv. *Before, sooner, pre-  
viously, before that.*—πρὶν ἢ,  
πρὶν... πρίν, before that, sooner  
than, Idioms, 117, 47.

πρό, prep. governs the genitive only, § 124, 14.—In relation to place, *before, in front of*.—To time, *before, prior to*.—To cause, *for, on account of, because of*.—To comparison, *more than, rather than, in preference to, in place of*.—In composition, *before, for, instead of, forth, forward, &c.*

προαγορεύω, f. -εύσω, &c. (πρό, *beforehand*, and ἀγορεύω, *to announce*). *To announce beforehand, to foretell.*

προάγω, f. προάξω, &c. (πρό, *before*, and ἄγω, *to lead*). *To lead onward, to go before, to convey to, to urge on.*

προαίρεσις, ιως, ἡ (fr. προαίρω). *A deliberate purpose, a resolve, a design, an intention, disposition.*

προαίρεω, f. -ήσω, &c. (πρό, *forth*, and αἰρώ, *to take*). *To take forth from, to take beforehand, to select, to undertake*.—Mid. *to prefer, to resolve upon, to determine.*

προαισθάνομαι, f. -αισθήσομαι, &c. (πρό, *before*, and αἰσθάνομαι, *to perceive*). *To perceive beforehand, to foresee.*

προάστειον, ου, ὃ (fr. πρό, *before*, and ἄστυ, *a city*). *A house in the suburbs. pl. the suburbs.*

προβαίνω, f. -βήσομαι, &c. (πρό, *before*, and βαίνω, *to go*). *To go forward, to advance, to go before, to excel.*

προβάλλω, f. -βάλλω, &c. (πρό, *before*, and βάλλω, *to cast*). *To*

*cast before, to place before, to bring forward, to propose*.—τὸ προβληθέν, *the subject proposed.*

προβάτον, ου, τό (fr. προβαίνω) *A sheep.*

προβιβάζω, f. -ἔσω, &c. (πρό, *before*, and βιβάζω, *to carry*). *To carry forward, to advance, to push forward.*

προβλής, gen. ἤτος, adj. (fr. προβάλλω). *Cast forward, projecting.*

προβοσκίς, ἴδος, ἡ (fr. πρό, *before*, and βόσκω, *to feed*). Lit. *A fore-feeder*;—hence, *the proboscis or trunk* (of an elephant).

προγίγνομαι, f. -γήσομαι, &c. (πρό, *before*, and γίγνομαι, *to be*). *To exist before, to precede, to go before*.—οἱ προγεγενημένοι, *the men of former days, ancestors.*

προγόνος, ου, ὃ (fr. προγίγνομαι). *An ancestor, a progenitor.*

προδείκνυμι, f. -δείξω, &c. (πρό, *before*, and δείκνυμι, *to show*). *To hold up to view, to exhibit, to show beforehand.*

προδήλως, adv. (fr. πρόδηλος, *manifest*). *Manifestly, evidently, publicly.*

προδιαβαίνω, f. -βήσομαι, &c. (πρό, *before*, and διαβαίνω, *to cross*). *To cross before, to pass over first.*

προδιδάσκω, f. -δάξω, &c. (fr. πρό, *before*, and διδάσκω, *to teach*). *To teach before or previously.*

προδίδωμι, f. -δίδω, &c. (πρό, before, and δίδωμι, to give).

To give before, to give first, to give to an enemy, to betray, to give up.

Πρόδικος, ου, ὁ. Prodicus, a rhetorician of Coa, the author of the beautiful episode on the choice of Hercules, related by Xenophon in his Memorabilia of Socrates.

προδοσία, ας, ἡ (fr. προδίδωμι). Treachery, a betrayal.

προδότης, ου, ὁ (fr. same). A traitor, a betrayer.

προεῖδω, and προεῖδω, f. -εἶδω, &c. (πρό, before, and εἶδω, to know). To know beforehand, to look to, to provide for.

πρόειμι, f. -είσομαι, &c. (πρό, before, and εἶμι, to go). To go before, to lead the way, to advance.

προεῖπα, 1 a. and προεῖπον, 2 a. (πρό, before, and εἶπα, &c. to tell, fr. ἔπω, obsol. in pres.) To tell beforehand, to predict, to enjoin, to command.

προερέω, Ion. and προερέω, Attic future—pres. not in use (πρό, before, and ἐρέω, and ἐρέω, I will say). I will foretell, I will relate beforehand. See ἐρέω.

προέρχομαι, f. -ελεύσομαι, &c. (πρό, before, and ἔρχομαι, to go). To go forward, to move onward, to proceed, to come forth, to appear in public.

προέχω, f. -είω, and -σχήσω, &c. (πρό, before, and ἔχω, to have). To have or hold before, to sur-

pass, to excel.

προήκω, f. -ήξω, &c. (πρό, and ἤκω). To go before, to advance.

προθέω, f. -θύσομαι, &c. (πρό, and θίω, to run). To run before, to run forward, to outrun.

προθυμίομαι, f. -ήσομαι, &c. (πρόθυμος). To be zealous, prompt, to desire earnestly.

προθυμία, ας, ἡ (fr. πρόθυμος). Willingness, activity, zeal.

πρόθυμος, ου, adj. (fr. πρό, before, and θυμός, spirit). Of a forward spirit, willing, eager, prepared, ready, disposed.

προθύμως, adv. (fr. πρόθυμος). Willingly, eagerly, readily.

προιάπτω, f. -άψω, &c. (πρό, before, and ἵαπτω, to hurl). To hurl or throw forward, to send away, to send beforehand.

προίημι, f. προήσω, &c. (πρό, before, and ἵημι, to send). To send forward, to yield or give up, to abandon.—MID. to emit.

προίκα, adv. (fr. προῖς, a gift). Gratia, without pay.

προίστημι, f. προστίσω, &c. (πρό, before, and ἵστημι, to place).

To place before, to propose:—Intr. in the p. and 2 a. to stand in front of, to defend.—ὁ προϊστάς, an overseer.

προκάθηναι, &c. (πρό, before, and κάθηναι, to sit). To sit down before.

προκάλέω, f. -κλήσω, &c. (πρό, forth, and κλέω, to call). To call forth, to summon.—MID. to challenge.

προκάλυμμα, ἄτος, τό (fr. προ-

καλύπτω, to conceal, viz. by placing something before). A screen, a covering, a veil.

προκατακαίω, f. -καίω, &c. (πρό, before, and κατακαίω, to burn). To burn before or beforehand.

προκατακλίνω, f. -κλίνω, &c. (πρό, before, and κατακλίνω, to set or cause to lie down, viz. at table). To cause to recline at table in a higher place.—

MID. to recline at table in a higher place, or before others.

προκαταλαμβάνω, f. -λαμβάνω, &c. (πρό, before, and καταλαμβάνω, to seize upon). To seize beforehand, to anticipate, to seize before.

προκειμαι, f. -ίσσμαι, &c. (πρό, before, and κείμεαι, to lie). To lie before, to be exposed.

Πρόκνη, ης, ἡ. Procnē, a daughter of Pandion, king of Athens. She was changed into a nightingale.

προκόπτω, f. -κόπτω, &c. (πρό, before, and κόπτω, to cut). Properly, to cut a way forward (as through a forest), to proceed, to advance.

προκρίνω, f. -κρίνω, &c. (πρό, before, and κρίνω, to choose). To choose in preference, to prefer.

προκύπτω, f. -κύπτω, &c. (πρό, before, and κύπτω, to bend down). To bend forward, to project, to look out of (a window), to put forth the head from.

πρόκειτος, ου, adj. (fr. πρό, in

front of, and κύπη, a handle). Held by the handle, held ready (for the onset).

προλέγω, f. -λέγω, &c. (πρό, before, and λέγω, to say). To say beforehand, to predict, to foretell, to divulge.

προμαρτυρόμαι, f. -τύσσομαι, &c. (πρό, before, and μαρτυρόμαι, to prophesy). To prophesy beforehand, to predict, to foretell.

Πρόμαχος, ου, ὁ. Promāchus, a brother of Jason.

προμετωπίδιον, ου, τό (fr. πρό, before, and μέτωπον, the forehead). The upper part of the forehead, a forehead-band or ornament, a fronlet.

Προμηθεύς, ιως, ὁ. Promētheus, a son of Japetus. He stole fire from the chariot of the sun, and brought it to the earth in a reed.

προνήχομαι, f. -νήσομαι, &c. (πρό, before, and νήσομαι, to swim). To swim before.

προνοέω, f. -ήσω, &c. (πρό, before, and νοέω, to consider). To consider beforehand.—MID. to provide for, to take care of.

προνοητικῶς, adv. (fr. προνοητικός, exercising forethought). With forethought, providently, carefully, circumspectly.

πρόνοια, ας, η (fr. προνοέω). Previous consideration, forethought, foresight, prudence.

Πρόξενος, ου, ὁ. Proxēnus, a Bæotian, one of the commanders in the expedition of Cyrus

whose place, when he was put to death by Artaxerxes, was supplied by Xenophon.

προοδοποιρέω, f. -ήσω, &c. (πρό, before, and ὁδοποιρέω, to travel). To travel before, to precede.

προοίμιον, ου, τό (fr. πρό, before, and οἶμος, a song). A prelude, an exordium, an introduction:—a promise, a foretaste.

προοράω, f. προόψομαι, &c. (πρό, before, and ὁράω, to look). To look beforehand, to provide against.—Mid. to suspect.

προπάρειθε, adv. (fr. πρό, intens. and πάρειθε, before). Before.

προπιάδω, f. -πίσσομαι, &c. (πρό, before, and πιάσσω, to suffer). To suffer before, to be previously affected.

προπέμπω, f. -πέμψω, &c. (πρό, before, and πέμπω, to send). To send before, to send forward, to convey, to escort, to conduct on its way, to accompany.

προπετής, ές, adj. (fr. πρό, forward, and πέτω, same as πίπτω, to fall). Hanging forwards:—precipitate, rash, foolish.

προπηδαίω, f. -ήσω, &c. (πρό, before, and πηδαίω, to bound). To bound forward.

προπηλακίζω, f. -ΐσω, &c. (πρό, intens. and πηλακίζω, to trample in the mud). Lit. "To throw into, and trample on, in

the mire."—Hence, to insult, to abuse, to slight.

προπίνω, f. -πίομαι, &c. (πρό, before, and πίνω, to drink). To drink before, to drink to one—to his health, to quaff.

πρόρριζος, ου, adj. (fr. πρό, forth, and ῥίζα, a root). From the roots, from the foundation.

πρός, prep. (governs the genitive, dative and accusative, § 124, 15, primary meaning, passage or transition). With the gen. transition from:—of, for the sake of, on account of, in respect to, by.—With the dative, close to, to, in addition to, besides, with, before, at, upon.—With the acc. towards, to, at, against, with reference to, in comparison with, by, with, &c.—πρός πολὺν χρόνον, for a long time.—πρός καιρόν, for a time, for the moment.—In composition generally, in addition to, over and above, besides, against, unto:—and often intensive.

προσαγγέλλω, f. -αγγελῶ, &c. (πρός, to, and ἀγγέλλω, to announce). To announce to, to carry intelligence to.

προσαγορεύω, f. -εύσω, &c. (πρός, to, and ἀγορεύω, to speak). To address, to accost, to salute by name, to name, to call.

προσάγω, f. -άξω, &c. (πρός, to, and ἄγω, to lead). To lead to, to admit, to introduce, to offer to, to apply, to move to.

προσαναπλάσσει, Ait. -ται, f.

-πλάττω, &c. (πρός, over and above, and ἀναπλάσσω, to form anew). To form anew upon, or construct besides, to form new inventions still.

προσάπτω, f. -άπτω, &c. (πρός, to, and ἄπτω, to fasten). To fasten to, to apply, to attribute.

προσκαρτάω, f. -ήσω, &c. (πρός, unto, and ἁρτάω, to join). To attach to, to bind to, to unite, to cement.

προσκαυδάω, f. -ήσω, &c. (πρός, to, and αὐδάω, to speak). To speak to, to address.

προσβάλλω, f. -βάλλω, &c. (πρός, to, and βάλλω, to cast). To cast to, to put to, to contribute to, to run into (port).

πρόγειος, or, adj. (fr. πρὸς, towards, and γῆα, the earth). Near the earth, towards the land.

προγίγνομαι, f. -γενήσομαι, &c. (πρός, in addition, and γίγνομαι, to be). To be added, to be besides, or in addition.

προσδέομαι, f. -δέησομαι, &c. (πρός, in addition, and δέομαι, to need). To need besides, to feel additional want, to be in great want.

προσδέχομαι, f. -δέχομαι, &c. (πρός, in addition, and δέχομαι, to receive). To receive in addition, to take up, to admit farther, to await.

προσδίδωμι, f. -δίδωμι, &c. (πρός, in addition, and δίδωμι, to give). To give in addition, to impart.

προσδοκάω, f. -ήσω, &c. (πρός, intens. and δοκάω, to look for). To look earnestly for, to expect, to await, to hope.

πρόξειμι, f. -έσομαι, &c. (πρός, at, and εἰμι, to be). To be present at, to be there, to be added to.

πρόσσιμι, f. -είσομαι, &c. (πρός, towards, and εἰμι, to go). To go towards, to approach, to come near.

προσείπον (πρός, to, and ἔπον, I spoke), used as 2 a. to προσ-αγορεύω. I spoke to, I addressed.

προσελαύνω, f. -ελάσω, &c. (πρός, towards, and ἐλαύνω, to drive). To drive towards, to, or against, to rule up to or against, to attack.

προσεξευρίσχω, f. -ευρήσω, &c. (πρός, in addition, and εὐρίσχω, to invent). To invent in addition, to make additional discoveries.

προσερχομαι, f. -ελεύσομαι, &c. (πρός, towards, and ἔρχομαι, to come or go). To come towards, to approach, to go to.

προσέτι, adv. (fr. πρὸς, in addition, and ἔτι, still). Still farther, besides, moreover.

προσεύχομαι, f. -εύξομαι, &c. (πρός, to, and εὐχομαι, to pray). To pray to.

προσεχής, is, adj. (fr. προσέχω). Connected with, contiguous, bordering on, neighbouring.

προσέχω, f. -έξω, or -σχήσω, &c. (πρός, to, and ἔχω, to hold). To



hold to, to bring towards.—  
προσέχειν νοῦν, to direct the  
thoughts to, to observe atten-  
tively, to mark.—Intr. to follow,  
to associate with.

προσηγορία, ας, ἡ (fr. προσαγο-  
ρεῖω, to salute). A salutation,  
a name, an epithet.

προσῆκω, f. -ῆσαι, &c. (πρός, to,  
and ἦκω, to come). To come  
to, to belong to, to be applica-  
ble to, to besit, to concern.—  
Impera. it is fitting, it becomes,  
it behooves.—Adj. προσήκων,  
ουσα, ον, suitable, proper.—  
Subst. ὁ προσήκων, a relation.

προσηλόω, f. -ώσω, &c. (πρός, to,  
and ἡλώω, to nail). To nail to.

προσημαίνω, f. -σημαῖναι, &c.  
(πρό, before, and σημαίνειν, to  
signify). To show beforehand,  
to forebode, to foretell.

πρόσθε, adv. before a vowel  
πρόσθεν (fr. πρό, before). Be-  
fore, in front of, formerly.

πρόσθετος, ον, adj. (fr. προστί-  
θμι, to add to). Additional,  
adjoined, put on, artificial.

προσθήκη, ης, ἡ (fr. same). An  
addition, something supple-  
mentary, a thing given to the  
bargain or gratis.

πρόσθιος, α, ον, adj. (fr. πρόσθε).  
Anterior, fore, in front.—τὰ  
πρόσθια σκέλη, the fore legs.

προσίσχω, same as προσέχω.

προσκαλέω, f. -καλέσω, &c. (πρός,  
to, and καλέω, to call). To call  
to, to call upon.—Mid. to invite.

πρόσκειμαι, f. -κείσομαι, &c.  
(πρός, near, and κείμαι, to lie).

To lie near, to press upon, to  
beset.

προσκομίζω, f. -ίσω, &c. (πρός,  
to, and κομίζω, to bring). To  
bring to.

προσκυνέω, f. -ήσω, &c. (πρός,  
intens. and κυνέω, to kiss). To  
adore, to salute reverently.

προσλαμβάνω, f. -λήψομαι, &c.  
(πρός, in addition, and λαμ-  
βάνω, to take). To take in ad-  
dition, to acquire besides, to  
appropriate, to comprehend.

πρόσδοος, ον, ἡ (fr. πρίς, unto,  
and ὁδός, a way). A way to, an  
approach, an entrance:—reve-  
nue, income.

προσπασσαλεύω, and -παττε-  
λεύω, f. -εύσω, &c. (πρός, to,  
and πασσαλεύω, to peg). To  
fasten to with a peg, to nail to  
or on.

προσπλάζω, f. -πλάσω, &c.  
(πρός, to, and πλάζω, to draw  
near). To draw near unto, to  
approach.

προσπίπτω, f. -πεσοῦμαι, &c.  
(πρός, unto, and πίπτω, to fall).  
To fall out to, to happen to, to  
light upon, to come in contact  
with, to meet, to attack.

προσπλάσσω, Att. -πλάττω, f.  
-πλάσω, &c. (πρός, to, and  
πλάσσω, to form). To form  
upon, to paste on, to fix to.

προσποιέω, f. -ήσω, &c. (πρός,  
to, and ποιέω, to make). To  
make over to, to add to, to as-  
sign to.—Mid. to acquire, to  
lay claim to, to pretend, to pro-  
fess, to feign.

προσπολεμέω, f. -ήσω, &c. (πρός, against, and πολεμέω, to wage war). To wage war against.

προσπορίζω, f. -ίσω, &c. (πρός, in addition to, and πορίζω, to procure). To procure in addition, to acquire, to provide, to add to, to occasion.

πρόσταγμα, ἄτος, τό (fr. προστάσσω). An order, a command.

προστάσσω, Att. -τάττω, f. -τάξω, &c. (πρός, in addition, and τάσσω, to order). To order in addition, to enjoin further, to ordain, to command strictly, to place in command.

προστεριδίον, ου, τό (fr. πρό, before, and στήνον, the breast). A breast-plate.

προτίθημι, f. προσθήσω, &c. (πρός, in addition, and τίθημι, to place). To put or place to, to add to, to annex, to attribute, to impute.

προτίμησις, ιως, ἡ (fr. προστιμάω, to decree a punishment). The assigning a punishment, a sentence, a punishment.

προσφέρω, f. προσκόσω, &c. (πρός, to, and φέρω, to bring). To bring to, to offer, to apply.—Mid. to bring one's self to, i. e. to come to, to arrive at, to assault, to conduct one's self towards, to treat.

πρόσφημι, &c. (πρός, to, and φημί, to speak). To speak to, to address, to accost.

προσφίλης, ες, adj. (πρός, to, and φίλος, dear). Dear to, beloved, acceptable, cherished.

πρόσω, adv. (fr. πρό, forward). Forward, farther on, afar, far.

—Comp. προσωτέρω, προσωτίω.

προσωνυμία, ας, ἡ (fr. πρόσ, in addition, and ὄνομα, a name). A surname, an epithet.

πρόσωπον, ου, τό (fr. πρόσ, to or towards, and ὤψ, the eye). The countenance, the mien, the appearance.

προτείνω, f. -τενῶ, &c. (πρό, before, and τείνω, to stretch). To stretch before, to extend, to hold out to, to present.

προτερέω (R. προτερεῖς), f. -ήσω, p. πεπροτήρηκα (fr. πρότερος). To be before, to be superior to, to conquer, to excel.

πρότερος, α, ου, adj. (comp. fr. πρό, before). Anterior, prior, preceding, earlier.—Adv. πρότερον, before, previously.

προτίθημι, f. -θήσω, &c. (πρό, before, and τίθημι, to place). To place before, to bring forward, to propose, to publish.

προτιμάω, f. -ήσω, &c. (πρό, before, τιμάω, to prize). To prize more highly, to esteem more, to prefer.

προτρέπω, f. -τρέψω, &c. (πρό, forward, and τρέπω, to turn). To push forward, to urge on, to impel, to incite, to warn.

προτρεπτικός, ἡ, όν, adj. (fr. προτρέπω). Tending to urge forward, exciting, stimulating, encouraging.

προτρέχω, f. -δραμοῦμαι, &c. (πρό, before, and τρέχω, to

run). To run before, to outstrip.

προὔργου, adv. (for πρό ἔργου).

Useful, expedient, of advantage.

προφαίνω, f. -φάνῃ, &c. (πρό, before, and φαίνω, to show).

To hold out to view, to exhibit, to foreshow.

προφάσις, ες, ἡ (fr. προφαίνω).

A pretext, a pretence, an excuse, a cause, or occasion.

προφερές, ες, adj. (fr. προφέρω).

Preferable, superior, distinguished, excellent.

προφέρω, f. προσέσω, &c. (πρό, before, and φέρω, to bring).

To bring forward, to bring before, to bring to view, to make evident.—Mid. to bring one's self forward, to boast.

προφεύγω, f. -φεύξομαι, &c. (πρό, before, and φεύγω, to flee). To flee before, to escape.

προφήτης, ου, ὁ (fr. πρό, before, and φημί, to tell). A prophet, a soothsayer, a diviner.

πρόφρων, ον, adj. (fr. πρό, before, and φρήν, mind). With a forward mind, ready, willing, cordial:—prudent, circum-spect.

προφυλάσσω, and Att. -ττω, f. -φυλάζω, &c. (πρό, before, and φυλάσσω, to watch). To watch before, to guard, to protect.—Mid. to guard against.

προχέω, f. -χέωσω, &c. (πρό, forth, and χέω, to pour). To pour forth, to pour out.—Mid. to flow out.

προχωρέω, f. -ήσω, &c. (πρό, forward, and χωρέω, to go). To go forward, to proceed, to advance, to increase, to grow.

πρόω (R. προ), f. προίσα, p. πρόωκα (by Metath. for πρόω). To allot.—Perf. pass. πέπειρωκα, plur. παπρώωμαι.

πρόωρα, Ion. πρόωρη, ης, ἡ (stem of πρόωρος, the extreme). The poop of a vessel, the stern.

Πρυτάνειον, ου, τό. The Prytanæum, a large public building at Athens, in which the Prytanes, or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.

πρώην, adv. Lately, recently, formerly, previously.

πρωί, adv. Early, in the morning.

πρωϊός, α, ον, adj. (fr. πρωί). Early.—Comp. πρωϊαιτερος, πρωϊαιτάτος, ὁ 56.

πρωῶν, ας, ἡ (fr. πρό, before). The prow, the forepart of a ship.

πρώτα, adv. (neut. pl. of πρωτός). In the first place, first.

πρωτεύων, ου, τό (fr. πρωτεύω). The first place, the palm, the highest rank.

Πρωτεσίλαος, ου, ὁ. Protesilāus, a Grecian chief, first landed and first killed, at the siege of Troy.

πρωτεύω (R. πρωτεω), f. -εύσω, p. παπρωτεύω (fr. πρώτος). To be the first or best, to bear the palm, to excel.

πρώτος, ὁ, ὄν, adj. (superl. fr. πρό, before, as if πρότατος, πρώτος). *First*.—Adv. *πρῶτον*, and *πρώτως*, *first*, in the first place.—τὸ μὲν πρῶτον, at first. *πταίρω* (R. *πταιρ*, 2 *πιάρ*), f. *πταίρῃ*, 1 a. *ἐπταίρω*, 2 a. *ἐπταίρον*. *To sneeze*.

*πτελέα*, ας, ἡ. *The elm tree*.

*πτερόεις*, ὅσπερ, ὄν, adj. (fr. *πτερόν*). *Winged, having wings*.

*πτερόν*, ον, τό (fr. *πίτομαι*, to fly). *A wing, a pinion*.

*πτερόω* (R. *πτερο*), f. -ώσω, p. *ἐπιπτεῖν* (fr. *πτερόν*). *To furnish with wings, to fledge*.

*πτέρυξ*, ὅς, ἡ (fr. *πτερόν*). *A wing, a plume, a pinion*.

*πτερωτός*, ἡ, ὄν, adj. (fr. *πτερόω*). *Winged, furnished with pinions*.

*πτηνός*, ἡ, ὄν, adj. (fr. *πτήμι*, obvol. 2 a. *ἐπτην*, to fly). *Having wings, winged*.

*πτοίω* (R. *πιτοε*), f. *πτοήσω*, p. *ἐπιτόημι*. *To cause terror, to strike with dread, to cause to fly away, to frighten away*.

*Πτολεμαῖος*, ον, ὁ. *Ptolemy*, surnamed *Lagus*. On the division of Alexander's conquests, he received Egypt, and from him his successors assumed the title of Ptolemy.

*πτωχός*, ἡ, ὄν, adj. (fr. *πτίσωμι*, to crouch). *That begs from door to door, poor, wretched*.—Subst. ὁ *πτωχός*, a beggar.

*Πυγμαῖος*, ων, οἱ. *The Pigmies*, a fabled nation of dwarfs.

*Πυθαγόρας*, ου, ὁ. *Pythagoras*, a celebrated Grecian philosopher of Samos. He flourished about 500 B. C.

*Πυθαγορικός*, ἡ, ὄν, adj. *Pythagorean*.—Subst. a disciple of Pythagoras.

*Πύθων*, ωος, ὁ. *Python*, a celebrated serpent killed by Apollo.

*πυκάζω* (R. *πυκαδ*), f. -άσω, p. *πεπύκῃμι* (fr. *πύκναι*, closely). *To compress, to cover, to surround, to deck profusely*.

*πυκνός*, ἡ, ὄν, adj. poetic for

*πυκνός*, ἡ, ὄν, adj. (fr. *πύκναι*, closely). *Thick, close, compact, crowded, frequent, numerous, firm:—intelligent, prudent*.

*πύλη*, ης, ἡ. *A gate, a pass*.

*Πύλαι*, ὄν, αἱ (an abbreviation for *Θερμοπύλαι*). *Thermopylae*, a famous pass which receives its name from the hot baths near it, where Leonidas with 300 Spartans for three days withstood the whole Persian army, B. C. 480.

*πυλωρέω* (R. *πυλωρς*), f. -ήσω, &c. (fr. *πυλωρός*, a gatekeeper). *To keep watch at the gate, to be a gatekeeper, to watch*.

*πυνθάνομαι* (R. *πυνθ*, 2 *πῦθ*), f. *πύσσομαι*, p. *πέπυσμαι*, 2 a. *ἐπύθωμην*. *To inquire, to question, to learn by inquiry, to ascertain, to perceive*.

*πυξοειδής*, ἐς, adj. (fr. *πύξος*, and *εἶδος*, appearance). *Resembling the box tree*.

πύξος, ον, ἡ. *The box tree.*

πῦρ, πῦρ, τό. *Fire.*

πῦρά, ἄς, ἡ (fr. πῦρ). *A pile of wood for burning, a funeral pile.*

πύργος, ου, ὁ. *A tower.*

πυρίπνοος, ον, adj. (fr. πῦρ, and πνίω, *to breathe*). *Fire-breathing.*

Πυριπλεγέθων, οντος, ὁ (fr. πῦρ, *fire*, and πλέγω, *to burn*). *Pyriphlegethon*, a river in the lower world which rolled waves of fire.

πῦρός, οὔ, ὁ *Wheat.*

πῦρόω (R. πῦρ), f. -άσω, p. παπύρωκα (fr. πῦρ, *fire*). *To set on fire, to burn, to heat.*

πυρπολέω (R. πυρπολεῖ), f. -ήσω, &c. (fr. πῦρ, *fire*, and πολέω, *to turn round*). *To light up a fire, to set on fire, to lay waste with fire.*

Πύρρῃ, ας, ἡ. *Pyrrha*, the wife of Deucalion.

πυρρόχιζω (R. πυρρόχιζω), f. -ίσω (fr. πυρρόχις, *the Pyrrhic dance*, a dance performed in full armour). *To dance the Pyrrhic dance.*

Πύρρος, ου, ὁ. *Pyrrhus*, a celebrated king of Epirus.

πω, Enclitic particle (fr. πός, *ob-sol.*) *Yet, in some way, some how, ever.*—It is commonly joined with negatives, as, μήπω, *not yet, by no means*:—οὐδέπω, *not yet, not at all.*

πωλάω, (R. πωλεῖ), f. -ήσω, p. παπώληκα (fr. πωλείω, *to turn round*). *To go about and*

*barter, or sell goods, to trade, to sell, to exchange.*

πῶμα, ἄτος, τό. *A cover, a lid.*  
πῶποτε, adv. (fr. πῶ, and ποτέ, *ever*). *Ever, at any time, at some time.*

πῶς, adv. *With the circumflex, interrogative, how? in what way?—Without the accent, as enclitic, indefinite, anyhow, in some way or other, in any way somehow.*

## P.

ῥα, enclitic particle (epic for ἄρα). *Then, thereupon, indeed, &c.*

ῥάβδος, ου, ἡ. *A staff, a rod, a wand.*

Ῥαδάμανθος, νος, ὁ. *Radamanthus*, a son of Jupiter and Eurōpa, who, for his justice upon earth, was made one of the judges of the lower world.

ῥάδιος, α, ον, adj. *Easy, light, complaisant.*—Comp. ῥάδιος, § 53, 3.

ῥαδίως, adv. (fr. ῥάδιος). *Easily.*  
ῥαθυμία (R. ῥαθυμῖς), f. -ήσω, p. ῥαθυμῖα (fr. ῥαθυμῖς, *easy-minded*). *To be easy-minded, to be careless, negligent, or free from care.*

ῥαθυμία, ας, ἡ (fr. ῥαθυμῖς). *Carelessness, indolence, negligence, ease, leisure.*

ράκος, εος, τό (fr. ῥήγνυμι, *to rend*). *A piece torn of:—a rag, a shred, a tattered garment.*

ῥάξ, ῥάγος, ἡ. *A grape, a grape stone.*

ῥᾶστος, superl. of ῥάδιος, which see.

ῥάχις, εως, and ιος, ἡ. *The backbone, the back.*

ῥάων, comp. of ῥάδιος, which see.

Ῥέα, ας, ἡ. *Rhea, wife of Saturn, and mother of the gods.*

ῥέεθρον, Ion. and poetic for ῥεῖθρον.

ῥέω (R. ῥεγ, and ἔργ, 3 ὄργ), f. ῥέσω, and ἔρξω, 2 p. ἔοργα (fr. ἔργω, obsol.) *To do, to perform, especially, to sacrifice.*

ῥεῖα, adv. (fr. ῥέδιος). *Easily.*

ῥεῖθρον, ου, τό (fr. ῥέω, to flow). *A stream.*

ῥέμβω (R. ῥεμβ). *To turn round.*

*Mid. to turn one's self round, to go astray, to wander.*

ῥεῦμα, ἄτος, τό (fr. ῥέω). *A stream.*

ῥέω (R. ῥεω and ῥυε, 2 ῥυ), f. ῥεύσομαι, p. ἔρρύηκα, 1 a. ἔρρυσσα, f. pass. ῥυήσομαι, 2 a. pass. ἔρρύη. *To flow, to run, to flow down.*

ῥέω (R. ῥε), obsol. in pres., for which ῥημι is used. Tenses used are, p. εἰρηκα, p. pass. εἰρημαι, 1 a. pass. ἔρρηθην and ἔρρηθην, 3d f. εἰρήσομαι. *To say, to tell, to speak.*

ῥήγμα, ἄτος, τό (fr. ῥήγνυμι). *A rent, a strain, a fracture.*

ῥήγνυμι (R. ῥηγ, 2 ῥαγ, 3 ῥωγ), f. ῥήσω, 2 a. pass. ἔρρηγην. *To rend, to tear, to break.— 2d perf. intr. ἔρρηγα, to be torn in pieces, to break loose.*

ῥῆμα, ἄτος, τό (fr. ῥέω, obsol. to speak). *A word, a saying.*

ῥήτωρ, ορος, ὁ (fr. same). *A public speaker, an orator, a rhetorician.*

ῥητῶς, adv. (fr. same). *Expressly said, literally, accurately defined.*

ῥίγω (R. ῥιγ, 3 ῥιγ), f. -ήσω, p. m. ἔρριγα, with a pres. sense (fr. ῥίγος, cold). *To stiffen with cold, to freeze, to shiver with cold:—to become stiff with dread.*

ῥίζα, ης, ἡ. *A root.*

ῥιζοτόμος, ου, ὁ (fr. ῥίζα, and τέμνω, to cut). *A root-gatherer, one that cuts and gathers roots, a sort of nickname for physicians.*

ῥιζόω (R. ῥιζο), f. -ώσω, p. ἔρριζωκα (fr. ῥίζα). *To cause to take root.—Mid. to take root, to strike root.*

ῥίς, ῥίρος, and ῥίς, ῥίρος, ἡ. *The nose.—αἱ ῥίρες, the nostrils.*

ῥινόκερος, ατος, ὁ (fr. ῥίς, and κέρας, a horn). *The rhinoceros.*

ῥίον, ου, τό. *The summit of a mountain, a peak, a promontory.*

ῥιπτέω, same as

ῥίπτω (R. ῥιφ), f. ῥίπω, p. ἔρριφα, 2 a. ἔρριπον. *To throw, to hurl, to cast, to beat down, to cast away.*

ῥοδινός, ἡ, ὄν, adj. (fr. ῥόδον). *Made of roses.*

ῥόδον, ου, τό. *The rose.*

ῥόος, ῥόου, contr. ῥοῦς, ῥοῦ, ὁ (fr. ῥέω, to flow). *A stream, a current.*

ῥόπαλον, ου, τό (fr. ῥέπω, to bend upon). A club, a staff.

ῥοφέω (R. ῥοφῶ), f. -ήσω, p. ἔφρονα. To sip, to sup up, to drink, to taste.

ῥύγχος, εος, τό (fr. ῥύζω, to snarl like an angry dog). Properly, the distorted visage of an angry dog:—commonly, a snout, a bill, a beak.

ῥυθμός, οὔ, ὁ. Rhythm, measured movement, cadence, the beat, music, measure.

ῥύμμα, ἄτος, τό (fr. ῥύπτω, to cleanse). That which is used for cleansing, a cleansing process.

ῥύομαι (R. ῥύω), f. ῥύσομαι, &c. See ῥύω. To rescue, to preserve, to deliver, to restrain.

Ῥωμαῖος, ου, ὁ. A Roman.

ῥωμαῖός, α, ον, η ι j (fr. ῥώμη). Robust, strong.

ῥώμη, ης, ἡ (fr. ῥωίνυμι). Strength, vigour, might.

Ῥώμη, ης, ἡ. Rome.

ῥωίνυμι, and ῥωνύω (R. ῥω), f. ῥώσω, p. ῥώσομαι. To strengthen, to fortify, to confirm.

## Σ.

σάγῃνη, ης, ἡ. A net.

σαίω (R. σαιω, 2 σαν), f. σᾶνῶ, p. σίσαγκα (akin to σείω). To shake, to move or wag the tail (as a fawning dog);—hence, to fawn, to flatter, to fawn upon.

σαίρω (R. σαιρ, 2 σαρ, 3 σηρ),

f. σᾶρῶ, 2 p. σίσηρα. To grin.—to sweep, to brush, to clean.

Σαλαμίς, ἴνος, ἡ. Salamis.—

1. An island off the coast of Attica, celebrated for the great victory obtained by the Greeks over the Persians in its vicinity.—2. A city on the eastern shore of Cyprus.

Σαλμυδησσός, οὔ, ἡ. Salmydessus, a city of Thrace on the Euxine.

Σαλμωνεύς, ἑως, ὁ. Salmones, a king of Elis who styled himself Jupiter, and sought to imitate thunder and lightning.

σαλπιγχις, οὔ, ὁ (fr. σαλπίζω, to sound a trumpet). A trumpeter.

σάλπιγξ, ιγγος, ἡ. A trumpet.

Σάμιος, ου, ὁ. A Samian, an inhabitant of Samos.

σάνδαλλον, ου, τό. A sandal.

σαπρός, ἄ, ὄν, adj. (fr. σήπω, to corrupt). Decayed, corrupted, spoiled, useless.

Σαπφώ, ὅος, contr. οὔς, ἡ. Sappho, a celebrated poetess of Lesbos, flourished B. C. 610.

Σάρδεις, ων, αἱ. Sardis, a city of Lydia, where the army of Cyrus mustered for the expedition against Artaxerxes.

σαρκοβόρος, ων, adj. (fr. σᾶρξ, and βορά, food). Carnivorous, using flesh as food.

σαρκοφάγος (R. σαρκοφάγε), f. -ήσω (fr. σᾶρξ and φάγειν, to eat). To eat flesh, to be carnivorous.

σάρξ, σαρκός, ἡ. Flesh.

σατραπεία (R. σατράπην), f. -εία (fr. σατράπης). To be a satrap, to rule as a satrap.

σατράπης, ου, ὁ. A satrap, a Persian governor.

σατῆρος, ου, ὁ. A satyr.

σαυτοῦ, ἧς, contr. for σεαυτοῦ, ἧς.

σαφής, ἐς, adj. Manifest, clear, evident, plain.

σαφῶς, adv. (fr. σαφής). Manifestly, clearly, evidently, &c.

σβέννυμι (R. σβε), f. σβίσαι, p. ἔσβηκα, p. pass. ἔσβεσμαι. Tr.

To extinguish, to quench.—Perf. ἔσβηκα, and 2 a. ἔσβην, inat. to go out, to become extinguished.

σεαυτοῦ, ἧς, reflex. pron. § 63 (fr. σοῦ, of thee, and αὐτοῦ, self). Of thyself, thine.

σεβομαι (R. σεβ), f. σέβομαι, p. σέσεμμαι. To revere, to adore, to worship, to stand in awe of.

σέθεν, poet. for σοῦ, § 70.

σεῖο, Ion. for σοῦ, § 70.

σειρά, ᾤς, ἡ (fr. εἶρα, to tie). A cord, a rope, a chain.

σεισμός, οὔ, ὁ (fr. σείω, to shake). A shaking, an earthquake.

Σέλευκος, ου, ὁ. Seleucus, one of Alexander's generals, surnamed Nicator, or the victorious.

σελήνη, ἧς, ἡ. The moon.

σελίον, ου, τό. Paralely.

Σεμέλη, ἧς, ἡ. Semele, daughter of Cadmus, and mother of Bacchus.

σεμνός, ἡ, ὄν, adj. (fr. σέβομαι, to revere). Venerable, revered, holy, solemn, honourable.—σεμ-

νός τις, a grave sort of person.

σεμνύνω (R. σεμνυν), f. -ῶν (fr. σεμνός). To make venerable.—Mid. to be proud of, to boast of, to be arrogant.

Σερῖπιος, ου, ὁ. A Seriphian, an inhabitant of Seriphus, one of the Cyclades.

σεῦ, Æolic for σοῦ, gen. of σύ, § 70.

Σεύθης, ου, ἡ. Seuthes, a name common to several of the Thracian kings.

σηκός, οὔ, ὁ. An inclosed place:—a fold, a pen, a stable:—a sepulchre, a temple, a shrine.

σημα, ἄτος, τό. A sign, a mark:—a gravestone, a tomb.

σημαίνω (R. σημαίν, 2 σημαίν), f. -ῶν, p. σοσίμαγα (fr. σημα, a mark). To point out, to show, to signify, to command.

σημεῖον, ου, τό (fr. σημα). A sign, a proof, an indication.

σθένω (R. σθεν), f. σθενῶ (fr. σθένος, strength). To be strong, to be able, to have power.

σιγάω (R. σίγα), f. -ήσω, p. σιγήμα (fr. σιγή). To be silent, to keep silence.

σιγή, ἧς, ἡ. Silence.

σιδήρεος, ἐα, ἐον, contr. οὔς, ᾤ, οὔν, adj. (fr. σίδηρος). Of iron, iron.

σίδηρος, ου, ὁ. Iron:—a sword. Σιδών, ὄρος, ἡ. Sidon, an ancient and wealthy city of Phœnicia.

Σιδώνιος, α, ον, adj. Sidonian. Subst. a Sidonian.



**Σικελία**, ας, ἡ. *Sicily*, the largest island in the Mediterranean, south of Italy.

**Σικελικός**, ἡ, ὄν, adj., same as.

**Σικελός**, ἡ, ὄν, adj. *Sicilian*.—Subst. of *Σικελοί*, the *Sicilians*.

**Σιλαρός**, οὔ, ὁ. *Silanus*, an officer of Cyrus, belonging to Ambracia.

**Σιλοῖος**, ου, ὁ. *Silvius*, son of Æneas, and third king of Alba.

**σιμός**, ἡ, ὄν, adj. *Flat-nosed*:—bent, turned up, oblique, steep.

**Σιμωνίδης**, ου, ὁ. *Simonides*, a celebrated poet of Ceos, B. C. 566.

**σίνω** (R. *σιν*), act. not used.—Mid. *σινόμαι*, used only in pres. and imperf. *To hurt, to injure, to destroy, to plunder*.

**Σινωπεύς**, ἴως, ὁ. A *Sinopian*, a citizen of *Sinope* on the Euxine.

**Σίπυλος**, ου, ὁ. *Sipylos*, a mountain of Lydia in Asia Minor.

**Σίσυφος**, ου, ὁ. *Sisyphus*, a son of Æolus, distinguished for his craftiness.

**σιτᾶγωγός**, ὄν, adj. (fr. *σίτος*, corn, and *ἄγω*, to convey). *Conveying corn or provisions*.

**σιτέω** (R. *σίτε*), f. -ήσω, p. *σεστίηκα* (fr. *σίτος*). Tr. *to feed, to nourish*.—Mid. *to help one's self to food, to feed upon, to eat, to feast upon*.

**σιτίζω** (R. *σιτιδ*), f. -ίσω, p. *σεστίηκα* (fr. *σίτος*). *To feed abundantly, to fatten*.—Mid. *to fatten one's self, to eat*.

**σιτίον**, ου, τό (fr. *σίτος*). *Food, provisions, nourishment*.

**σίτος**, ου, ὁ. *Wheat, corn, bread, food, provision*.—Pl. τὰ *σίτα*.

**σιωπάω** (R. *σιωπα*), f. -ήσω, p. *σισιώπηκα* (fr. *σιωπή*). *To remain silent, to refrain from speaking*.—*σιγῶν*, properly signifies *taceo, to cease from speaking*.—*σιωπία*, *sileo, not to speak*.

**σιωπή**, ἡς, ἡ. *Silence*.

**σκαίος**, ἄ, ὄν, adj. *Left, on the left side*:—*unlucky, awkward*:—*western, towards the west*.

**σκάπτω** (R. *σκαπ*), f. *σκάψα*, p. *ἔσκαψα*. *To dig*.

**σκάφος**, εος, τό (fr. *σκάπτω*). *Something hollowed or dug out, a boat, a skiff, a vessel, a raft*.

**σκηδάζω** (R. *σκηδαδ*), f. -ήσω, p. pass. *ἐσκηδασμαι* (fr. *κείζω*, Th. *κίω*, to cleave). *To scatter, to put to flight*.

**σκηδάννυμι**, and *σκηδαννία*, same as *σκηδάζω*.

**σκέλος**, εος, τό. *The leg*.

**σκέπτομαι** (R. *σκεπ*), f. *σκέπομαι*, p. *ἔσκεμμαι* (fr. *σέπαι*, to cover). *To look from afar* (shading the sight with the hand), *to look forward or around, to contemplate, to examine closely*.

**σκευάζω** (R. *σκευαδ*), f. -ήσω, p. *ἔσκευακα* (fr. *σκευή*). *To prepare, to arrange, to get ready, to fit out, to put on*.

**σκευασία**, ας, ἡ (fr. *σκευάζω*). *Preparation, equipment*.

σκευή, ἥς, ἡ. *Equipment, armour, dress, attire.*

σκεῦος, εὖς, τό. *A vase, a vessel:—a tool, an implement, a weapon:—an article of dress:—a piece of furniture:—baggage.*

σκηνή, ἥς, ἡ. *A tent, a hut, a stage, a scene.*

σκήπτρον, ου, τό (fr. σκήπτω). *A staff, a sceptre.*

σκηπτούχος, ου, ὁ (fr. σκήπτρον, and ἔχω, to hold). *A sceptre-bearer, a sovereign, a satrap, or governor of a province.*

σκήπτω (R. σκη), f. σκήψω, p. ἔσκηφα. *To place on the ground, to fix (a staff) for the purpose of supporting.—MID. to lean or rest upon for support:—to dissemble, to pretend.*

σκιὰ, ᾤς, ἡ. *A shadow, a shade.*

σικιτάω (R. σικιτα), f. -ήσω, p. ἔσικιτηκα. *To bound, to spring, to gambol, to skip.*

σκληρός, ᾶ, ὁν, adj. *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

σκληρότης, ητος, ἡ (fr. σκληρός). *Hardness, roughness, &c.*

σκόπελος, ου, ὁ (fr. σκόπος). *A height, an eminence, a lofty rock (commanding an extensive view).*

σκοπέω (R. σκοπε), f. -ήσω, p. ἔσκόπηκα (fr. σκοπός). *To observe narrowly, to examine, to survey, to consider, to aim at, to look at.*

σκοπός, οῦ, ὁ (fr. σκίπτομαι, to

look around). *A watch, a scout.*

—an aim, an object, a mark.

σκορπίος, ου, ὁ. *The scorpion.*

Σκύθης, ου, ὁ. *A Scythian.*

Σκυθία, ας, ἡ. *Scythia, a country embracing a large portion of Northern Asia.*

Σκυθικός, ἡ, ὁν. *Scythian.*

σκυθρωπός, ἡ, ὁν, adj. (fr. σκυθρός, morose, and ὤψ, the countenance). *Having a morose look, a gloomy aspect.*

σκύλαξ, ἄκος, ὁ. *A young animal, commonly, a young dog, a whelp.*

Σκύλλα, ης, ἡ. *Scylla, a daughter of Nisus, king of Megara.*

σκύμιον, ου, τό (dim. of σκύμνος). *A young animal, the young, a cub.*

σκύμνος, ου, ὁ. *A young animal.*

σκυτάλη, ης, ἡ (fr. σκῆτος, a skin).

*A scytale, a small roller, round which a strip of skin was wound, edge to edge, on which secret communications were written lengthwise, and which being unwound, could be read only by rewinding it on a roller of the same size. This was a Spartan mode of secret writing.*

σκώπτω (R. σκαπ), f. σκώψω, p. ἔσκαφα. *To scoff, to deride, to banter, to mock, to jest.*

σμηνοργός, οῦ, ὁ (fr. σμήνος, a swarm of bees), and ἔργον, work). *A bee-master, one who has a swarm of bees.*

σμήγω (R. σμῦγ, § 82, Obs. 2), f. σμύξω, p. ἔσμυχα. *To smoulder.*

σοβέω (R. σοβε), f. -ήου, p. σε-  
εάβησα. *To move, to drive off,*  
*to urge forward.*—Intr. *to*  
*hasten.*

Σόλων, ωος, ὁ. *Solon*, one of  
the seven wise men of Greece,  
B. C. 594.

σός, σή, σόν, poss. pron. (fr. σύ,  
thou). *Thy, thine.*

Σουνιάς, ἄδος, ἡ, adj. *Sunian.*

Σούνιον, ου, τό. *Sunium*, a pro-  
montory on the southern ex-  
tremity of Attica, on which  
was a temple of Minerva, from  
which she was called *Sunias*.

Σούσα, ων, τά. *Susa*, a city of  
Susiana in Persia.

Σοφαίνετος, ου, ὁ. *Sophanētus*,  
an officer in the army of Cy-  
rus. He was from Stympha-  
lus, a small town in Arcadia.

σοφία, ας, ἡ (fr. σοφός). *Wisdom.*

σοφιστής, εῦ, ὁ (fr. σοφίζω, *to*  
*render wise*). *A teacher of*  
*wisdom:—a sophist.*

Σοφοκλῆς, ίους, ὁ. *Sophocles*, a  
celebrated Greek tragic poet,  
born at Colonus, B. C. 495.

σοφός, ἡ, ὅν, adj. *Wise.*

σπανίζω (R. σπανιδ), f. -ίσω,  
p. ἱσπάνηκα (fr. σπάνις). *To*  
*want, to be destitute.*

σπάνιος, α, ων, adj. *Rare, scarce.*

σπάνις, εως, ἡ (fr. σπανός, *scarce*).  
*Want, scarcity, indigence.*

σπανίως, adv. (fr. σπάνιος,  
*scarce*). *Scarcely, rarely, sel-*  
*dom.*

σπαργάνον, ου, τό (fr. σπάργω,  
*to sow*). *A swathing cloth,*  
*or band.*

Σπάρτη, ης, ἡ. *Sparta*, a cele-  
brated city of Greece, the  
capital of Laconia.

Σπαρτιέτης, ου, ὁ. *A Spartan.*  
σπᾶς (R. σπα), f. σπᾶου, p.  
ἱσπᾶκα. *To draw, to drag,*  
*to draw up, to drink.*

σπείρω (R. σπειρ, 2 σπᾶρ, 3  
σπορ), f. σπειρώ, p. ἱσπαρκα,  
2 a. ἱσπαρον. *To sow, to scat-*  
*ter seed.*

σπένδω (R. σπανδ), f. σπείσω.  
*To pour out a liquid, to offer*  
*a libation, to ratify a treaty*  
*(by solemn rites).*—Mid. *to*  
*conclude a treaty, to make a*  
*league or covenant.*

σπέρμα, ἄτος, τό (fr. σπαίρω).  
*Seed.*

σπεύδω (R. σπευδ), f. σπεύσω,  
p. ἱσπευκα. Tr. *to propel, to*  
*urge forward.*—Intr. *to press*  
*forward, to hasten, to strive*  
*after.*

σπήλαιον, ου, τό (fr. σπᾶος, a  
cave). *A cave, a grotto.*

σπιθαμή, ης, ἡ (fr. σπίζω, *to*  
*extend*). *A span.*

Σπινθάρων, ου, ὁ. *Spintharōn*,  
a Corinthian architect.

σπλαγχνεύω (R. σπλάγγνω), f.  
-εύσω, p. ἱσπλάγγνευκα (fr.  
σπλάγγνω). *To inspect the*  
*entrails of a victim, to pre-*  
*dict from inspecting the en-*  
*trails.*

σπλάγγνον, ου, τό, pl. τὰ σπλάγγ-  
να. *The entrails.*

σπόγγος, ου, ὁ. *A sponge.*

σπονδή, ης, ἡ (fr. σπίνδω). *A*  
*libation.*—Pl. *a treaty, a truce,*

because commonly ratified by libations.

σπουδαίω (R. σπουδαῖ), f. -άσω, p. ἰσπουδάσω (fr. σπουδή). To be earnest, to be zealous, to apply earnestly, to hasten.

σπουδή, ἥς, ἡ (fr. σπεύδω). Earnestness, zeal, activity, diligence.

σπουδαιολογέω (R. σπουδαιολογία), f. -ήσω, &c. (fr. σπουδαῖος, earnest, and λέγω, to speak). To speak on serious matters.

σπουδαῖος, α, ον, adj. (fr. σπουδή). Zealous, active, upright, honest, excellent, worthy.

σταγών, όνος, ἡ (fr. στάζω, to fall in drops). A drop.

στάδιον, ου, τό, and στάδιος, ου, ό. A stadium, a Grecian measure of length, containing 606 feet 10 inches.

σταθμός, οῦ, ό (fr. ἵσθαι, to stand). A halting or resting-place on a journey, a station, an inn, a stable, a pen:—a balance, a weight.—Pl. τὰ σταθμῆ, door posts.

στασιάζω (R. στασιάζω), f. -άσω, p. ἰστασιάζω (fr. στάσις). To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.

στάσις, εως, ἡ (fr. ἵσθαι, to stand, to rise up). A rising against lawful authority, sedition, discord, faction, revolt, a party:—position, posture.

σταφύλη, ἥς, ἡ. A grape, a bunch of grapes.

στέγη, ἥς, ἡ (fr. στέγω, to cover). A covering, a roof, a ceiling.

στειβω (R. σταβί, 2 στιβί, 3 σταβί, from original form, στέβω), f. στιβίω, p. ἱσταιφα, 2 α. ἱστίβον, 2 p. ἱστοβα. To tread, to trample, to full cloths:—to follow, to track.

στελλω (R. στελ, 2 στέλ, 3 στελ), f. στελέω, p. ἱσταιλα, 2 α. παα. ἱστέλλην. To send, to fit out, to equip, to array, to get ready.

στενάζω, and στενάχω (R. στενάχ), f. -άζω, p. ἱστέναχα (forms of στένω, to groan). To groan, to lament, to bewail, to sigh.

στεναχίζω (R. στεναχίδ), f. -ίζω, same as preceding.

στενός, ἡ, όν, adj. Strait, close, crowded:—pinched by want, in straitened circumstances.—Subst. τὰ στενά, the straits.

στέργω (R. στεργ, 3 στοργ), f. στέρεω, p. ἱστέργω. To love, to cherish, to be content with.

στερεότης, ητος, ἡ (fr. στερεός, firm). Firmness, strength, hardness.

στερεώ (R. στερε), f. -ήσω, and -ίσω (fr. στερεώ, same). To deprive, to despoil, to rob, to plunder.

στέρνον, ου, τό (fr. ἵσθαι, to stand). The breast, the heart.

στερρός, ά, όν, adj. (fr. same). Firm, compact, hard, solid.

στερέρτης, ητος, ἡ (fr. στερρός). Firmness, hardness, solidity.

στεφανίσκος, ου, ό (dim. of στέφανος). A small crown, a wreath, a garland.

στέρᾱνος, ου, ὁ (fr. στέρω). *A crown.*

στερᾱνόω (R. στερᾱνο), f. -ώσω, p. ἱστερᾱνώω (fr. στέφανος). *To crown.*

στέφος, εος, τό, poetic for στέφανος.

στέφω (R. στεφ), f. στέφω, p. ἱστέφα. *To crown.*

στῆθος, εος, τό (fr. ἵστημι, to erect). *The breast.*

στήλη, ης, ἡ (fr. same). *A column.*—αἱ στήλαι, the pillars of Hercules.

στηρίζω (R. στηριγ), f. -ίξω, p. ἱστήριχα. *To prop, to support.*

στῖβάς, ἄδος, ἡ (fr. στείβω, to tread). *A bed, or couch of straw or leaves.*

στῖβος, ου, ὁ (fr. στείβω, 2 R. στῖβ, to tread). *A beaten path, a footway, a track.*

στῖφος, εος, τό (fr. same). *A troop, a crowd, a multitude.*

στῖχος, ου, ὁ (fr. στείχω, to march in a row). *A rank, a row, a line.*

στολή, ἥς, ἡ (fr. στέλλω, to fit out). *Altire, dress, a robe, a garment.*

στόλος, ου, ὁ (fr. same). *A fleet, an expedition.*

στόμα, ἄτος, τό. *The mouth, an opening.*

στόμιον, ου, τό. Same as στόμα.

στονᾱχή, ἥς, ἡ (fr. στυνᾱχω, to groan). *A groan, lamentation.*

στοργή, ἥς, ἡ (fr. στέργω, to love). *Love, natural affection.*

στορέννυμ, and στρώννυμ (R.

στορε and στρε), f. στερέω and στρώω, p. ἱστρώω, 1 a. p. ἱστορίεσθαι and ἱστρεύεσθαι. *To strew, to spread, to smooth down.*

στρατεία, ας, ἡ (fr. στρατεύω). *A military expedition, a campaign.*

στράτευμα, ἄτος, τό (fr. same). *An army.*

στρατεύω (R. στρατευ), f. -εύω, p. ἱστράτευω (fr. στρατός, a camp). *To make a military expedition, to go on a military expedition, to serve in war.*

στρατήγέω (R. στρατήγε), f. -ήσω, p. ἱστράτήγημα (fr. στρατηγός). *To lead an army, to be a general, to have the command of, to command.*

στρατήγός, οὔ, ὁ (fr. στρατός, an army, and ἄγω, to lead). *A commander.*

στρατιά, ας, ἡ (fr. στρατός). *An army.*

στρατιώτης, ου, ὁ (fr. στρατός). *A soldier.*

στρατιωτικός, ἡ, ὅν (fr. στρατιώτης). *Of or pertaining to soldiers, military, warlike.*—τό στρατιωτικόν, the army.

Στρατονίκη, ης, ἡ. *Stratonice, wife of Seleucus, king of Syria.*

στράτόπεδον, ου, τό (fr. στρατός, and πῖδον, a foundation). *An encampment, an encamped army, an army.*

στράτός, οὔ, ὁ (fr. στερέννυμ). *A camp, an encampment, commonly an army.*

στρεβλός (στρεβλο), f. -ώσω, p. ἱστρεβλώω (fr. στρεβλός, twisted

ed). To wind or twist with a screw or roller:—to torture, to put to the rack.

στρεπτός, οὐ, ὁ (fr. στρέφω). A twisted chain, a necklace.

στρέφω (R. στρεφ, 2 στῶφ, 3 στροφ), f. στρίψω, p. ἱστροφα, § 101. 5.—2 a. ἱστράφω, p. πασ. ἱστραμμαι, § 93, 3, Exc. To turn, to twist, to turn round.—Mid. to turn one's self round, to return.

στρουθίον, ου, τό (dim. of στρουθός, a sparrow). A small sparrow.

στρουθοκάμηλος, ου, ὁ (fr. στρουθός, a sparrow, and κάμηλος, a camel). An ostrich.

Στροφαῖδες, ου, αἱ (νῆσοι). Strophæides, two small islands in the Ionian sea, near the coast of Elis.

Στρυμών, ὄρες, ὁ. Strymon, a river of Thrace.

σερῶμα, ἄτος, τό (fr. στρέωνται, to spread). Any thing spread out (to lie on), a bed, a couch, a coverlet.

σερῶνή, ἤς, ἡ (fr. same). A couch, a mattress, a bed.

σευγρός, ὅ, ὄν, adj. (fr. στυγία, to hate). Hateful, odious, dreadful, dismal.

στυγρός, ἡ, ὄν (by syncope for στυγνός), adj. (fr. same). Hateful, dismal, harsh, cruel.

Στυμφαλῖς, ἴδος, ἡ, adj. Stymphalian. — Στυμφαλὶς λιμνὴ, Lake Stymphalia, in Arcadia. — Στυμφαλίδες ὄρεῖδες, the Stymphalian birds.

Στυμφαλῖος, ου, ὁ. A Stymphalian, an inhabitant of Stymphalus.

Στύμφαλος, ου, ὁ. Stymphālus, a town in the north-east part of Arcadia.

Στύξ, Στύγος, ἡ. The Styx, a river in the lower world.

σύ, gen. σοῦ, &c. pers. pron. § 60. Thou.

συγγένεια, ας, ἡ (fr. συγγενής). Affinity, relationship, kindred.

συγγενής, ἐς, adj. (fr. σύν, with, and γένος, birth). Having a common origin, of the same family, related:—Subst. a relation.

συγγηράσκω, f. -γηράσω, &c. (σύν, with, and γηράσκω, to grow old). To grow old with.

συγγίγνομαι and συγγίνομαι, f. -γινήσομαι, &c. (σύν, with, and γίνομαι, to be). To be with, to associate with, to be together.

συγγιγνώσκω, f. -γνώσομαι, &c. (σύν, with, and γινώσκω, to be of opinion). To agree in opinion with:—to pardon, to forgive.

συγγνώμη, ης, ἡ (fr. συγγιγνώσκω). Pardon, forgiveness, indulgence.

σύγγραμμα, ἄτος, τό (fr. συγγράφω). A writing, a treatise, a history.

συγγραφεύς, ἴως, ὁ (fr. same). A writer, an author, a historian.

συγγράφω, f. -γράψω, &c. (σύν, together, and γράφω, to write). To put together in writing,

to compose, to write, to prepare.

σὺνγε (σύν and γε emphatic). *Thou for thy part, thou at least, thou even.*

συνκἀλέω, f. -κἀλίσσω, &c. (σύν, together, and κἀλέω, to call). *To call together, to convoke.—Mid. to invite.*

συνκἀλύπτω, f. -κἀλύψω, &c. (σύν, with, and κἀλύπτω, to cover). *To cover with, to cover up, to hide.*

συνκάμνω, f. -κᾶμω, &c. (σύν, with, and κάμνω, to labour). *To labour with, to assist, to help.*

συνκαταβαίνω, f. -βήσομαι, &c. (σύν, with, and καταβαίνω, to descend). *To descend with, to go down together, to engage in, to submit to.*

συνκαταδύνω, f. -δύσω, &c. (σύν, with, and καταδύνω, or -δύω, to sink). *To sink with, to go down along with.*

συνκατακαίω, f. -καίω, &c. (σύν, with, and κατακαίω, to consume). *To burn up along with, to consume together with.*

συνκατασβέννυμι, f. -σβίβω, &c. (σύν, with, and κατασβέννυμι, to quench). *To extinguish together with, to destroy utterly.*

συνκλείω, f. -κλείω, &c. (σύν, together, and κλείω, to shut). *To shut together, to shut in, to shut up.*

συνκρίνω, f. -κρίνω, &c. (σύν, together, and κρίνω, to judge). *To judge (things) together, to compare, to interpret.*

συνκρούω, f. -ήσω, &c. (σύν, together, and κρούω, to strike). *To strike together, to clap (hands), to unite, to collect.*

συνκρούω, f. -κρούω, &c. (σύν, together, and κρούω, to strike or dash). *To strike or dash together, to bring into collision, to join:—to cause variance.*

συνκρύπτω, f. -κρύψω, &c. (σύν, with, and κρύπτω, to hide). *To cover up, to hide, to conceal.*

συνχαίρω, f. -χάρω, &c. (σύν, with, and χαίρω, to rejoice). *To rejoice with.*

συνχορεύω, f. -χορεύω, &c. (σύν, with, and χορεύω, to dance). *To dance with.*

συνχωρέω, f. -χωρήσω, &c. (σύν, with, and χωρέω, to go). *To go with, commonly, to yield, to grant, to pardon.*

σῦκον, ου, τό. *A fig.*

συκοφαντέω (R. συκοφάντης), f. -ήσω (fr. συκοφάντης, an informer). *To inform against, to calumniate, to slander.*

συνλαμβάνω, f. -λήψομαι, p. συνέληφα (σύν, with, and λαμβάνω, to seize). *To seize together, to lay hold of, to grasp, to assist, to comprehend.*

συνλέγω, f. -λέξω, &c. (σύν, together, and λέγω, to gather). *To bring together, to collect, to unite.*

συνληπτρία, ας, ἡ (fr. συλλαμβάνω, to assist). *A female assistant, a helper.*

συνλογή, ἡς, ἡ (fr. συνλέγω). *A*

- gathering, a collection, a muster:—acquisition.*
- συμβαίνω, f. -βήσομαι, &c. (σύν, together, and βαίνω, to go). *To go together, to come together, to meet, to agree.—Imper. συμβαίνει, it happens, it is fit.—τὸ συμβεβηκός, that which has occurred to, a peculiarity.—Pl. τὰ συμβεβηκότα, occurrences, events.*
- συμβάλλω, f. -βάλλω, &c. (σύν, together, and βάλλω, to cast). *To cast together, to unite, to compare:—to strike together, to contend, to engage (in battle) with.—Mid. to meet with, to contribute to.*
- συμβασιλεύω, f. -εύσω, &c. (σύν, with, and βασιλεύω, to reign). *To reign with.*
- συμβιώσις, εως, ἡ (fr. συμβιών, to live together). *A living together, a community, a union.*
- σύμβολον, ου, τό (fr. συμβάλλω). *A sign, a token, a symbol.*
- συμβουλευέω, f. -εύσω, &c. (σύν, together, and βουλεύω, to counsel). *To counsel, to advise.—Mid. to consult with, to deliberate.*
- σύμβουλος, ου, ὁ and ἡ (fr. σύν, with, and βουλή, counsel). *An adviser, a counsellor.*
- συμμαχία, ας, ἡ (fr. συμμαχίω, to be an ally in war). *An alliance (in war), a confederacy, assistance.*
- σύμμαχος, ου, ὁ (fr. σύν, with, and μάχομαι, to fight). *An ally, a fellow combatant.*
- σύμμαχος, ου, adj. (fr. same). *Allied with, friendly.*
- συμμετρως, adv. (fr. σύμμετρος, proportionate). *Proportionally, suitably.*
- συμπαίζω, f. -παίζομαι (σύν, with, and παίζω, to play). *To play with, to sport together.*
- συμπάρεμι, f. -ίσομαι, &c. (σύν, with, and πάρεμι, to be present). *To be present with.*
- σύμπας, -πᾶσα, -πᾶν, adj. (fr. σύν, together, and πᾶς, all). *All together, the whole.*
- συμπάσχω, f. -πάσσομαι, &c. (σύν, with, and πάσχω, to suffer). *To suffer along with, to sympathize.*
- συμπείθω, f. -πίσσω, &c. (σύν, with, and πείθω, to persuade). *To persuade along with, to prevail upon, to influence.—Mid. to be persuaded, to consent.*
- συμπίνω, f. -πίνω, &c. (σύν, with, and πίνω, to drink). *To drink with, to drink together.*
- συμπίπτω, f. -πεσσομαι, &c. (σύν, together, and πίπτω, to fall). *To fall together, to meet, to fall down.*
- συμπλέκω, f. -πλέσω, &c. (σύν, together, and πλέκω, to weave). *To weave together, to entwine, to plait together, to interweave.—Mid. to join battle with, to grapple with.*
- συμπλέω, f. -πλεύσομαι, &c. (σύν, with, and πλέω, to sail). *To sail with.*
- Συμπληγάδες, ων, αἱ (scil. πέ-



της). *The Symplegades*, two rocks at the entrance of the Euxine, so called from their supposed collision or dashing together when ships attempted to pass between them.—(σύν, together, and πλῆσσω, to dash.)  
 σύμπλοος, οον, contr. -πλοος, πλοον, adj. (fr. συμπλῶ). *Sailing with*.—Subst. *the companion of a voyage, a companion*.  
 συμπόσιον, ου, τό (fr. συμπίτω). *A drinking together, a banquet*:—*a banqueting-hall*.  
 συμπράσσω, and -τιω, f. -πράξω, &c. (σύν, with, and πράσσω, to do). *To do along with, to aid another in doing, to assist*.  
 σύμπτοις, ιας, ἡ (fr. συμπάτω, to meet). *A meeting, a concurrence*.  
 συμφέρειν, f. συνοίσω, &c. (σύν, together, and φέρω, to bring). *To bring together, to collect, to contribute, to be profitable, or useful, to assent to*.—ΜΙΝ. *to come together, to flow*.—*τὸ συμφέρον, what is profitable*.  
 συμφεύγω, f. -φεύξω, &c. (σύν, and φεύγω, to flee). *To flee together with, to escape to*.  
 συμκλέγω, f. -ξω, &c. (σύν, and φλέγω, to burn). *To burn together, to burn with*.  
 συμφορά, ἄς, ἡ (fr. συμφέρω). *An event, hap, chance, calamity*.  
 συμφύης, ἐς, adj. (fr. συμφύω, to grow together). *Grown together, united, placed together*.  
 σύμφωνος, ον, adj. (σύν, and φωνή). *Concordant, harmonious*.

σύν, prep., governs the dative only, § 124, 16. *With, together with, in company with*:—*by means of, &c.*—In composition, the same, denoting, *concurrence in action, association, combination, union, &c.*, and sometimes intensity only.

συνάγω, f. -άξω, &c. (σύν, together, and ἄγω, to lead). *To lead, to draw together, to collect, to gather, to unite*.

συναγωνίζομαι, f. -ίζομαι, &c. (σύν, together with, and ἄγωνίζομαι, to contend). *To contend jointly with others, to aid in combat, to succour, to defend*.

συνᾶδω, f. -ᾶσω, &c. (σύν, with, and ᾶδω, to sing). *To sing with*.

συναθροίζω, f. -θροίσω, &c. (σύν, together, and ἀθροίζω, to assemble). *To assemble together*.

συναίρω, poetic for συναίρω.

συναίρειν, f. -ήσω, &c. (σύν, together, and αἶρω, to take). *To take together, to collect, to capture, to destroy*.

συναίρω, f. -ᾶρῶ, &c. (σύν, together, and αἶρω, to raise). *To raise together, to assist in raising, to lift with*:—*to take away, to seize*.

συναισθάνομαι, f. -αισθῆσομαι, &c. (σύν, with, and αἰσθάνομαι, to perceive). *To perceive along with, to feel or sympathize with, to be conscious of, to feel certain of*.

συναλλάσσω, Att. -τιω, f. -αλ-

λάζω, &c. (σύν, with, and ἀλλάσσω, to change). To exchange with, to contract with, to associate to:—to reconcile (persons at variance).—*Mid.* to have intercourse with, to share with.

**συναντάω**, f. -ήσω, &c. (σύν, with, and ἀντάω, to meet). To meet with, to light upon, to go to meet.

**συναπόλλυμι**, f. -οίσω, &c. (σύν, with, and ἀπόλλυμι, to destroy). To destroy together with.—*Mid.* to perish with.

**συνάπτω**, f. -άψω, &c. (σύν, together, and ἀπτω, to fasten).—To fasten together, to unite, to hang together, to meet.

**συναρπάζω**, f. -ῆσω, &c. (σύν, together, and ἀρπάζω, to carry off). To carry off together, to carry off, to seize, to plunder.

**συναρτάω**, f. -ήσω, &c. (σύν, together, and ἀρτάω, to hang up). To hang up together with, to join together, to fit to, to unite with.

**συναίχθωμαι**, f. -θήσομαι, *Att.* -θήσομαι, &c. (σύν, together, and αἰχθωμαι, to be distressed). To be distressed, grieved, or afflicted together, to grieve with, to be displeased at.

**σύνδεσμος**, ου, ὁ (fr. συνδέω). A bond, a connexion.—In grammar, a conjunction.

**συνδέω**, f. -δήσω, &c. (σύν, together, and δέω, to bind). To bind together, to fasten with, or chain to.

**συνδιαπράσσω**, and -τις, f. -πρά-

ζω, &c. (σύν, with, and διαπράσσω, to accomplish). To effect jointly, to bring about by means of, to manage with.

**συνδιαφθείρω**, f. -φθερῶ, &c. (σύν, with, and διαφθείρω, to destroy). To destroy along with, to aid in destroying.

**συνδιώκω**, f. -διώξω, &c. (σύν, with, and διώκω, to pursue). To pursue in company with others, to join in the pursuit, to pursue eagerly.

**συνέδριον**, ου, τό (fr. σύν, with, and ἔδρα, sitting). A sitting together, the sitting of a council, an assembly.

**συνεῖδω**, f. -είσομαι, &c. (σύν, intens. and εἶδω, to know). To know thoroughly, to be conscious of, to feel certain of, to perceive.

**σύνειμι**, f. -ίσομαι (σύν, together, and εἰμι, to be). To be with, to associate with, to be intimate with.

**σύνεμι**, f. -ίσομαι (σύν, with, and εἶμι, to go). To go along with, to come with, to accompany.

**συνεισφέρω**, f. -εσέλω, &c. (σύν, together, and εισφέρω, to contribute). To unite in contributing, to contribute with others.

**συνεκβάλλω**, f. -βάλλω, &c. (σύν, together, and ἐκβάλλω, to cast out). To cast out, or banish at the same time, or together.

**συνεκπέμπω**, f. -πέμπω, &c. (σύν, with, and ἐκπέμπω, to send forth). To send forth together.

**συνεκφέρω**, f. -εσέλω, &c. (σύν,

with, and ἐκφέρειν, to bear forth).

To bring forth together with, to show at the same time.

συνελαύνω, f. -ελάσω, &c. (σύν, together, and ἐλαύνω, to drive).

To drive together, to collect, to drive.

συνελόντι, adv. (properly 2 a. pt. of συναίρειν). In a word, briefly. Idioms, 117, 38.

συνεξαίρειν, f. -αιρήσω, &c. (σύν, together, and ἀιρήσω, to take out). To take out together, to remove together with, to assist in removing.

συνεξανίστημι, f. -αναστήσω, &c. (σύν, together, and ἐξανίστημι, to cause to arise). To cause to arise together, or at the same time.—In p. and 2 a. intr. to arise in a body, or as one man.

συνεπόμεναι, f. -έπομαι, &c. (σύν, with, and έπομαι, to follow). To follow with, to accompany, to attend.

συνεργέω (R. συνεργός), f. -ήσω, p. συνήργημα (fr. συνεργός). To work with, to aid a person in his work, to co-operate, to assist.

συνεργός, οὐ, ὁ (fr. σύν, with, and έργον, a work). An assistant.

συνέρχομαι, f. -ελεύσομαι, &c. (σύν, with, and έρχομαι, to come, or go). To come, or go with, to come together, to meet.

σύνεσις, ιως, ή (fr. συνίημι, to perceive). Intelligence, judgment, understanding.

συνεστιάω, f. -δσω, &c. (σύν, to-

gether, and ἐστιάζω, to receive into one's house). To entertain a guest.—Mid. to feast with.

συνετός, ή, ὅν, adj. (fr. συνίστημι, to understand). Intelligent, prudent, wise.

συνευέτης, ου, ὁ (fr. σύν, with, and εὐνή, a couch). A spouse.

συνεχής, ές, adj. (fr. συνέχω). Connected with, joined together, continuous:—frequent, habitual, constant.—Neut. as adv. συνεχής, continually, frequently.

συνέχω, f. -ίσω, or συσχήσω, &c. (σύν, together, and έχω, to have). To hold together, to hold fast, to sustain.

συνεχώς, adv. (fr. συνεχής). Continually, constantly, frequently.

συνηγορέω, f. -ήσω, &c. (σύν, in aid of, and ήγορέω, same as άγορέω, to plead). To plead for, to defend.

συνήθεια, ας, ή (fr. συνήθής). Familiar intercourse, habit, familiarity, custom, a practice. συνήθής, ές, adj. (fr. σύν, together, and ήθος, an abode). Dwelling together:—hence, familiar, intimate, accustomed, trusty.

συνηραφής, ές, adj. (fr. συνήρειν, to overshadow). Overshadowed, covered, shaded.

σύνθesis, ιως, ή (fr. συντίθημι, to place together). A putting together, a composition, a combining.

σύνθημα, ατος, τό (fr. same). A sign or word (previously

agreed upon), a signal, a counter-  
sign.

συνθηράω, f. -θηράσω, &c. (σύν, together, and θηράω, to hunt). To hunt in company, to aid in hunting or pursuing.

συνίημι, f. -συνήσω, &c. (σύν, together, and ἵημι, to send). To send or bring together:—to comprehend, to perceive, to understand, to know.

συνίστημι, f. συνστήσω, &c. (σύν, together, and ἵστημι, to place). To place together, to establish, to plan, to effect, to collect.

σύννομος, or, adj. (fr. σύν, together, and νόμος, to pasture). Pasturing or grazing together, feeding in company.

σύννοος, or, contr. σύννοικ, or, adj. (fr. σύν, intense and νόος, νῦς, the mind). Absorbed in thought, pensive, thoughtful.

σύννοδος, or, ἡ (fr. σύν, together, and ὁδός, a way). A meeting, an assembly, a synod, a company.

συνοικίω, f. -οικῆσω, &c. (σύν, together, and οἰκίω, to dwell). To dwell together, to inhabit the same house or country, to cohabit (as man and wife), to labour under.

συνοικίζω, f. -ίσω, &c. (σύν, with, and οἰκίζω, to cause to dwell). To cause to dwell with, to give in marriage, to plant a colony.

σύνολος, or, adj. (fr. σύν, together, and ὅλος, the whole). All together.—Subst. τὸ σύνολον, the whole.—Also, as an adv. τὸ

σύνολον, in fine, on the whole: in general.

συνουσία, or, ἡ (fr. σύνων, pres. pt. of σύνειμι, to be together). An assembly, a meeting, a festival.

σύνταξις, or, ἡ (fr. συντάσσω, to arrange). A collection, an array, an arrangement.—In grammar, *Syntax*.

συντάσσω, Att. -τάττω, f. -τάξω, &c. (σύν, together, and τάσσω, to arrange). To put together in proper order, to arrange, to draw up in battle array.

συντελέω, f. -ίσω, &c. (σύν, together, and τέλω, to terminate). To terminate completely, to bring about, to accomplish, to perfect, to fulfil.

συντίθημι, f. συνθήσω, &c. (σύν, together, and τίθημι, to place). To place together, to compose, to prepare, to invent.

συντρέπεζος, or, adj. (fr. σύν, together, and τρέπεζα, a table). That sits at the same table, living with.

συντρέχω, f. -δραμοῦμαι, &c. (σύν, together, and τρέχω, to run). To run together, to assemble speedily, to collect, to concur.

συντριβώ, f. -τριψω, &c. (σύν, together, and τριβώ, to rub). To rub together, to grind, to crush.

συντρέφω, or, adj. (fr. συντρέφω, to bring up with). Brought up with, familiar, domestic.

συντυχάνω, f. -τείξομαι, &c. (σύν, with, and τυγχάνω, to meet). To meet with, to fall

- in with, to have an interview, to happen.
- συντύραννος, ου, ὁ (fr. σύν, with, and τύραννος, a tyrant). A fellow-tyrant.
- Συρία, ας, ἡ. Syria, a country of Asia Minor, on the Mediterranean.
- σύριγξ, ἰγγος, ἡ. The syrinx, the shepherd's pipe or reed.
- συρίζω (R. συριγ, and συριδ), f. συρίξω, p. σεσύριξα (fr. σύριγξ). To play on the pipe.
- συρίσσω, Att. -τιω (R. συριγ), f. συρίξω, &c. same as συρίζω. Also, to hiss or whistle (as a snake), to hiss.
- συρῶμαι, f. -ψύσομαι, &c. (σύν, together, and ῥέω, to flow). To flow together, to run into.
- σύρω (R. συρ), f. σύρω, p. σέσωρα. To draw, to drag, to tear, to agitate, to sweep, to collect.
- σῦς, σὺός, ὁ and ἡ. A swine, a boar, a hog, a sow.
- σύνσκηρος, ου, ὁ (fr. σύν, with, and σκηνή, a tent). A tent-mate, a comrade, a fellow-soldier.
- συνσκιάζω, f. -ᾶνω, &c. (σύν, with, and σκιάω, to shade). To overshadow, to overcast, to shade.
- σύνσκιος, ου, adj. (fr. σύν, with, and σκία, a shadow). Covered with shade, shady, affording shade.
- συνσπυράω, f. -ᾶνω, &c. (σύν, together, and σπυράω, to wind). To wind or roll together, to collect together, to keep in a body.
- συσσῆτιον, ου, τό (fr. σύν, together, and σῆτος, food). A common meal (i. e. a meal eaten in common). A common eating hall.
- συστάσις, εως, ἡ (fr. συνίστημι, to place together). A structure, a constitution, form, make, condition.
- συντέλλω, f. -τελέω, &c. (σύν, together, and τέλλω, to send). To send together, to draw together, to contract, to reduce.
- συντρατεύω, f. -νύω, &c. (σύν, together, and στρατεύω, to go on an expedition). To make a campaign together, to perform military service with, to serve (in the army) with.
- συχνός, ἡ, ὅν, adj. Crowded, frequent, numerous, connected, abundant.
- σφαγή, ἡς, ἡ (fr. σφάζω). Slaughter, immolation, an execution.
- σφάγιον, ου, τό (fr. same). A victim offered in sacrifice.—σφάγια καλά, victims presenting favourable auspices.
- σφάζω, Att. σφαίτω (R. σφαγ), f. σφάξω, p. έσφάξα, 2 a. παμ-έσφάξην. To slaughter, to slay in sacrifice, to put to death, to kill.
- σφαιροειδής, ές, adj. (fr. σφαῖρα, a globe, and εἶδος, form). Spherical, resembling a sphere.
- σφαλερός, ά, ὅν, adj. (fr. σφαίλω). Insecure, tottering, ready to fall:—deceitful, treacherous, not to be depended on.
- σφαῖλλον (R. σφαί), f. σφαίλῃ, p.

**σφάλμα.** Tr. to move or shake from its place, to cause to totter, to deceive.—Intr. to totter, to be ready to fall, to be insecure.

**σφάλμα, ἄτος, τό** (fr. σφάλλω).

A slip, a fall, an error.

**σφαίτω,** see σφάζω.

**σφέ,** gen. dual. of οὐ, also epic acc. pl. for σφίαις, σφῶς, of the same.

**σφεῖς,** neut. σφεία, pl. of οὐ, § 60.

**σφετερίζω** (R. σφετεριδ), f. -ίσω, (fr. σφετερος, your, his own).

To make your own, to appropriate to one's self.

**Σφίγξ, ιγγός, ἡ.** The Sphinx, a fabulous monster, having the head and breast of a woman, the body of a lion, and the tail of a serpent.

**σφοδρά,** adv. (fr. σφοδρός, violent). Violently, forcibly, fiercely, much, strongly, excessively, greatly.

**σφοδρῶς,** adv. same as σφοδρά.

**σφραγίς, ἴδος, ἡ.** A seal, an impression.

**σχεδία, ας, ἡ** (properly an adj. σχεδῖος, hastily done,—σχεδία, sc. ναῦς). A vessel hastily made, a raft, a float.

**σχεδόν,** adv. Near, nearly, almost.—In Attic with τι, ας, σχεδόν τι, nearly, almost:—perhaps.

**σχέλιος, α, ον, adj.** Harsh, cruel, indefatigable, wretched.

**σχῆμα, ἄτος, τό** (fr. ἔχω, to have, to hold). Form, figure, posture, attitude, attire, dignity.

**σχίζω** (R. σχιδ), f. σχίσω, p. ἵσχνα. To split, to cleave, to divide.

**σχοῖνος, ον, ὁ.** A rascal.

**σχολάζω** (R. σχολαδ), f. -άσω, p. ἱσχόλῃα (fr. σχολή). To be at leisure, to be at rest, to apply to, to be a pupil of.

**σχολαστικός, ἡ, ὄν, adj.** (fr. same). Enjoying leisure, studious.—Subst. a student:—by later writers, a pedant, a sim-pleton.

**σχολή, ἡς, ἡ, Dor. σχόλα, ας, ἡ.** Leisure, rest:—a school.

**σώζω** (R. σωδ), f. σώσω, p. σώσκα. To save, to preserve, to keep safe, to liberate, to rescue.

**Σωκράτης, ιος, contr. ους, ὁ** Socrates.—1. The most illustrious of the Grecian philosophers.—2. A leader of the Achæans at the battle of Cunnaxa.

**Σωκρατικός, οῦ, ὁ.** A disciple of Socrates, a Socratic philosopher.

**σῶμα, ἄτος, τό.** The body.

**Σώστριψτος, ον, ὁ.** Sostratus.

**σῶστρον, ον, τό** (fr. σώζω). A reward given for saving, salvage.

**σωτήρ, ἴρος, ὁ** (fr. same). A saviour, a preserver, a deliverer.

**σωτηρία, ας, ἡ** (fr. σωτήρ). Salvation, preservation, safety.

**σωφρονέω** (R. σωφρονε), f. -ήσω, p. σεσωφρόνηκα (fr. σώφρων). To be of sound mind, to be wise or prudent, to be discreet, to be chaste.

σωφροσύνη, ης, ἡ (fr. σώφρων).

*Soundness of mind, discretion, prudence, probity, chastity.*

σώφρων, ον, adj. (fr. σόος or σῶς, *sound*, and φρήν, *mind*).

*Sound of mind, discreet, prudent, wise, moderate, chaste.*

## T.

τῇ, Dor. for τῇ, adv. (properly, dat. of ὁ with ὁδῷ understood).

*There, in this way, where.*

τῇ καὶ τῇ, in this direction and in that.

Ταινάριος, α, ον, adj. *Tenarian, of Tenearus.*

τακτός, ῆ, ὄν, adj. (fr. τάσσω, *to arrange*). *Arranged, in proper order.*

ταλαιπωρέω (R. τάλαιπωρος), f. -ήσω, &c. (fr. τάλαιός, *oppressed*, and πωρός, *grief*). *To endure toil or grief, to drudge, to be wretched, poor, or unhappy.*

τάλαντον, ον, τό. *A talent, not a coin, but a sum of money.*

The Attic silver talent was worth \$1055, 59, the gold talent \$10555, 93.

τάλαρος, ου, ὁ. *A basket.*

τάλας, αῖνα, αν, adj. (fr. τάλαια, *to suffer*). *Wretched, miserable, unfortunate.*

ταλάω (R. ταλα), f. -άσω, &c. (same as contracted forms τλάω and τλήμι). *To bear, to endure, to suffer.*

τάλλα, contr. for τὰ ἄλλα, adv.

*As for the rest, finally, besides.*

ταμειόν, and ταμειῶν, ον, τέ. *A magazine, a storeroom, a granary.*

ταμεινός (R. ταμιν), f. -είσω (fr. ταμίς, *a steward*). *To manage, to provide.*—*Mid. to provide for one's self, to divide among one another.*

ταμίη, ης, ἡ (Ion. for ταμία, ας, ἡ). *A female housekeeper.*

τᾶν, see ᾶ τᾶν.

τάν, and τάνδα, Dor. for τήν, and τήνδε.

Τάναϊς, ἴδος, ὁ. *The river Tanais, now the Don.*

Τάνταλος, ου, ὁ. *Tantalus, a king of Phrygia, who, for having divulged the secrets of the gods, was tormented with insatiable thirst, though placed up to the chin in water, which he could never taste.*

τᾶνν, for τὰ νῦν, adv. *Now, at the present time.*

τᾶνός (R. τᾶνν), f. -έσω (akin to τείνω, from τᾶν, obsol.) *To stretch, to extend.*

τάξις, εως, ἡ (fr. τάσσω). *An arrangement, an office, an employment, an order of battle, a ballation, a battle.*

ταπεινός, ῆ, ὄν, adj. *Humble, low, mean, submissive, lowly.*

ταπεινός (R. ταπειν), f. -είσω, p. τεταπεινώκα (fr. ταπεινός). *To depress, to reduce, to humble.*

ταπεινῶς, adv. (fr. same). *In a lowly manner, humbly, meanly.*

Ταράντινοι, ον, οί. *The Ta-*

rentines, inhabitants of Tarentum.

ταράσσω, Att. -τις (R. ταράχ), f. ταράττω, p. τατάρα. To stir up, to disturb, to throw into confusion, to terrify, to agitate.

τάραχος, ου, ὁ (fr. τάραισσω). Commotion, tumult, uproar.

ταραχώδης, ες, adj. (fr. τάραισσω, and εἶδος, appearance). Having the appearance of disorder, tumultuous, stormy.

ταρβέω (R. ταρβε), f. -ήσω, p. τεταρβήσω (fr. τάρβος, fear). To be terrified at, to fear.

ταρτύνω (R. ταρτύνω), f. -ύσω, p. τεταρτύνω (fr. τάρτιχος, preserved by salt or spices).

To preserve flesh, to salt, to pickle.—to embalm.

ταρσός, οὔ, ὁ (fr. τάρσος, to dry up). A pinion, a wing.

Ταρτάρος, ου, ὁ. Tartarus, one of the regions of the lower world, where the wicked are punished.

Ταρτήσιος, ου, ὁ. A Turtessian, an inhabitant of Turtessus.

τάσσω, Att. τάττω (R. τῶν), f. τάττω, p. τίταχα, 2 a. τίταρον. To arrange, to dispose, to assign, to place in order, to draw up (in battle array).

ταύρος, ου, ὁ. A bull.

Ταῦρος, ου, ὁ. Mount Taurus, a chain of mountains in Asia, reaching from the Ægean Sea towards India.

τάφῃ, ἥς, ἡ (fr. θάπτω, to bury).

A grave, a sepulchre, a coffin, burial.

τάφος, ου, ὁ (fr. same). A grave, a sepulchre, a tomb, a burial.

τάφρος, ου, ἡ (fr. same). A trench, a ditch, a pit.

τάχα, adv. (fr. ταχύς). Quickly, rapidly, soon, easily, perhaps.

τάχως, adv. Same as τάχα.

ταχος, ιος, τό. Speed, swiftness.

ταχύς, εἶα, ὅ, adj. Swift, rapid, fleet, prompt, quick.—Compared, ταχύτεον and θάσσων, ταχιστός.—Neut. adv. ταχύ, quickly, &c.—ταχιστα, ὡς ταχιστα, as quickly as possible.

τάχτης, ητος, ἡ (fr. ταχύς). Swiftness, speed.

ταῶς, gen. ταῶ, ὁ, † 19. The peacock.

τε, conj. And. τε.....τε, or τε.....καὶ, both.....and, as well.....as.

τέθριππος, ου, adj. (fr. τέτρα, for τέσσαρα, four, and ἵππος, a horse). Harnessed with four horses.—τέθριππον, ου, τό, a four-horse chariot.

τείρω (R. τειρ, 2 τάρ, 3 τον), f. τειρά, p. τίτακα. To stretch, to strain, to draw out, to extend.

Τειρεσίης, ου, ὁ. Tiresias, a prophet of Thebes, deprived of sight by Minerva.

τείρω (R. τειρ, 2 τάρ, 3 τον), f. τειρά, p. τίτακα. To rub, to wear (by rubbing), to wear out, to consume, to distress, to press hard.

τειχίζω (R. τειχίδ), f. -ίσω, p. τετειχίκα (fr. τείχος). To en-



close with walls, to build the walls of.

τείχος, εος, τό. A wall.

τεκμαίρω (R. τεκμαίρ, 2 τεκμάρ), f. τεκμάρῃ, &c. (fr. τέμαρ, a limit). To fix the limit, to determine, to end, to give a proof, to demonstrate.—MID. to judge by, to infer, to conjecture from.

τεκμήριον, ον, τό (fr. τεκμαίρομαι). A mark, a sign, an indication, a proof.

τέκνον, ον, τό (fr. τέκτω, to bring forth). A child.

τεκνοποιία, ας, ἡ (fr. τεκνοποιέω, to produce children). The procreation or bringing forth of children.

τεκνός (R. τεκνο), f. -είσα, p. τετίκνωμι (fr. τέκνον). To beget children, to be a parent.

τέκος, εος, τό (fr. τέκτω). A child, offspring.

τεκταίνω (R. τεκταίνω), f. τεκταῖνῃ, &c. (fr. τέκτω). To construct, to make, to build.

τεκτονική, ἥς, ἡ (fem. of τεκτονικός, with τέχνη understood). The art of building, architecture.

τέκτων, ονος, ὁ (akin to τέχνη). A builder, a carpenter, an artificer.

Τελαμεύς, ὄνος, ὁ. Telamon, the son of Æacus, and father of Ajax and Teucer.

τελείος, ον, adj. (fr. τέλος). Finished, perfected, complete, entire.

τελειόω (R. τελειόω), f. -είσα, p.

τετελέσθαι (fr. τέλειος). To bring to an end, to finish, to perfect, to complete.

τελείω, poetic for τέλειον.

τελετή, ἥς, ἡ (fr. τέλειον). A completion, a termination, an initiation, mysteries, rites.

τελευταῖος, α, ον, adj. (fr. τελευτή). Last, final, at the end, concluding.—τὸ τελευταῖον, finally, lastly.

τελευτάω (R. τελευτώ), f. -ήσω, p. τετελεύτηκα (fr. same). To end, to complete, to finish.—τελευτάω (βίον), to end life, i. e. to die.

τελευτή, ἥς, ἡ (fr. τέλειον). An end, a term, death.

τελέω (R. τέλο), f. -είσω, p. τετέλεκα (fr. τέλος). To complete, to finish, to perform, to pay.

τέλος, εος, τό. The end, the issue, the purpose or design (aimed at), a magistracy or command, tribute, expense.—Adv. τέλος, finally.

τέμενος εος, τό (fr. τέμνω). A grove, a consecrated place, a temple, a public place.

τέμνω (R. τέμ, 2 τέμ, 3 τέμ), f. τέμῃ, p. τέμηκα (by syncope for τετίμηκα), 3 a. έτάμον. To cut asunder, to cleave, to cut off, to divide, to desolate.

Τέμπεα, έων, τά, contr. -η, -ον. Tempe, a valley of Thessaly.

τένθος, εος, τό. A shallow, shoal water, a swamp.

τένωρ, οτος, ὁ (fr. τένω). A si-  
near, a tendon:—the neck.

τέως, ι, έρ, Ep. for τίς. Thing.

τεράστιος, *ov*, adj. (fr. *τίρας*, a prodigy). *Portentous, wonderful, prodigious.*

τετατεύομαι (R. *τετατεν*), f. *τίσσωμαι* (fr. *same*). *To relate wonderful events, to invent extravagant fictions, to deceive, to boast.*

τέργη, *ειρα*, *ov*, adj. (fr. *τελγω*). *Properly rubbed, made smooth:—commonly tender, soft, delicate.*

τέρμα, *ἄτος*, τό. *A limit, a bound, a term, an end.*

τέρμων, *ovos*, ὁ. *Same as τέρμα.*  
Τέρμων, *ovos*, ὁ. *Terminus, a god who presided over landmarks.*

τερπικέρανος, *ov*, adj. (fr. *τέρπω* and *κερανός*, the thunder-bolt). *That delights in wielding the thunderbolt, the thunderer, an epithet of Jove.*

τερπνός, *ή, ov*, adj. (fr. *τέρπω*). *Pleasing, delightful, agreeable.*  
τέρπω (R. *τερπ*, 2 *ταρπ*), f. *τέρπω*, 2 a. m. *εταρπόμεν*, pass. *εταρπην*. *To fill, to satiate, to satisfy, to delight, to please.*

τέρπης, *ως*, *ή* (fr. *τέρπω*). *Delight, pleasure, enjoyment.*

Τερψιχόρη, *ης*, *ή* (fr. *τέρπω*, and *χορός*, the dance). *Terpsichore, the muse that presided over dancing.*

τεσσαράκοντα, num. adj. indecl. *Forty.*

τεσσαράκοντός, *ή, ov*, num. adj. (fr. *τεσσαράκοντα*). *The fortieth.*

τέσσαρες, α (Attic, *τίττες*), § 57, 3, num. adj. *Four.*

τέταρτος, *η, ov*, num. adj. (fr. *τίτταρος*). *The fourth.—Adv. τίταρτον, fourthly.*

τέτμον (epic for *έταμον*), defective, 2 aor. only. *To meet with, to find.*

τετρακέρως, *ov*, adj. Att. decl. § 19 (fr. *τέτρα* for *τίσσάρα*, and *κίρας*, a horn). *Four-horned.*

τετρακίχιλιοι, α, a num. adj. (fr. *τέτρακις*, four times, and *χιλιοι*, a thousand). *Four thousand.*

τετρακόσιοι, α, α, num. adj. (fr. *τέτρα* for *τίσσάρα*). *Four hundred.*

τετραπόδιον, adv. (fr. *τετραπόδος*, four-footed). *On all fours.*

τετραπούς, *ovv*, gen. *οδος*, adj. (fr. *τέτρα*, for *τίσσάρα*, and *πούς*, a foot). *Four-footed.*

τέττιξ, *ιγος*, ὁ. *The cicada, an insect common in the south of Italy, and formed like a large fly. It makes a loud shrill noise with its wings.*

Τεύκρος, *ov*, ὁ. *Teucer, son of Telamon and brother of Ajax.*

τεῦχος, *ος*, τό (fr. *τεύχω*). *A vessel, an implement, a weapon.—Pl. arms, armour.*

τεύχω (R. *τευχ*), f. *τείσω*, p. *τείτευχα*. *To prepare, to complete, to construct, to make, to do.—PASS. to be made, to be.*

τέχνη, *ης*, *ή* (akin to *τεύχω*). *Art, a trade, profession, an art, artifice, cunning, a work of art, a stratagem, a fraud.*

τέχνημα, *ἄτος*, τό (fr. *τεχνάω*, to make). *A work of art,*

an invention, a device, a stratagem.

τέχνης, ου, ὁ (fr. τέχνη). An artist.

τέως, adv. (correl. to ἕως). Until then, until, as long as, while.

τῇ, epic for ἧ. Where.

τῇς, adv. (dat. sing. fem. of ὅς). In this quarter.

τῷδε, adv. (dat. sing. fem. of ὅδε). Here, in this place, in this way.

Τηθύς, ἴος, ἡ. Tethys, a sea deity, wife of Oceanus:—the sea.

Τηϊός, α, ον, adj. Telian, of or belonging to Teios, a city in Ionia, the birthplace of Anacreon.

τήκεν (R. τηκ, 2 τᾶκ), f. τήξω, p. τίττω, 2 a. τίττω. To melt, to soften, to dissolve:—to consume.

—ΜΙΒ. to decay, to pine away.

τῆλε, adv. Afar, at a distance.

τηλικός, η, ον, adj. antecedent correlative to ἡλικός, §§ 69, and 136. Of such a size, of such age, as old, of the same age.—ἡλικός, ας.

τηλικούτος, αὐτή, οὕτω, adj. (fr. τηλικός, and οὗτος), same as τηλικός;—antecedent correlative to ὀνηλικός. Of such size, of such an age, so large, so old, so young, &c.—ὀνηλικός, (expressed or understood), ας.

τηλόθι, adv. (fr. τηλοῦ, afar). Away from, far away, far from.

τήμερον, and τήμερα, Att. for σήμερον, adv. To-day.

τηνικαῦτα, adv. Then, at that time.

τήνος, ᾱ, ῑ, Dor. for ἄνθρωπος, η, α. That:—he, she, it, &c.

τῆπαρ, adv. (epic for ἔπαρ). Though.

Τηρεῖν, ἴος, ὁ. Teres, son of Mars, and king of Thrace. He was changed into a hoopoe.

τηρέω (R. τηρε), f. -ήσω, p. τετήρηκα (fr. τηρός, one who watches). To attend to, to observe, to watch, to guard, to preserve, to keep.

τί, adv. (i. e. καὶ τί). Why? wherefore? see τίς.

Τιγράνης, ου, ὁ. Tigranes, king of Armenia.

Τίγρης, ητος, ὁ. The Tigris, a large river of Asia, falling into the Euphrates.

τιθασσύνω (R. τιθασσεν), f. -εύσω, p. τετιθάσσωμαι (fr. τιθαστός). To tame, to conciliate, to cajole.

τιθαστός, ὄν, and τιθασός, ὄν, adj. (fr. τιθή, a nurse). Tamed, tame, domesticated.

τίθημι (R. θε), f. θήσω, τίθω, 2 a. ἔθην. To place, to set, to put, to lay down, to propose, to enact, to deposite, to inflict.—θεῖσθαι νόμον, to enact a law. τιθήνη, ης, ἡ (fr. τιθή, a nurse). A nurse.

τίκτω (R. τεκ, 2 τᾶκ, 3 τω), f. τέξω, and τέξωμαι, p. τέτοκα, 2 a. ἔτεκεν. To beget, to bring forth, to bear, to produce.—τίκτειν ὠά, to lay eggs.

τίλλω (R. τιλ), f. τίλλω, p. τίλλω. To pick out, to pluck, to strip off.

τιμάω (R. τιμα), f. -ήσω, p. τιμήματα (fr. τιμή). *To estimate, to value, to honour, to deem worthy, to esteem.*

τιμή, ἥς, ἡ (fr. τίω, to estimate).

*Estimation, value, honour, esteem, reward, dignity.*

τιμητός, α, ον, adj. (fr. τιμάω).

*To be honoured, that ought to be honoured.—τιμητόν (ἡμῶν), we must honour.*

τίμος, α, ον, adj. (fr. τιμή).

*Estimated, highly prized, honoured, valuable, dear.*

Τίμων, ἄνθρωπος, ὁ. *Timon, a misanthrope of Athens.*

τιμωρέω (R. τιμωρε), f. -ήσω,

p. τιμωρήματα (fr. τιμωρός, *that succours, that avenges*).

*To succour, to aid, to help:—to avenge, to punish.—ΜΙΔ. to avenge one's self, to take revenge or satisfaction.*

τιμωρία, ας, ἡ (fr. τιμωρέω).

*Vengeance, punishment.*

τινάσσω (R. τινω), f. τινάξω.

*To brandish, to agitate, to shake, to cast away.*

τίω (R. τι), f. τίσω, p. τέτινα.

*To pay.—τίσω δίκην, to suffer punishment. See τίω.*

τίς, τί, gen. τίς, interrog. pron.

§ 67. *Who? what?—(κατά) τί, adverbially, why?*

τις, τί, gen. τίς, indef. pron.,

§ 68. *Any, any one, a certain one, some one, something.—τί, adverbially for κατά τι, at all,*

*in some degree, in any degree,*

§ 133, 10-13.

Τισσαφέρνης, ἄνθρωπος, ὁ. *Tissaphernes, a satrap of Persia, and commander of the forces of Artaxerxes against Cyrus in the battle of Cunaxa.*

2 (3). *Tissaphernes, a satrap of Persia, and commander of the forces of Artaxerxes against Cyrus in the battle of Cunaxa.*

Τιτάν, ἄνθρωπος, ὁ. *A Titan: the son.*

τιτράω, τίτρημι, and τιτρώω

(R. τρω), f. τρώω, p. τίτρηκα.

*To bore, to pierce through.*

τιτρώσκω (R. τρω), f. τρώω, p.

τίτρηκα. *To wound.*

τίω (R. τι), f. τίσω, p. τέτινα.

*To estimate, to value, to esteem, to reverence, to honour, to pay the price, to expiate a crime (by paying the penalty), to atone.—τίσω δίκην, or δίκας, to suffer punishment.*

τλάω, and τλήμι, pres. not used

(R. τλα), f. τλήω, 2 a. ἔτλην, with a present sense. *To bear, to endure, to suffer, to undertake, to dare.*

τλήμων, ον, adj. (fr. τλάω).

*Enduring, patient, wretched, poor.*

Τμῶλος, ον, ὁ. *Tmolus, a mountain of Lydia, in which the Pactolus rises.*

τοί, Dor. for σοί, dat. sing. of σύ.

τοί, enclitic particle. *Indeed, truly, at least, therefore, forsooth.*

τοιγαροῦν, adv. (fr. τοί, γάρ, and οὖν).

*Therefore, hence, on this account.*

τοῖον, adv. (fr. τοί, and οὖν for οὖν).

*Therefore, wherefore, on this account, then.*

τοῖος, τοῖα, τοῖον, and τοιόσδε,

τοιιάδε, τοιόνδε, adj., antecedent correl. to οἷος, §§ 69 and 136.

*Such.*

τοιούτος, τοιαύτη, τοιούτο, adj.

(fr. τοῖος, *such*, and οὗτος, *this*), antecedent correlative to οἷος, §§ 69 & 136. *Such a one, such.*

τοιχος, ου, ὁ (akin to τεῖχος). *A wall, the side of a house.*

τόκα, adv. (Dor. for τότε). *Then.*

τοκεύς, εως, ὁ (fr. τίτω, *to beget*).

*A father.*

τόλμα, ης, ἡ. *Boldness, daring.*

τολμᾶω (R. τολμα), f. -ήσω, p. τετόλμηκα (fr. τόλμα). *To bear, to endure, to venture.*

τολμηρία, ας, ἡ. *Boldness, rashness; from*

τολμηρός, ᾶ, ὄν, adj. (fr. τολμάω).

*Bold, daring, resolute, rash.*

τολμητός, ἡ, ὄν, adj. (fr. same).

*That has been hazarded, or boldly undertaken, to be hazarded, &c.*

τολοιπόν, adv. (for τὸ λοιπὸν μέρος). *As for the rest, besides, for the future, henceforth.*

τοξεία, ας, ἡ (fr. τοξών). *Archery.*

τόξευμα, ἄτος, τό (fr. same) *An arrow (shot from a bow), an arrow-shot, an arrow.*

τοξεύω (R. τοξεν), f. -εύσω, p. τετόξευκα (fr. τόξον). *To shoot with an arrow.*

τοξικός, ἡ, ὄν, adj. (fr. τόξον).

*Of or pertaining to bows and arrows, or archery:—fond of archery.—ἡ τοξική, archery.*

τόξον, ου, τό. *A bow, an arrow.*

τοξότης, ου, ὁ (fr. τόξον). *A bowman, an archer.*

τόπος, ου, ὁ. *A place, a space, a tract of country, a region.*

τόσος, η, ον, adj., antecedent correlative of ὅσος, §§ 69 and 136. *So large, so much, such.—ὅσος, as.—τόσων .... ὅσων, so far .... as, &c.*

τόσούτος, τοσούτη, τοσούτος, adj. (fr. τόσος, and οὗτος, *this*), antecedent correlative to ὅσος, §§ 69 and 136. *So large, so great, so much, so many.—ὅσος, as.—τόσούτων .... ὅσων, so much .... as.—ἐπὶ τοσούτων, so far, to such a degree.—τοσούτῳ, by so much, as much.*

τόσσοις, η, ον, poetic for τόσος, &c.

τότε, adv. *Then, at that time, formerly.—τότε μὲν ... τότε δὲ, at one time ... at another.*

τερτίον, adv. (fr. τό, and τρίτος, neut. of τρίτος). *For the third time.*

τῷνομα, contr. for τὸ ὄνομα.

Τουρδιτανία, ας, ἡ. *Turditania, a rich province of Bactica in Spain.*

τουτί, Attic for τοῦτο, § 65, 2. *This here.*

τραγικώδης, ας, adj. *τραγικός, tragical, and εἶδος, appearance). Tragical, having a tragical appearance, lofty, dignified.*

τράγος, ου, ὁ. *A goat.*

τραγωδεύω (R. τραγωδία), f. -ήσω, &c. (fr. τραγικός). *To speak in tragic strain.*

τραγωδία, ας, ἡ (fr. τραγικός). *A tragedy, a tragic poem.*

τραγωδοποιός, ου, ὁ (fr. τραγωδία, and ποιέω, *to make*). *A tragic poet.*

τραγυδός, οἷ ὁ (fr. τραγός, a goat, and ᾠδή, a song). *A tragic poet, an actor of tragedy*—it is supposed because the actor, in rude times, was dressed in goat's skin, or because a goat was the prize awarded to the best performer.

τραπέζα, ης, ἡ (fr. τέτρας, four, and πίζα, a foot). *A table.*

τραῦμα, ἄτος, τό (fr. τιτραίνω, to wound). *A wound.*

τραχέως, adv. (fr. τραχύς). *Roughly, rudely, harshly, sternly.*

τραχῆλος, ου, ὁ. *The neck.*

τραχύς, εἰα, ὅ, adj. *Rough, uneven:—harsh, stern, angry.*

τραχύτης, ητος, ἡ (fr. τραχύς). *Roughness, unevenness, harshness, &c.*

τρεῖς, τρία, num. adj. § 57, 3. *Three.*

τρέμω (R. τρεμ, and τρομα, fr. τρομέω), f. τρεμῶ, p. τετρόμηκα. *To tremble.*

τρέπω (R. τρεπ, 2 τράπ, 3 τροπ), f. τρέψω, p. τέτροφα, § 93 Exc. 2 a. ἔτρεπον. *To turn, to turn over, to turn about, to put to flight, to rout, to change.—Mid. to turn one's self about, to take to flight, to put to flight.*

τρέφω (R. θρεφ, 2 θράφ, 3 θροφ), f. θρέψω, p. τέτροφα, § 93 Exc. and τέτρεφα, 2 a. ἔτρεφον, p. pass. τέθραμμαι (akin to τέρεω). *To nourish, to nurture, to rear, to bring up, to support, to maintain.*

τρέχω (R. θρεχ, and θραμε, 2

θράμ), f. θρέβομαι, and θράμouμαι, p. δεδράμηκα, 2 a. ἔθραμον. *To run.*

τρέω (R. τρε), f. τρέσω, p. τέτρεκα (same as τρέμω). *To tremble.*

τρίαινα, ης, ἡ (fr. τρία neut. of τρεῖς). *A three-pronged spear, a trident.*

τριᾶκοντα, num. adj. indecl. (fr. τρία). *Thirty.*

τριᾶκόςιοι, αι, α, num. adj. (fr. τρία). *Three hundred.*

τρίβω (R. τριβ), f. τρίβω, p. τρίβω (same as τείρω and τιρώω). *To rub, to wear by rubbing, to grind, &c.*

τρίβων, ὄνος, ὁ (fr. τρίβω). *A worn-out garment, an old cloak.*  
 τριήρης, εος, contr. ους, ἡ (fr. τρίς, thrice, and ἑρῆσσω, to row). *A trireme, a galley, a vessel with three banks of oars.*

Τρικάρηνα, ας, ἡ. *Tricarenia, a city on the coast of the Euxine.*

Τρικάρηνος, ου, ὁ. *A Tricarenian, a citizen of Tricarenia.*

τρίκας, ου, adj. Attic decl. § 19 (fr. τρίς, thrice, and κέρας, a horn). *Having three horns, three-horned.*

τρεκέφαλος, ου, adj. (fr. τρίς, thrice, and κεφαλή, a head). *Three-headed.*

τρίοδος, ου, ἡ (fr. τρίς, thrice, and ὁδός, a way). *A place where three roads meet.*

τρίποθ' ατος, ου, Dor. for τριπόθηςτος, ου, adj. (fr. τρίς, thrice,

and ποδῶν, to love). *Thrice beloved.*

τρίπους, οὐν, gen. τρίποδος, adj. (fr. τρίς, *thrice*, and πούς, a foot). *Three-footed*.—Subst. a tripod.

τρίς, num. adv. (fr. τρεῖς). *Three times, thrice.*

τρεκαίδεκάτος, η, ον, num. adj. (fr. τρεκαίδεκα, *thirteen*). *Thirteenth.*

τρεχίλλιοι, αι, α, num. adj. (fr. τρίς, and χίλιοι, a thousand). *Three thousand.*

τρίτος, η, ον, num. adj. (fr. τρεῖς). *The third*.—Nent. as adv. τρίτον, *thirdly, in the third place.*

Τρίτων, υρος, ὁ. *Trilon, a sea deity, Neptune's trumpeter.*

τριχός, gen. of θριξ, the hair. τριχόω (R. τριχο), f. -ώσω, p. τετρίχωνα (fr. θριξ, the hair). *To cover with hair or down.*

τριχωσις, εις, ἡ (fr. τριχόω). *A covering with hair, growth of the hair, hair.*

τριάβολον, ου, τό (fr. τρίς, *thrice*, and ὀβολός, an obolus). *A coin, the value of three oboli.*

Τροία, αι, Ion. Τροίη, ης, ἡ. *Troy, a celebrated city of Asia Minor.*

τρόπαιον, ου, τό (fr. τρέπω, to put to flight). *A trophy, consisting of the spoils of the enemy set up in celebration of a victory.*

τροπή, ης, ἡ (fr. same). *The act of turning, a change, a rout, a flight.*

τρόπος, ου, ὁ (fr. τρέπω, to turn). *A turn, a manner, a usage, character, mode of life, disposition.*

τροφή, ης, ἡ (fr. τρέφω, to nourish). *Nourishment, food, support.*

τροφός, οὔ, ἡ (fr. same). *A nurse, a supporter.*

τροχός, οὔ, ὁ (fr. τρέχω, to run). *A wheel, a rack.*

τρίβλιον, ου, τό (dim. of τρέψ, τρυβός, a drinking cup). *A small bowl, a small cup, a dish.*

τρυφάω (R. τρυφα), f. -ήσω, p. τετρίφημα (fr. τρυφή). *To riot in luxury, to live in pleasure, to be effeminate.*

τρυφή, ης, ἡ. *Luxury, effeminacy, revelry, luxurious pleasure.*

Τρωάς, ἄδος, ἡ (fr. Τρώς, a Trojan). 1. *A Trojan lady*.—2. *Troas, a district of Mysia, of which Troy was the capital.*

τρώγω (R. τρωγ, 2 τρέγ), f. τρώσθαι, 2 a. ἐτρώγον. —2 a. πασ. ἐτρώγην (fr. τρέω, to grind). *To grind with the teeth, to chew, to eat.*

τύ, Dor. for σύ. *Thou.*

τυγχάνω (R. τυχ, and τυχε, 2 τίχ), f. τυίσομαι, τυίτσηται, and τίττειται, 2 a. ἐτύχον. *To meet with, to find, to attain, to acquire, to obtain*.—With a participle, *by chance, &c.* §. 177, 4. —ὁ τυχών, *the first person one meets, any body*.—οἱ τυχόντες, *ordinary persons.*

τύμβος, ου, ὁ. *A tomb, a sepul-*

*aire*, a sepulchral mound, a grave.

τύμπανον, ου, τό (fr. τύπτω).

A drum.

Τυνδάρεος, ου, Att. Τυνδάρεως, α, ὁ. Tyndareus, a king of Lacedæmon.

τύπος, ου, ὁ (fr. τύπτω). A mark, a form, a type, a print.

τύπτω (R. τυπ, 2 τυπ, 3 τυπ), f. τύψα, p. τίτψα, 2 α. ἔτυπον. Ty strike, to beat, to wound, (to wound with the teeth, i. e.) to bite.

τυραννικός, ή, όν, adj. (fr. τύραννος). Tyrannical.

τυραννίς, ίδος, ή (fr. same). Arbitrary power, dominion, tyranny.

τύραννος, ου, ὁ (perhaps fr. σοφρανος). A sovereign, an arbitrary ruler, a tyrant.

Τυρίος, α, ου, adj. Tyrian.

Τύρος, ου, ή. Tyre, an ancient Phœnician city, famous for its commerce.

Τυρρήνοι, άν, οί. The Etrurians.

Τυρά, όος, contr. ούς, ή. Tyra, a beautiful nymph, daughter of Salmoneus and mother of Pelias.

τυτθός, όν, and ές, ή, όν, adj. Small, young.—Neut. as adv. τυτθόν, a little.

τυφλός, ή, όν, adj. Blind.

τυφλώ (R. τυφλο), f. -ώσω, p. τυτύφλω (fr. τυφλός). To make blind, to blind.

τύφος, ου, ὁ (fr. τύψω, to raise a smoke). Smoke, steam:—

pride, conceitedness, haughtiness.

Τυφών, άνος, ὁ. Typhon, a terrible giant, sprung from the earth.

τύχη, ης, ή (fr. τυγχάνω). Chance, fortune, an occurrence, a calamity.

Τύχη, ης, ή. Fortune, personified. τψ, adv. (dat. sing. of ὁ) For this reason, therefore.

τῶ, Dor. for τῷ, gen. sing. of ὁ. τῶρεον, contr. for τὸ ὄρεον. τῶς, Dor. for τοῦς.

## Τ.

ύβος, ου, ὁ (fr. ύβός, convex). A protuberance, a hump, a bunch. ύβριζώ (R. ύβριδ), f. -ίσω, p. ύβριξα (fr. ύβρις). To act insolently, to insult, to deride, to abuse.

ύβρις, εως, ή. Abuse of power, insolence, arrogance, pride, insult. ύβριστής, ου, ὁ (fr. ύβριζώ). An insolent man, an insulter, an abuser.—As an adj. abusive, insolent, arrogant.

ύγιαίνω (R. ύγιαιν, 2 ύγιαίν), f. -άω (fr. ύγιής). To be in good health, to be well, to be sound.—ύγιαίνειν νοόν, to be sound in mind.

ύγεια, ας, ή (fr. ύγιής). Health. ύγιής, ές, adj. Healthy, vigorous, sound, rational.

ύγρός, ά, όν, adj. (fr. ύω, to rain). Moist, wet, fluid.—τὰ ύγρά, the fluid particles.



ὕγροτης, ητος, ἡ (fr. ὑγρός). *Humidity, moisture:—flexibility, softness.*

ὕδρα, ας, ἡ (fr. ὕδωρ). *A hydra, a water-serpent.*

ὕδραυλις, εως, ἡ (fr. ὕδωρ, water, and αἰλίω, to play on a musical instrument). *The water-organ.*

ὕδρευω (R. ὕδρευ), f. -εύσω, p. ὕδρευκα (fr. ὕδωρ). *To draw water, to water, to irrigate.—MID. to draw water for one's self.*

ὕδωρ, gen. ὕδατος, τό (fr. ὕει, to rain). *Water.*

ὕετός, οὔ, ὁ (fr. same). *Rain.*

υἱεύς, gen. υἱός, and υἷς, υἱός, obsol. in nom. *A son.*

υἱός, οὔ, ὁ. *A son.*

υἱωνός, οὔ, ὁ (fr. υἱός). *A grandson.*

ὕλακτέω (ὕλακτε), f. -ήσω, &c. (fr. ὑλάω, to bark). *To bark, to yelp, to howl:—to rail at, to revile.*

ὕλη, ης, ἡ. *A wood, a forest:—timber, wood, the material.*

ὕληεις, ἦισσα, ἦεν, adj. (fr. ὕλη). *Woody.*

Ἵλλος, ου, ὁ. *Hyllus, son of Hercules and Dejanira.*

Ἵμάν, Dor. for Ἵμήν.

ἡμεῖς. *Ye or you, pl. of σύ.*

ἡμέναιος, ου, ὁ. *A marriage song.*

Ἵμέναιος, ου, ὁ. *Hymen.*

Ἵμήν, ενος, ὁ. *Hymen, the god of marriage.*

ἡμνέω (R. ἡμνε), f. -ήσω, p. ἡμνηκα (fr. ἡμνος). *To hymn, to celebrate in song, to praise, to sing of.*

ἕμνος, ου, ὁ. *A hymn, a song, an encomium.*

ὑπάγω, f. -άξω, &c. (ὑπό, under, and ἄγω, to lead). *To lead or bring under, to subdue, to induce, to decoy.—INTR. to proceed, to approach.*

ὑπακούω, f. -ακούω, &c. (ὑπό, secretly, and ἀκούω, to hear). *To listen by stealth or secretly:—to listen willingly, to assent to, to obey.*

ὑπανθίσω, f. -ήσω, &c. (ὑπό, gradually, and ἀνθίω, to bloom). *To begin to bloom, to come into bloom, to shoot up.*

Ἵπάνης, ἱδος, ὁ. *Hypánis, a river of Scythia, now called the Bog.*

ὑπανίστημι, f. -αυστήσω, &c. (ὑπό, beneath, and ἀνίστημι, to place on high). *To raise up from beneath.—MID. to rise from one's place, to stand up before.*

ὑπαρ, τό, indecl. *A waking vision (not a dream, ὄνειρος).—Adv. when awake, on waking.*

ὑπαρχος, ου, ὁ (fr. ὑπάρχω). *A governor, a prefect, a subordinate chief.*

ὑπάρχω, f. -άρξω, &c. (ὑπό, intens. and ἄρχω, to begin). *To be first, to begin, to rule over:—to be, to exist.—Impera. ὑπάρχει, it is permitted, it is lawful.*

ὑπάτος, η, ου, adj. abbreviated for ὑπερεῖστος (fr. ὑπέρ, above). *The highest, the greatest.*

ὑπείκα, f. -άξω, &c. (ὑπό, under,

and *stka*, to yield). *To yield to, to submit, to be inferior.*

*ὑπεκφεύγω*, f. -ξω, &c. (ὑπό, secretly, and *εφεύγω*, to escape).

*To escape secretly, to steal away.*

*ὑπελαύνω*, f. -ελῶ, &c. (ὑπό, up, and *ελαύνω*, to ride). *To ride up to.*

*ὑπεναντίος*, α, ον, adj. (ὑπό, nearly, and *εναντίος*). *Nearly opposite;—opposed to, hostile to.*

*ὑπεξέρχομαι*, f. -εξιεύσομαι, &c. (ὑπό, secretly, and *εξέρχομαι*, to go out). *To go out by stealth, to escape unperceived, to pass out secretly.*

*ὑπέρ*, prep. governing the gen. and acc. § 124, 17.—Primarily, *over, above.*—With the genitive, *above, beyond, for, on account of, in behalf of, for the sake of, concerning, in order to.*—With the accusative, *above, over, beyond, against, more than.*—In composition, it has its ordinary signification, and also is frequently intensive.

*ὑπέρᾶν*, adv. (fr. *ὑπέρ*, intens. and *ᾶν*, very much). *Excessively, inordinately.*

*ὑπεράγω*, f. -ᾶω, &c. (ὑπέρ, above, and *ᾶω*, to lead). *To surpass, to excel.*

*ὑπεραίρω*, f. -ᾶρώ, (ὑπέρ, above, and *αἶρω*, to raise). *To raise above, to elevate.*—Intr. *to rise above, to surpass, to go over.*

*ὑπεραισχύω*, f. -ήσω, &c. (ὑπέρ, above, and *αἰσχύω*, to raise on high). *To raise up over, to raise on high.*

*ὑπεραποθνήσκω*, f. -θανοέμαι, &c. (ὑπέρ, for, instead of, and *ἀποθνήσκω*, to die). *To die for, or in the place of.*

*ὑπερβαίνω*, f. -βήσομαι, &c. (ὑπέρ, above, and *βαίνω*, to walk). *To walk over, to pass over, to mount upon, to go beyond.*

*ὑπερβάλλω*, f. -βάλλω, &c. (ὑπέρ, over, and *βάλλω*, to cast). *To cast over, to throw beyond, to pass over, to go beyond, to surpass, to be very great, to excel.*—Pl. *ὑπερβάλλον*, excessive.

*ὑπερβολή*, ἡς, ἡ (fr. *ὑπερβάλλω*). *The act of passing over, excess.*

*ὑπερέχω*, f. -έχω, and -σχήσω, &c. (ὑπέρ, above, and *έχω*, to have). *To be above, to have the superiority.*

*ὑπερηφάνια*, ας, ἡ (fr. *ὑπερηφάνω*, to act haughtily). *Arrogance, haughtiness.*

*ὑπερήφανος*, ον, adj. (fr. *ὑπέρ*, above, and *φαίνω*, to show). *Appearing above, elevated above (others), pre-eminent:—proud, haughty.*

*ὑπερθαυμάζω*, f. -ᾶσω, &c. (ὑπέρ, excessively, and *θαυμάζω*, to admire). *To admire very much, to be exceedingly amazed.*

*ὑπερθε*, and *ὑπερθεν*, adv. (fr. *ὑπέρ*, and *θε*, from). *From above, overhead, above.*

*ὑπερκαχλάζω*, f. -ᾶσω (ὑπέρ, over, and *καχλάζω*, to gush forth). *To boil over.*

**ὑπερμεγέθους**, ας, adj. (fr. **ὑπέρ**, excessive, and **μέγας**, greatness). *Of enormous size, very large.*

**ὑπερμήστρα**, ας, ἡ. *Hypermenestra*, the wife of Lynceus, the only one of the daughters of Danaüs who did not slay her husband on the bridal night.

**ὑπερῶς**, ἰ. -όψομαι, &c. (**ὑπέρ**, over, and **ὄραω**, to look). *To overlook, to neglect:—to look down upon, to despise.*

**ὑπερός**, ου, ὁ, and **ὑπερον**, ου, τό. *A pestle.*

**ὑπεροχή**, ἡς, ἡ (fr. **ὑπέρχω**). *Eminence, superiority, excellence.*

**ὑπερπαῦχος**, υς, adj. (fr. **ὑπέρ**, excessively, and **παῦχος**, thick), *Extremely corpulent.*

**ὑπερσπής**, ἑς, adj. (fr. **ὑπερσπίζω**, to fly over). *That flies over:—greatly elevated, lofty, situated on high, suspended above.*

**ὑπερσαρκής** (R. **ὑπερσαρξ**), ἰ. -ῆσω (fr. **ὑπέρ**, excessive, and **σάρξ**, flesh). *To be very fleshy, to be very corpulent.*

**ὑπερτείνω**, ἰ. -τενάω, &c. (**ὑπέρ**, over, and **τείνω**, to stretch). *To stretch over.—Intr. to extend one's self over, to reach over.*

**ὑπερφέρειν**, ἰ. **ὑπερφέρειν**, &c. (**ὑπέρ**, over, and **φέρειν**, to carry). *To carry over, to transport.—Intr. to excel.*

**ὑπερφρονέω**, ἰ. -ῆσω, &c. (**ὑπέρ**, above, and **φρονέω**, to think).

*To think loftily, to think one's self above others:—hence, to despise, to regard as inferior.*

**ὑπερχαίρω**, ἰ. -χᾶσθαι, &c. (**ὑπέρ**, intens. and **χαίρω**, to rejoice).

*To rejoice greatly.*

**ὑπέρχω**, ἰ. **ὑπέρβημι**, and **ὑποσχήσω**, &c. (**ὑπό**, under, and **ἔχω**, to hold). *To hold under, to sustain, to present to, to furnish.—ὑπέρχειν δίκας, to suffer punishment.*

**ὑπήκοος**, ου, adj. (fr. **ὑπό**, under, and **ἀκοή**, hearing). *Listening to, attentive, obedient, submissive.*

**ὑπηρέσια**, ας, ἡ (fr. **ὑπηρετέω**). *Service, assistance.*

**ὑπηρέτεω** (R. **ὑπηρετεῖν**), ἰ. -ῆσω, p. **ὑπηρέτησα** (fr. **ὑπηρετής**). *Lit. to perform the service of a rower:—hence, to serve, to obey.*

**ὑπηρέτης**, ου, ὁ. *Properly, a galley-rower:—a servant, an assistant, an attendant, a deputy.*

**ὑποσχεσθαι**, ἰ. **ὑποσχεσθαι** (**ὑπό**, under, and **ἵσχωμαι**, for **ἔχωμαι**, to hold one's self). *To bind one's self, to promise, to engage.*

**ὑπνος**, ου, ὁ. *Sleep.*

**ὑπνός** (R. **ὑπνο**), ἰ. -ώσω, p. **ὑπνῶσα** (fr. **ὑπνος**). *To sleep.*

**ὑπό**, prep., governing the gen. dat. and acc., § 124, 18.—*Primarily, under.—With the genitive, under, from under, by, by means of, through, from.—With the dative, by, with, to-*

gather with, under.—With the accusative, at, about, near, under, beneath.—In composition, besides its ordinary meaning, secretly, gradually, back, forward, and sometimes denotes diminution.

ὑπόβαθρον, ον, τό (fr. ὑποβαίνω, lit. to go under). A prop, a basis, a seat, a cushion, a carpet.

ὑποβάλλω, f. -βάλλω (fr. ὑπό, under, and βάλλω, to cast). To cast under, to subject.

ὑποβάσις, εως, ἡ (fr. ὑποβαίνω, to descend). Descent, decrease, a sinking down, a retreat, a decline.

ὑποβλέπω, f. -βλέπω, &c. (ὑπό, under, and βλέπω, to look). To look from under, to look angrily at, to eye.

ὑποβρύχιος, α, ον (fr. ὑπό, under, and βρύχιος, submerged). Under water, completely submerged, deep under water.

ὑποδεής, ες, adj. (fr. ὑπό, diminutive, and δέω, to want). Wanting something, somewhat defective, inferior, rather timid.

ὑποδείκνυμι, f. -δείκω, &c. (ὑπό, intena, and δεικνύμι, to show). To exhibit, to indicate, to point out.

ὑποδέχομαι, f. -δέχομαι, &c. (ὑπό, intena, and δέχομαι, to receive). To receive, to admit, to accept, to assume.

ὑποδέω, f. -δέω, &c. (ὑπό, under, and δέω, to bind). To bind under, to fasten under.—Mid. to put on sandals.

ὑπόδημα, ἄτος, τό (fr. ὑποδύω).

A shoe, a sandal.

ὑπόδρα, adv. (fr. ὑποδίδρομαι, to cast an under look). With an angry look, sternly.

ὑποδύω, and -δύω, f. -δύσω, &c. (ὑπό, under, and δύνω, to go).

To go under, to creep under.

Mid. to put one's self under.

ὑποδύσις, εως, ἡ (fr. ὑποδύω). A going under, a creeping under.

ὑποζύγιος, α, ον, adj. (fr. ὑπό, under, and ζυγόν, a yoke).

That is under the yoke.—

Subst. ὑποζύγιον, ον, τό, a beast of burthen.

ὑπόθεσις, εως, ἡ (fr. ὑποτίθημι, to lay down, to propose).

A proposition, a condition, or hypothesis, a plan, a principle, a supposition.

ὑπόκειμαι, f. -κείσθαι, &c. (ὑπό, under, and κίμαι, to lie).

To lie under, to be placed under, to be situated beneath, or at the foot of (a hill).

ὑποκορίζομαι, f. -ίσομαι, &c. (ὑπό, diminutive, and κορίζομαι, to act like a child).

To disguise by softened words, to misrepresent, to disparage, to call by derogatory names.

ὑποκρίνομαι, f. -κρινούμαι, &c.

To answer:—to feign.—τραγηδίας ὑποκρίνεσθαι, to act in tragedies.

ὑποκρίτης, οὔ, ὁ (fr. ὑποκρίνομαι).

One who assumes a feigned character, an actor, a hypocrite.

ὑποκρούω, f. -κρούω, &c. (ὑπό,

diminutive, and κρούω, to strike). To strike gently, to beat time, to keep time with the step.

ὑποκρύπτω, f. -κρύψω, &c. (ὑπό, under, and κρύπτω, to conceal).

To conceal under.—MID. to hide one's self, to dissemble.

ὑπολαμβάνω, f. -λάβωμαι, &c. (ὑπό, under, and λαμβάνω, to take). To take up, to assume, to receive, to take up (an opinion), i. e. to suppose, to believe, to take up (a word in reply), to answer, to reply.

ὑπολανθάνω, f. -λήσω, &c. (ὑπό, under, and λανθάνω, to conceal). To conceal under.

ὑπολείπω, f. -λείπω, &c. (ὑπό, back, and λείπω, to leave). To leave behind, to permit to remain.—MID. to remain behind.

ὑπολισθαίνω, f. -λισθίσω, &c. (ὑπό, diminutive, and ὀλισθαίνω, to slip). To slip or fall away gradually, to decay by slow degrees, to sink down.

ὑπολύω, f. -λύω, &c. (ὑπό, beneath, and λύω, to loose). To loose from beneath, to relax, to weaken.

ὑπομένω, f. -μένω, &c. (ὑπό, back, and μένω, to remain). To remain back or behind, to wait, to await, to persist, to endure.

ὑπομνησκω, f. ὑπομνήσκω, &c. (ὑπό, intens. and μνησκω, to remind). To remind, to suggest.—MID. to remember.

ὑπόμνημα, ἄτος, τό (fr. ὑπομνάω,

to put in mind). A memorial, a monument, a memoir.

ὑπόνομος, ου, ὁ (fr. ὑπονομεύω, to undermine). A passage under ground, a drain, a mine.

ὑπονοστήω, f. -ήσω, &c. (ὑπό, back, and νοστήω, to return).

To go back, to retreat, to return, to decay.

ὑποπίπτω, f. -πεσούμαι, &c. (ὑπό, beneath, and πίπτω, to fall). To fall beneath, to sink under, to fall before, to lie under.

ὑπόπτερος, ας, adj. (fr. ὑπό, diminutive, and πτερόν, a wing). Beginning to have wings, having wings.—winged, fledged.

ὑποπτεύω, f. -σύνω, &c. (ὑπό, from under, and ὀπτεύω, same as ὀπτομαι, to look). To be suspicious of, to suspect, to mistrust.

ὑπόπτης, ου, ὁ and ἡ (fr. same). One who is suspicious, a suspicious person, a timorous person.

ὑπορρέω, f. -ρεύσομαι, &c. (ὑπό, beneath, and ρέω, to flow). To flow beneath, to glide away.

ὑπόρως, and ὑπόρυνμι, f. -όρως, &c. (ὑπό, secretly, and ὄρω or ὀρυνμι, to excite). To excite secretly, to instigate, to provoke, to stir up.

ὑποσπάω, f. -σπάω, &c. (ὑπό, under, and σπάω, to draw). To draw from under, to extricate.

ὑποστρέφω, f. -στρέφω, &c. (ὑπό, back, and στρέφω, to turn). To

turn back, to return.—Mid. same.

ὑποστροφῇ, ἥς, ἡ (fr. ὑποστρέφω).

A return, a turning round.

ὑποτάσσω, Att. -τιω, f. -τάξω, &c. (ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to subdue.

ὑποτελέω, f. -τελέω, &c. (ὑπό, gradually, and τελέω, to complete). To complete gradually, to accomplish by degrees:—to pay off (a tax or debt), to discharge.

ὑποτίθωμι, f. -θήσω, &c. (ὑπό, under, and τίθωμι, to place). To place under, to hold forth to, to suggest, to advise, to instruct, to lay down, to establish.

ὑποτρέφω, f. -τρέφω, &c. (ὑπό, under, andτρέφω, to nourish). To rear under or secretly, to bring up privately, to let grow.

ὑποτρέχω, f. -δρεῖσθαι, &c. (ὑπό, under, andτρέχω, to run). To run under, to take shelter beneath.

ὑποφέρω, f. ὑποίσω, &c. (ὑπό, under, andφέρω, to bear). To bear up under, to sustain, to endure.—Mid. to flow under.

ὑποχθόνιος, ὄν, adj. (fr. ὑπό, beneath, andχθών, the earth). Subterraneous, below the earth, infernal.

ὑποχωρέω, f. -ήσω, &c. (ὑπό, under, back, andχωρέω, to go). To recede, to give way, to retreat:—to pass away, to pass off.

ὑποψία, ας, ἡ (fr. ὑπόπτωμι, obsol. in pres. to suspect). Suspicion.

ὑπώρεια, ας, ἡ (fr. ὑπό, under, and ὄρος, a mountain, properly, ὑπώρεια γῆ). The country at the foot of the mountains.

Ἑρκᾶνός, ἡ, ὄν, adj. Hyrcanian, belonging to Hyrcania, a country south of the Caspian Sea.—ὁ Ἑρκᾶνός, a Hyrcanian.

ὑς, ὅς, ὁ and ἡ. A boar, a sow, a swine.

ὑστατός, η, ὄν, adj. (superl. of ὑστατος, which see). The last.—Neut. pl. ὑστάτα, adv. lastly.

ὑστεραίος, α, ὄν, adj. (fr. ὑστατος). Belonging to the next day, next day.—τῇ ὑστεραίᾳ (ἡμέρᾳ), on the next day.

ὑστερίω (R. -ὑστατε), f. -ήσω, p. ὑστήκηκα (fr. ὑστατος). To be later, to be or remain behind.

ὑστατος, α, ὄν, adj. Later, succeeding, next in order.—Neut. as adv. ὑστατον, afterward.—ἐν τοῖς ὑστερον χρόνοις, in after times.

ὑστρίξ, ἰχθς, ὁ and ἡ (fr. ὑς, and θριξ, hair). A hedge-hog.

ὑφαίνω (R. ὑφαίν, 2 ὑφάν), f. -ᾶν, p. ὑφαγκα. To weave.

ὑφαλος, ὄν, adj. (fr. ὑπό, under, and αἰς, the sea). Under water.—ὑφαλον ποιεῖν, to submerge.

ὑφασμα, ἄτος, τό (fr. ὑφαίνω). A tissue, a garment, a robe.

ὑφίστημι, f. ὑποστήσω, p. ὑφίστηκα (ὑπό, under, and ἵστημι, to place). To place under, to

lay before, to arrange, to produce.—INTR. in 2 a. and p. also, MID. to oppose, to withstand, to undertake, to admit, to endure.

ὑψηλός, ἡ, ὄν, adj. (fr. ὕψος).

High, lofty.

ὕψος, ος, τό (fr. ὕψι, high). A height, elevation.

ὕω (R. ὕ), f. ὕσω, p. ὕκα. To make wet, to let rain fall, to rain.—PASS. to be rained upon, to be wet.

Φ.

φάγω, obsolet. except in 2 a. ἐφάγον, used as 2 a. to ἐσθίω. To eat.

Φαίθων, οντος, ὁ. Phaëthon, son of Phoebus and Clymene. Being unable to guide the chariot of the Sun, the management of which he obtained by request from his father for one day, he was struck by Jupiter with a thunderbolt, and hurled into the Po.

φαινός, ἡ, ὄν, and φαινός, ἡ, ὄν, adj. (fr. φαός). Shining, bright, brilliant, resplendent.

φαιδῖμος, η, ον, adj. (fr. φαίνω). Shining brightly, splendid, brilliant, illustrious.

φαιδρός, ἁ, ὄν, adj. (fr. φαίνω). Bright, clear, cheerful, joyous.

φαίνω (R. φαι, 2 φᾶν, 3 φην), f. φᾶνῶ, p. πέφαγκα, 2 a. ἐφᾶνον. To bring to light, to show, to display.—MID. to come to light, to appear, to seem.

φακή, ἡς, ἡ. Lentils, lentil pottage.

φάλαιξ, ογγος, ἡ. A phalanx.

φαλακρός, ἁ, ὄν, adj. Bald.

φανερός, ἁ, ὄν, adj. (fr. φαίνο).

Apparent, evident, manifest, clear.

φανερώς, adv. (fr. φανερός).

Evidently, clearly, in public, openly.

φάος, contr. φῶς, τό. See φῶς.

φαρίτρα, ας, lon. φαρίτη, ης, ἡ (fr. φέρω, to bear). A quiver.

φαρίτριον, ου, τό (dim. of φαρίτρα). A small quiver.

φαρμακός, ἑως, ὁ (fr. φάρμακον).

One who prepares drugs, a drug-dealer.

φαρμακίς, ἴδος, ἡ (fem. to φάρμακός). A sorceress, an enchantress.

φάρμακον, ου, τό. A medicine, an antidote, a remedy, a drug, poison:—a magic art.

φαρμάσσω, ATT. -ττω (R. φαρμακ), f. -άσω, p. πεφάρμαχα.

To produce an effect by means of drugs.—Hence, to cure, to poison, to enchant.

φᾶρος, ος, τό. A garment, a cloak.

φάρυγξ, ογγος, ἡ (fr. φάω, to divide). The gullet, the throat.

Φάσις, ἴδος, ὁ. The Phanis, a river of Asia, which falls into the Euxine sea at Colchia.

φάσκω, poetic imperf. φάσκον, same as φημι. To say.

φάτνη, ης, ἡ. A manger, a crib, a trough.

φανιλίζω (R. φανιδ), f. -ίσει, p. παφανίλινα (fr. φαίλος). *To regard as of no value, to despise, to undervalue, to condemn.*

φαῦλος, η, ον, adj. *Bad, small, trifling, mean, cheap, worthless, unjust.*—Subst. *a worthless person.*

φάνως, adv. (fr. φαῦλος). *Meanly, basely, badly, simply, with difficulty.*

φάγος, εος, τό. *Light, splendour, brightness, day.*

Φειδίας, ου, ό. *Phidias, a famous statuary at Athens.*

φείδομαι (R. φειδ and φειδε, 2 φιδ), f. φείσομαι, and φειδήσομαι, 2 a. with redupl. πεφιδόμην. *To spare, to pardon, to save, to refrain, to avoid.*

Φεραί, ών, αί. *Pheræ, an ancient city of Thessaly.*

Φεραῖοι, ων, οί. *The inhabitants of Pheræ.*

Φέρης, ου, and ητος, ό. *Pheres, king of Pheræ in Thessaly.*

φέριστος, η, ον, adj. irreg. superl. to ἀγυθός, § 54, (fr. φέρω). *Most able to bear:—hence, best, bravest, most excellent.*

φέρω (R. οί, ένεα, and ένεα, 2 ένεα, 3 ένοα), f. οίσω, p. ήροα, Att. έήροα, 1 a. ήρεα, 2 a. ήρεκον, § 117. *To bear, to bring, to carry, to produce, to carry off:—βαρίως φέρειν, to bear impatiently.—Μηδ. to bear one's self, or for one's self, to hurry along, to rush forward, to fly:—τά πρώτα φέρειν, to*

*bear off the palm:—φέρω, adverbially, with. Idioms, 108, 5.*

φύγω (R. φευ, 2 φύγ), f. φύξομαι, 2 p. πέφυγα, or πέφυγα, 2 a. έφύγον. *To flee, to flee away, to escape.*

φηγός, ού, ή. *An oak.*

φήμη, ης, ή (fr. φημί). *A saying, a rumour, a report, fame, reputation, an oracle.*

φημί (R. φη), f. φήσω, p. πέφηκα, 1 a. έφησα, 2 a. είπον, 2 a. m. έφάμην, § 112, VIII. *To say, to utter, to remark:—οὐκ έφη, he refused.*

φθάνω (R. φθα), f. φθάσω, and φθίσσομαι, p. έφθάκα, 2 a. έφθην. *To be beforehand, to anticipate, to get the start of, to be sooner.*—With a participle, rendered adverbially, § 177, 4, and Idioms, 107.

φθέγγομαι (R. φθειγγ), f. φθίξομαι. *To utter, to speak.*

φθείρω (R. φθειρ, 2 φθάρ, 3 φθορ), f. φθειρώ, p. έφθαρα, 2 a. έφθάρων, 2 p. έφθορα. *To corrupt, to ruin, to lay waste, to destroy.*

Φθία, ας, ή. *Phthia, a district of Thessaly, where Peleus, the father of Achilles, reigned.*

φθινόπωρον, ου, τό (fr. φθίνα, and όπωρα, autumn). *The end of autumn, the harvest season, autumn.*

φθίνω, and φθίω (R. φθι) f. φθίσω, p. έφθίκα. *Tr. to destroy, to cause to waste away, to kill.—Intr. to waste away, to perish.*



φθογγος, ου, ὁ (fr. φθίγγομαι).

*A sound, a cry.*

φθονερός, ἄ, ὄν, adj. (fr. φθόνος).

*Envious, jealous.*

φθονέω (R. φθονε), f. -ήσω, p.

ἐφθονηκα (fr. same). *To envy, to be jealous of.*

φθόνος, ου, ὁ. *Envy, jealousy,*

*detraction, blame.*

φθορά, ἄς, ἡ (fr. φθείρω). *De-*

*struction, corruption, ruin, loss.*

φιάλη, ης, ἡ (fr. πίνω, to drink).

*A cup, a bowl, a goblet.*

φιλαίτερος, α, ὄν, adj. Att. comp.

of φίλος, ἰ 56, 1. *More friendly, &c.*

φιλᾶμα, ἄτος, Dor. for φίλημα.

*ἄτος, τό (fr. φιλέω). A kiss.*

φιλόανθρωπος, ὄν, adj. (fr. φίλος,

*loving, and ἄνθρωπος, man).*

*Loving mankind, philanthropic, humane, friendly.*

φιλαργυρία, ἄς, ἡ (fr. φιλαργυρία,

*to love money). The love of money, avarice.*

φιλαντία, ἄς, ἡ (fr. φιλεῖν, to

*have self-love). Self-love, selfishness.*

φιλεργία, ἄς, ἡ (fr. φίλος, loving, and

*ἐργον, labour). Love of labour,*

*diligence, industry, activity.*

φιλέω (R. φιλε), f. -ήσω, p. πε-

φίληκα, Dor. -ήσω, p. πεφί-

λάκα (fr. φίλος, loving). *To*

*love, to be fond of, to kiss.—*

*With an infinitive, to be wont.*

φιληκοῖα, ἄς, ἡ (fr. φιληκοῖα, to

*listen eagerly to instruction).*

*Readiness in listening to in-*

*struction, love of learning.*

Φιλήμων, ὄνος, ὁ. *Philémon, a*

*comic poet, the rival of Me-*

*nander.*

Φιλήτας, ἄ, ὁ. *Philētas, a gram-*

*marian, and poet of Cos.*

φιλία, ἄς, ἡ (fr. φιλέω). *Love,*

*friendship.*

φίλος, α, ὄν, and ὄς, ὄν, adj. (fr.

*φίλος, loving). Friendly, kindly*

*disposed.—Subst. a friend.*

Φιλίππιδης, ου, ὁ. *Philippides.*

φίλιππος, ὄν, adj. (fr. φίλος, and

*ἵππος, a horse). Delighting in*

*horses, fond of riding.*

Φίλιππος, ου, ὁ. *Philip, king*

*of Macedon, and father of*

*Alexander the Great.*

φιλόζωος, ὄν, adj. (fr. φίλος, lov-

*ing, and ζωή, life). Loving*

*life, tenacious of life, cowardly.*

*—Also (fr. φίλος, loving, and*

*ζῶον, a living creature), fond*

*of, or friendly to animals.*

φιλόθηρος, ὄν, adj. (fr. φίλος,

*loving, and θήρα, hunting).*

*Fond of hunting.*

φιλόκαλος, ὄν, adj. (fr. φίλος,

*loving, and κάλος, beautiful).*

*That loves the beautiful, virtu-*

*ous, honourable.*

φιλοκερδέω (R. φιλοκερδε), f.

-ήσω, &c. (fr. φίλος, loving, and

*κέρδος, gain). To love gain,*

*to seek gain, to be avaricious.*

φιλοκίνδυνος, ὄν, adj. (fr. φίλος,

*loving, and κίνδυνος, danger).*

*That loves danger, daring,*

*rash:—hence,*

φιλοκινδύνως, adv. *Rashly.*

φιλόκοσμος, ὄν, adj. (fr. φίλος,

*loving, and κόσμος, ornament).*

*Fond of ornament.*

**φιλοκύνητος**, *ον*, adj. (fr. φίλος, *loving*, and κυνήϊα, *to hunt*).

*Fond of hunting.*

**φιλομαθής**, *ες*, adj. (fr. φίλος, *loving*, and μαθάνω, *to learn*, 2 R. μάθ). *Fond of learning, studious.*

**Φιλομήλα**, *ας*, ἡ. *Philomēla*, a daughter of Pandion, king of Athens; she was changed into a swallow.

**φιλονεικία**, *ας*, ἡ (fr. φιλόνευος). *A love of strife, emulation, ambition.*

**φιλόνευος**, *ον*, adj. (fr. φίλος, *loving*, and νείκεος, *strife*). *Loving strife, quarrelsome, ambitious.*—Subst. τὸ φιλόνευον, *ambition.*

**φιλόξενος**, *ον*, adj. (fr. φίλος, *loving*, and ξένος, *a stranger*). *Hospitable.*

**Φιλόξενος**, *ου*, ὁ. *Philoxēnus*.—

1. A poet of Cythera, who was imprisoned by Dionysius, in the quarries at Syracuse.—
2. A celebrated epicure.

**Φιλοπάτωρ**, *ερος*, ὁ. *Philopator*, an epithet of one of the Ptolemies.

**φιλοπονία**, *ας*, ἡ (fr. φιλόπονος). *Love of labour, diligence, industry.*

**φιλόπονος**, *ον*, adj. (fr. φίλος, *loving*, and πόνος, *labour*). *That loves labour, laborious, industrious.*

**φίλος**, *η*, *ον*, adj. *Loving, fond of, dear to, friendly*, compared as § 56, 1.—Subst. ὁ φίλος, *a friend*.—In Homer it often

has the force of a possessive pronoun, *my, thy, his, &c.*

**φιλοσοφία** (R. φιλοσοφία), *ἡ* -ῆσα, *ῖ*. περιλοσόφημα (fr. φιλόσοφος). *To be a philosopher, to study philosophy; hence*

**φιλοσοφία**, *ας*, ἡ. *Philosophy.*

**φιλόσοφος**, *ον*, adj. (fr. φίλος, *loving*, and σοφία, *wisdom*). *Loving wisdom, eager for knowledge, philosophical.*

**φιλόσοφος**, *ου*, ὁ a id ἡ (same as preceding). *A philosopher.*

**φιλότεχνος**, *ον*, adj. (fr. φίλος, *loving*, and τέχνη, *an art*). *That loves the arts, skilled in works of art, favouring the arts.*

**φιλοτιμέσθαι** (R. φιλοτιμία), *ἡ* -ῆσομαι, &c. (fr. φιλότιμος). *To love or to seek honour, to be ambitious, to labour for, hence*

**φιλοτιμία**, *ας*, ἡ. *A love of honour, ambition, ardour.*

**φιλότιμος**, *ον*, adj. (φίλος, *loving*, and τίμη, *honour*). *Ambitious.* Subst. τὸ φιλότιμον, *ambition.*

**φιλοφρονέομαι**, *ἡ* -ῆσομαι, &c. *To receive or treat kindly, from*

**φιλόφρων**, *ον*, adj. (φίλος, & φρήν, *the mind*). *Friendly, affectionate.*

**φιλόφωνος**, *ον*, adj. (φίλος, *loving*, and φωνή, *speech*). *Talkative, loquacious.*—τὸ φιλόφωνον, *loquacity.*

**φιλοχρημάτος**, *ον*, adj. (fr. φίλος, *loving*, and χρήμα, *money*). *That loves money, avaricious.*

**φιλοχρημάτως**, *adv.* (fr. φιλοχρημάτος). *Avariciously.*

**φιλόψυχος**, *ον*, adj. (fr. φίλος, *loving*, and ψυχή, *life*). *Loving*

*life, fond of life:—timid, cowardly.*

φίλυμνος, *ον*, adj. (fr. φίλος, *loving*, and ὕμνος, *a song*). *Loving songs, delighting in song.*

Φινεύς, *ἴας, ὁ*. Phineus, a king of Thrace, who was freed from the harpies by the Argonauts.

φλιά, *ἄς, ὁ*. A deer post.

φλόγῃνος, *η, ὦν*, adj. (fr. φλόξ). *Flame-coloured.*

*Flame-coloured.*

φλογόεις, *έσσων, ὄν*, adj. (from same). *Flaming, blazing, shining brightly.*

φλόξ, φλογός, *ἡ* (fr. φλέγω, *to burn*). *Flame, a blaze.*

φλυᾶρίων (R. φλυᾶρε), *ἰ. -ήσω, π. πεφλυᾶρῃς* (fr. φλύᾳρος, *fond of silly jests*). *To talk idly, to trifle, to prate.*

φοβερός, *ᾱ, ὄν*, adj. (fr. φοβέω). *Fearful, dreadful, formidable.*

φοβεῖμαι, Dor. for φοβοῦμαι.

φοβέω (R. φοβε), *ἰ. -ήσω, π. πεφόβῃς* (fr. φόβος). *To terrify, to frighten, to alarm.—PASS.*

*To flee through dread, to be afraid.*

φόβος, *ον, ὅ* (fr. φόβομαι, *to be terrified*). *Fear, dismay.*

Φόβος, *ον, ὅ* (proper name). *Fear (personified).*

Φοῖβος, *ον, ὅ*. Phæbus, a surname of Apollo.

Φοινίκη, *ης, ἡ*. Phœnicia, a country of Asia on the coast of Syria.

Φοίνιξ, *ἱκος, ὅ*. A Phœnician.

φοίνιξ, *ἱκος, ὅ*. The palm-tree, a date.

φοίνιος, *α, ὦν* and *ος, ὦν*, adj.

(fr. φόρος, *blood*). *Bloody, of the colour of blood, defiled with gore.*

φοιτάω (R. φοιτα), *ἰ. -ήσω, π. πεφοίτῃς* (fr. φοῖτος, *a roaming about*). *To come or go, to wander about, to frequent, to traverse, to go frequently.*

φολιδωτός, *ἡ, ὄν*, adj. (fr. φύλις, *a scale*). *Covered with scales, scaly.*

φονεύς, *ἴας, ὅ* (fr. φονέω). *A murderer.*

φονεύω (R. φονευ), *ἰ. -εύσω, π. πεφόνευσκα* (fr. φόνος). *To murder, to kill, to slay.*

φόνος, *ον, ὅ* (fr. φάω, *to slay*). *Murder, assassination, blood, gore.*

φορέω (R. φορε), *ἰ. -ήσω, π. πεφόρηκα* (a form of φέρω). *To carry forward, to convey, to carry, to possess:—to wear (clothing).*

Φόρκος, *ον, ὅ*. Phorcys, the father of the Gorgona.

φόρος, *ον, ὅ* (fr. φέρω, *to bring*). *Tribute, tax.*

φορτίκως, *adv.* (fr. φορτικός, *tiresome*). *In a troublesome or burdensome manner.*

φορτίον, *ον, τό* (dim. of φέρτος). *A small load, a burden—τὰ φορτία, wares.*

φόρτος, *ον, ὅ* (fr. φέρω, *to carry*). *A load, a burden, a cargo.*

φραγμός, *ου, ὅ* (fr. φράσσω). *The act of inclosing, inclosure, a fort.*

φράγγνυμι, same as φράσσω.

φράζω (R. φραδ), *ἰ. φράσω, π.*

πέφραδα, 2 a. ἔφραδον, with redup. πέφραδον. To say, to indicate, to explain, to tell.

φράσσω, Att. φράττω (R. φραγ), f. φράξω, p. πέφραχα. To shut up, to obstruct, to keep or preserve (by shutting up), to secure (by inclosing).

φρέαρ, φρέατος, τό. A well.

φρήν, φρεός, ἡ. The mind, the intellect, the understanding, thought.

Φρίξος, ου, ὁ. Phryxus, the son of Athamas, and brother of Helle.

φρίσσω, Att. φρίττω (R. φριω), f. φρίξω, p. πέφριχα. To have the surface ruffled, to be rough.

φρονίω (R. φρονε), f. -ήσω, p. πεφρόνημα (fr. φρήν). To think, to reflect, to deliberate.—μίγα φρονεῖν, to be proud.—εὖ φρονεῖν, to be kindly disposed, to intend well.

φρόνημα, ἄτος, τό (fr. φρονίω).

Reflection, thought:—haughtiness, pride, boasting.

φρόνησις, εως, ἡ (fr. same). Intelligence, reflection, prudence.

φρόνιμος, ου, adj (fr. same). Intelligent, discerning, prudent:—skilful.

φροσιζω (R. φροσιδ), f. -ίσω, p. πεφροσίτω (fr. φροσις). To think of, to care, to be anxious.

φροσις, ἶδος, ἡ (fr. φρονίω). Anxiety, thought, care.

φρουρά, ἄς, ἡ (fr. φρουράω, to watch before). A watch, a guard, a garrison.

φρουράρχος, ου, ὁ (fr. φρουρά, to rule). A captain of the guard.

φρουρέω (R. φρουρε), f. -ήσω, p. πεφρουρήμα (fr. φρουρός). To watch, to be on guard.

φρουρός, ου, ὁ (contr. for προερός). A watcher, one who guards, a sentinel.

φρυνάσσομαι, Att. φρυνάττομαι (R. φρυαγ), f. -άξομαι. To be proud, haughty or insolent, to conduct one's self proudly.

Φρυγία, ας, ἡ. Phrygia, a country of Asia Minor.

Φρύξ, Φρυγός, ὁ. A Phrygian.

φύγας, ἄδος, ὁ and ἡ (fr. φύγω, to flee). A fugitive, a deserter, an exile.

φύγή, ἥς, ἡ (fr. same). Flight, banishment, exile.

φυλάκη, ἥς, ἡ (fr. φυλάσσω). A guard or watch, a garrison:—imprisonment, a prison, vigilance.

φύλακος, ου, ὁ, poetic for φύλαξ, ἄκος, ὁ (fr. φυλάσσω). A guard, a guardian, a keeper.

φυλάσσω, Att. -άτιω (R. φυλαγ), f. -άξω, p. πεφυλύχα. To watch, to guard, to preserve, to keep watch.—Μιν. To be on one's guard, to beware.

φύλη, ἥς, ἡ. A race, a tribe, a class.

φυλλάς, ἄδος, ἡ (fr. φύλλον). A green bough, foliage, a bed of leaves.

φύλλον, ου, τό (fr. φύω). A leaf, a flower, foliage.

φύλον, ου, τό (from φύω). A

race, a tribe, a kind, a nation.

Φύξις, ου, ὁ (fr. φύεις, poet. for φυγή). The god of escape, an epithet of Jupiter, who aids in escaping from dangers.

φυσάω (R. φυσα), f. -ήσω, p. παφύσκηα (fr. φύσα, wind). To blow, to breathe, to swell with the wind, to puff, to snort.

φυσικός, ἡ, ὄν, adj. (fr. φύσις). Natural.

φύσις, εως, ἡ (fr. φύω). Birth, nature, character, natural talents.

φύτεία, ας, ἡ (fr. φυτεύω). A planting, a plantation, a plant.

φυτεύω (R. φυτεν), f. -εύσω, p. πεφυτεύκα (fr. φυτόν). To plant, to produce, to bring about.

φυτόν, οὔ, τό (fr. φύω). A plant.

φύω (R. φυ), f. φύσω, p. πέφυκα, 2 a. ἔφυν. To beget, to produce, to bring forth, to cause to grow, to have naturally.—2 aor. and p. intr. to be, to exist.—Mid. to grow, to increase.

Φωκίων, ωρος, ὁ. Phocion, a celebrated Athenian statesman.

φωλός, οὔ, ὁ. A den, a hole, the lair of a wild beast.—Pl. neut. τὰ φωλὰ.

φωνά, ᾤς, Dor. for φωνή, ἡς, ἡ.

φωνέω (R. φωνε), f. -ήσω, p. πεφώνηκα (fr. φωνή). To speak, to say.

φωνή, ἡς, ἡ. A sound, a voice, a note, the voice or cry (of an animal), a saying.

φωνήεις, ἦσσεα, ἦεν (fr. φωνή).

That utters a sound, that has voice, endowed with speech, vocal, speaking.

φωρεάω (R. φωρε), f. -άσω, παφωρέκα (fr. φώρ, a thief). To search after a thief, or for stolen goods, to detect.

φώς, φωτός, ὁ, poetic. A man. φῶς, φωτός, τό (contr. fr. φαίς). Light.

## X.

χα, contr. for καὶ ἄ.

χαίρω (R. χαιρ, 2 χερ, 3 χη), f. χῆνῶ, p. πέχωκα, 2 a. ἔχων, 2 p. πέχηκα. To open, to gape, to stand open:—to be eager for, to listen attentively.

Χαιρεφών, ὄντος, ὁ. Charephon, a tragic poet of Athens.

χαίρω (R. χαιρ and χαιρε, 2 χῆρ, 3 χηρ), f. χαρῶ, and χαίρησα, p. πέχωκα and πέχηκα, 1 a. m. ἐχρήμην, 2 a. pass. ἐχέμην. To rejoice, to exult.—In the imperative, used as a salutation:—χαῖρε, hail, farewell, adieu.—Also, in the infinitive, at the beginning of an epistle, with λίσυι understood, greeting, wishes health, &c.

Χαιρωνεία, ας, ἡ. Chaeroneia, a city of Boeotia, where Philip defeated the Athenians.

χαίτη, ης, ἡ. The hair, a lock of hair.

χάλαζα, ας, ἡ (fr. χαλαίω). Hail. χαλαίω (R. χαλε), f. -άσω, p. πέχῶκα (fr. χάλω, obsol. to stand

- open). *To loose, to unbind, to relax.*
- χαλεπαίνω (χαλεπαίν, 2 χαλεπαίνω), f. -ᾶν, &c. (fr. χαλεπός). *To irritate, to enrage, intr. to be displeased, to be angry with.*
- χαλεπός, ἡ, ὄν, adj. *Hard, difficult, harsh, morose, painful.*
- χαλεπότης, ητος, ἡ (fr. χαλεπός). *Hardness, roughness, harshness, sternness.*
- χαλεπῶς, adv. (fr. χαλεπός). *With difficulty, harshly, roughly, &c.*
- χαλιτός, οῦ, ὁ (fr. χαλῶν). *A bridle, a bit, a curb:—hence,*
- χαλιτῶν (R. χαλῶν), f. -ῶσα, p. πεχαλιτῶσα. *To bridle, to rein in, to restrain.*
- χαλκτεῖον, ου, τό (fr. χαλκεύω, to be a smith). *A smith's shop, a forge.*
- χάλκεος, α, ον, adj. (fr. χαλκός). *Brazen, of brass.*
- χαλκεύς, εως, ὁ (fr. χαλκεύω). *A smith, one who works in brass or iron.*
- χαλκίοικος, ον, adj. (fr. χαλκός, and οἶκος, a house). *Of the brazen house, an epithet of Minerva, whose temple was covered with brazen plates.*
- χαλκίπους, ον, gen. ποδός, adj. (fr. χαλκός, and πούς, a foot). *Brass-footed.*
- χαλκός, οῦ, ὁ. *Copper, brass, bronze, sometimes iron.*
- χαλκοχίτων, ον, adj. (fr. χαλκός, and χιτών, a garment). *Armed with brass, in brazen armour.*
- χαμᾶζε, and χαμᾶ, adv. *On the ground.*
- χαρά, ἄς, ἡ (fr. χαίρω). *Joy.*
- Χάρης, ητος, ὁ. *Chares, an Athenian general, noted for incapacity.*
- χαρίεις, ισσα, ον, adj. (fr. χάρις). *Graceful, peaceful, beautiful.*
- χαριέντως, adv. (fr. χαρίεις). *Gracefully, pleasantly, &c.*
- χαρίζομαι (R. χαρίδ), f. -ῖσθαι, p. πεχαρίσθαι (fr. χάρις). *To give delight to, to please, to gratify, to favour, to bestow.*
- Χαρίκλεις, ους, ὁ. *Charicles, one of the thirty Athenian tyrants.*
- Χαρικλώ, ὅς, contr. οὗς, ἡ. *Chariclo, the mother of Tiresias.*
- Χαρίλαος, ου, ὁ. *Charilæus, a son of Polydeetes, king of Sparta.*
- χάρις, ιτος, ἡ (fr. χαίρω, to rejoice). *Joy, grace, favour, loveliness, elegance:—kindness:—a gift, &c.—χάριν ἔχειν, to be grateful, to thank.—χάριν ἀποδιδόναι, to return a favour, to show gratitude.—χάριν, acc. sing. used as adverb (scil. πρὸς χάριν, or διὰ χάριν). On account of, for the sake of.*
- Χάριτες, ον, αἱ. *The Graces, viz. Aglaia, Thalia, and Euphrosynê, daughters of Venus and Jupiter.*
- χαρτίον, ου, τό (dim. of χαρτης, paper). *Paper.*
- χάσμα, ἄτος, τό (fr. χαίνω, p. πασα. κίχασμαι, to open). *A cavity, a chasm, an abyss, a gulf the aperture of the mouth.*

χαυλιόδους, δοντος, ὁ (fr. χαύλιος, prominent, and ὀδός, a tooth).

A task.

χαῖνος, η, ον, adj. (fr. χαίνω, to open). Porous, loose, soft, bloated, empty, useless.

χαῖλος, εος τό. The lip, a margin, a rim, a border.

Χεῖλων, υνος, ὁ. Chila, a Spartan, one of the seven wise men of Greece.

χεῖμα, ἄτος τό (fr. χέω). Winter, cold:—hence,

χειμάζω (R. χειμαδ), f. -ᾶσω, p. κειμήμα. To render cold, or frozen.—Mid. to pass the winter.—Pass. to be overtaken by a storm.

χειμαρδός, ου, ὁ (fr. χεῖμα, and ρός, a torrent). A mountain torrent (swelled with melted snow).

χειμερῖνός, ἡ, ὄν, adj. (fr. χεῖμα). Same as

χειμέριος, α, ον, and ες, ον, adj. (fr. χεῖμα). Wintry, cold, stormy, rough.

χειμών, υνος, ὁ (fr. χεῖμα). Winter, the cold of winter, a storm.

χείρ, χειρός, ἡ (fr. χέω, to grasp). The hand.—ἄρει χειρῶν, to blows, to violence.—ἵστα, or ἐλθεῖν εἰς χεῖρας, to come to an engagement.

Χειρίσοφος, ου, ὁ. Chirisóphus, a Spartan commander in the expedition of Cyrus.

χείριστος, η, ον, adj. (irreg. superl. to κακός, bad, § 54).

Worst, basest, &c.

χεροήθης, ες, adj. (fr. χεῖρ, and

ἦθος, custom, habit). Accustomed to the hand, tame, gentle, domestic.

χειροτονέω (R. χειροτονεῖν), f. -ήσω, p. κειροτόνημα (fr. χεῖρ, and τείνω, to extend). To extend or hold out the hand (as in voting), to vote, to choose by vote, to elect.

χειροτονία, ας, ἡ (fr. χειροτονέω). A voting by holding up the hand, a vote, a choice, an election.

χειρουργία, ας, ἡ (fr. χεῖρ, and ἔργον, operation). A manual operation, a surgical operation, surgery.

χειρουργικός, ἡ, ὄν, adj. (fr. χειρουργία). Expert in surgical operations, pertaining to surgical operations.—Sabot ᾶ, a surgeon.

χειρόω (R. χεῖρ), f. -ώσω, p. κειρώωκα (fr. χεῖρ). To treat with violence.—Mid. to vanquish, to subdue.

Χείρων, υνος, ὁ. Chiron, one of the Centaurs, famous for his knowledge of medicine.

χείρων, ον, adj. (irreg. comp. to κακός, bad, § 54). Worse, weaker, baser.

χελιδών, ὄνος, ἡ. A swallow.

χελώνη, ης, ἡ. A tortoise, a turtle.

Χερρόνησος, ου, and Χερσόνησος, ου, ὁ. The Chersonese.

χερσαῖος, α, ον, and ες, ον, adj. (fr. χέρσος). Living on land, pertaining to land, land.

χερσεῖω (R. χερσεν), f. -είσω, p. κειρσεύωκα (fr. χέρσος). To live on land.

χέρσος, ου, ὁ. A continent, land, the main land.

χερῦδριον, ου, τό (dim. of χεῖρ). A little hand.

χέω (R. χεν), f. χεύσω, p. πείθω, 1 a. ἔχω and ἔχου, pt. χέας. To pour out, to shed, to diffuse, to spread around, to melt, to throw or heap up.—MID. to make libations.

χηλή, ἥς, ἡ (fr. χαίρω, to open). A cloven foot, the claw (of a bird), a hoof.

χῆν, χηνός, ἡ. A goose.

χῆνιος, α, ου, adj. (fr. χῆν). Of a goose.

χῆρος, α, ου, adj. Bereft, separated from, deprived of, abandoned, deserted.—Subst. ὁ χῆρος, a widower:—ἡ χήρα, a widow.

χθές, adv. Yesterday.

χθών, χθονός, ἡ. The earth, the ground, land.

χιλίας, ἄθος, ἡ (fr. χίλιος). The number one thousand, a thousand, § 59, Oba. 4th.

χιλιοί, αι, α, num. adj. A thousand.

χιλός, ου, ὁ. Hay, provender for cattle, grass.

Χίλων, ὄνος, ὁ. Chilo.

Χίμαιρα, ας, ἡ. The Chimæra, a fabulous monster, having the upper part of the body, a lion, —the middle, a goat,—and the hinder, a dragon. It had three heads, and breathed out flames of fire.

χιόνεος, α, ου, adj. (fr. χιών). Of snow, snowy, like snow.

χιτών, ὄνος, ὁ. An under garment, a tunic, a robe.

χιών, χιώνος, ἡ (fr. χέω, to pour out). Snow.

χλαῖνα, Ion. χλαῖνη, ἥς, ἡ. An outer garment, a cloak.

χλαμύδιον, ου, τό (dim. of χλαμύς). A military cloak, a small cloak.

χλαμύς, ἔθος, ἡ. A cloak.

χλευασμός, οὔ, ὁ (fr. χλευάζω, to be insolent). Insolence, derision.

χλωρός, ά, όν, adj. (fr. χλόος, verdure). Verdant, green, blooming, fresh, youthful.

χοῖρος, ου, ὁ. A hog.

χολάω (fr. χολή). To rage, to be angry.

χολή, ἥς, ἡ, Dor. χολά, ἄς, ἡ. Bile, gall:—hence, anger.

χόλος, ου, ὁ. Bile, anger, wrath.

χολόω (R. χολο), f. -ώσω, p. κεχόλωκα (fr. χόλος). To excite the bile, to excite, to enrage.—MID. to be angry.

χορδή, ἥς, ἡ. A gut, a chord, the string (of a musical instrument).

χορεία, ας, ἡ (fr. χορεύω). Dancing.

χορευτής, οὔ, ὁ (fr. same). A dancer.

χορεύω (R. χορευ), f. -εύσω, p. κεχόρευκα (fr. χορός, a dance, a choir). To dance a solemn dance with singing, &c. to celebrate with dances and music, to lead choruses, to dance.

χορηγέω (R. χορηγ), f. -ήσω, p. κεχορήγηκα (fr. χορηγός, one



who leads or furnishes a chorus). To lead a chorus, to sit out, provide with, or furnish a chorus.

χόρτος, ον, ὅ. Properly, an inclosed place, an inclosure, a yard, a court-yard:—grass, fodder.

χόω (R. χο), inf. χούν, ἰ 38, Exc. 3. To heap up.—See χώνυμι.

χράω (R. χρα), f. χρήσω, p. πύρηνα. To give the use of, to lend, to give an oracle.—ΜΙΝ. To use, to make use of, to receive, to make trial of, to exercise, to be intimate with:—to receive an oracle.

χρεία, ας, ἡ (fr. χρεός, need). Want, privation, use, value, exercise.—χρεία ἐστὶ, there is need, it is necessary.

χρεών, τό, indecl. (fr. χρή). Necessity:—fate, destiny, death.—χρεών ἐστι, it is fated.

χρή, imperf. ἐχρήν, and χρήν, f. χρήσει, impersonal, ἰ 114, 5 (fr. χραίω). It is necessary, it behooves, Idioms, 54, 7.

χρήζω (R. χρηθ), f. χρήσει, &c. (fr. χρηία, want). To want, to need, to wish for, to deliver an oracle.

χρήμα, ἄτος, τό (fr. χράσμαι, to use). A thing.—Pl. χρήματα, ον, riches, treasures, effects, property, wealth.—οὐδὲν χρήμα, nothing.

χρηματίζω (R. χρηματιθ), f. -ίσει (fr. χρήμα). To transact business.—ΜΙΝ. to pursue a busi-

ness for gain, to acquire property, to become rich, to deal in money.

χρήσιμος, η, ον, adj. (fr. χράσμαι). Useful, profitable.

χρήσις, ους, ἡ (fr. same). A using, enjoyment, use.

χρησμός, οῦ, ὅ (fr. χραίω, to deliver an oracle). An oracular response, an oracle.

χρημαρδία (R. χρημαρδία), f. -ήσω (fr. χρησμός, an oracle, and ᾠδή, a song). To deliver an oracle in verse, to impart oracles.

χρηστός, ἡ, ὄν, adj. (fr. χράσμαι, to use). Useful, valuable, worthy, honourable, good, noble.

χρίω (R. χρι), f. χρίσω, p. πύρηνα. To touch the surface:—to anoint, to smear, to rub over with.

χρεία, ας, Attic χραιά, ὤς, ἡ (fr. χραίω, to touch). Lit. a surface, commonly, colour, the surface of the body, skin.

χρόνος, ον, ὅ. Time, a period of time.—χρόνος πολλός, for a long time.

χρύσεος, ἰα, οον, contr. χρυσέη, ἡ, οὖν (fr. χρυσός). Made of gold, golden, gilded.—Poetic χρυσεῖος, η, ον.

χρυσίον, ον, τό (dual. of χρυσός). A piece of gold, gold.

χρυσίτης, ον, ὅ, and χρυσίτις, ἰδος, ἡ, adj. (fr. χρυσός). Containing gold, rich in gold.—ἄμμος χρυσίτης, auriferous sand.

χρυσοκέρας, ους, adj. (fr. χρυ-

οός, and κέρα, a horn). *Having golden horns.*  
 χρυσόμαλλος, *ον*, adj. (fr. χρυσός, and μαλλός, wool). *Having a golden fleece, golden-fleeced.*  
 χρυσός, *οὔ, ὁ*. *Gold.*  
 χρώμα, *ἄτος, τό* (fr. χράννιμι, to colour). *Colour, a paint.*  
 χροός, χροτός, *ὁ*. *A surface, the skin:—a colour.*  
 χυτός, *ή, ὄν*, adj. (fr. χίω, to pour out). *Poured out, fluid, melted, heaped up.*  
 χῶ, contr. for καὶ ὁ. *And the.*  
 χυλός, *ή, ὄν*, adj. (fr. χυλῶν, to relax). *Lame, defective.*  
 χυλόω (R. χυλο), *ῖ, -ῶσα, π. κευχόμενα* (fr. χυλός). *To lame.*  
 χῶμα, *ἄτος, τό*. *A mound, a heap, a dam; from*  
*χράννιμι, and χωνύω* (R. χῶ), *ῖ, -ῶσα, π. κήωμαι. To heap up, to erect, to rear a mound, to raise.*  
 χῶμαι (R. χῶ), *ῖ, -ῶσομαι. To be angry, to be displeased.*  
 χῶποσα, contr. for καὶ ὅποσα.  
 χῶρα, *ας, ἡ*. *Space, a region, a tract of country, a place, land.*  
 χωρέω (R. χωρε), *ῖ, -ῶσα, π. κήωμαι* (fr. χῶρα). *To have room:—hence, to contain, to embrace, to receive:—to go or come, to proceed, to retire, to yield, &c.*  
 χωρίζω (R. χωριδ), *ῖ, -ῖσα, π. κήωμαι* (fr. χωρίς). *To separate, to divide, to remove.—Mid. to remove one's self, to depart from.*  
 χωρίον, *ου, τό* (dim. of χῶρος).

*A district, a small place, a spot of ground, a farm, an estate.*

χωρίς, *adv.* *Separately, far from, apart from, without, except.*

χῶρος, *ου, ὁ*. *Room, space, a country.*

ψ.

ψάλτης, *ου, ὁ* (fr. ψάλλω, to cause vibration). *A musician, a harper.*

ψάμμος, *ου, ἡ* (fr. ψάω, to rub into fragments). *Sand.*

ψάω (R. ψαν), *ῖ, ψύωσα, π. ἔψαυα. To touch, to feel, to handle, to reach.*

ψέγω (R. ψεγ), *ῖ, ψέσω, π. ἔψαγα. To blame, to rebuke.*

ψεκάζω (R. ψεκαδ), *ῖ, -ᾶσα, π. ἐψέκακα* (fr. ψεκάς, for ψακάς, a drop). *To drop, to trickle, to fall by drops, to distil fragrance.*

ψέλλιον, *ου, τό*. *An armlet, a ring, a bracelet, a buckle.*

ψευδής, *ές, adj.* (fr. ψεύδομαι). *False, lying, deceitful.*

ψευδόμαστις, *ιος, ὁ* (fr. ψεύδος, and μάντις, a prophet). *A false prophet.*

ψεύθος, *ιος, τό*. *A falsehood, an untruth.*

ψεύδω (R. ψευδ), *ῖ, ψεύωσα, π. πασ. ἔψευσμαι* (fr. ψεύδος). *To deceive, to slander.—Mid. to tell a falsehood, to lie.*

ψῆγμα, *ἄτος, τό* (fr. ψήγω, to re-

*duce by rubbing). A fragment, a small piece, a particle.—Pl. τὰ ψήγματα, small grains.*

ψηφίζω (R. ψηφίω), f. -ίω, p. ἐψηφίσα, (fr. ψηφός). *To calculate by means of pebbles.—*

Μῖν. *to vote with pebbles:—hence, to vote, to decree by vote, to determine.*

ψηφίς, ἴδος, ἡ (dim. fr. ψηφός). *A small pebble.*

ψηφισμα, ἄτος, τό (fr. ψηφίζομαι). *A decree, a vote, a resolve.*

ψηφός, ου, ὁ. *A small stone, a pebble (used in voting):—hence, a ballot, a decision, a decree.*

ψιλος, ἡ, ὅς, adj. (fr. ψω, for ψάω, *to rub*). *That has been rubbed bare, bald:—Unarmed, light-armed, uncovered.*

ψόγος, ου, ὁ (fr. ψέγω, *to blame*). *Blame, rebuke, censure.*

ψοφίω (R. ψοφε), f. -ήσω, p. ἐψόφησα (fr. ψόφος). *To make a hollow noise, to sound, to roar.*

ψόφος, ου, ὁ. *A noise, a roaring, a sound.*

ψυχαγωγέω (R. ψυχαγωγε), f. -ήσω, &c. (ψυχή, and ἄγω, *to lead*). *To conduct the souls of the dead;—to delight, refresh.*

ψυχάω (R. ψυχα), f. -ήσω (fr. ψύχος). *To cool, to refresh, to delight.*

ψυχή, ἡς, ἡ (fr. ψύχω). *The breath, the soul, the spirit, the life.*

ψύχος, εος, τό (fr. same). *Cold, frost.*

ψυχρός, αἰ, ὅς, adj. (fr. ψύχος). *Cold, cool.*

ψύγω (R. ψυγ), f. ψύξω, p. ἐψύγα, 2 a. pass. ἐψύγην. *To cool, to refresh (by air).*

## Ω.

ὦ, adv. expressing wonder, surprise, grief, &c. *Oh! oh, alas!* ὦδε, adv. (fr. ὅδε, *this*). *Here:—thus, in this manner.*

ὦδή, ἡς, ἡ (cont. fr. ἀοδή, *a song*). *A song, an ode.*

ὠδινός, ἡ, ὅς, adj. (fr. ὠδή). *Musical.*

ὠδίν, and ὠδιν, ἴνος, ἡ (fr. ὠδύνω, *to cause pain or anguish*). *The pains of travail, anguish, acute pain.*

ὠθέω (R. ὠθ, and ὠθω), f. ὠσω, rarely ὠθήσω, p. ὠσα, 1 a. ὠσω. *To move forward, to push, to drive, to impel.*

ὠκεῖνός, ου, ὁ. *The ocean.*

ὠκεῖνός, οἶ, ὁ. *Oceanus, a son deity, son of Coelus and Terra.*

ὠκίως, adv. (fr. ὠκίς). *Swiftly, rapidly.*

ὠκύς, αῖα, ὅς, adj. *Rapid, swift, fleet, active.*

ὠμόλινον, ου, τό (fr. ὠμός, and λίνον, *flax*). *Undressed flax:—hence, a coarse towel.*

ὠμοπλάτη, ἡς, ἡ (fr. ὠμος, *the shoulder*, and πλάτη, *a flat body*). *The shoulder blade.*

ὠμός, ἡ, ὅς, adj. *Raw, not cooked, unripe:—uncivilized, savage, rude, brutal.*

ὠμος, ου, ὁ (probably fr. ὀμ, *to bear*, *obscure*). *The shoulder.*

ἡμότης, ητος, ἦ (fr. ἡμός, *cruel*).  
*Cruelly, ferocity.*

ἡμοφάγος, ον, adj. (fr. ἡμός, *raw*, and φαγῆν, *to eat*). *Devouring raw flesh, that eats food raw.*

ὥνεια, Dor. for οὔνεια. *Because, &c.*

ἠνέομαι (R. ἠνε), f. -ήσομαι, p. ἠνῆμαι. *To buy, to purchase.*

ᾠόν, οὔ, τό. *An egg.*

ᾠρα, ας, η. *A space of time, a season, an hour:—maturity, beauty, loveliness.*

Ῥαί, ῶν, αἱ. *The Hours or Seasons, the daughters of Jupiter and Themis. They presided over the seasons.*

ῥαῖος, α, ον, adj. (fr. ᾠρα). *Ripe, mature, seasonable, beautiful.*

ῥιος, α, ον, adj. (fr. ᾠρα). *That is in season, ripe, seasonable.—*Neut. pl. τὰ ῥια, *the fruits of the season.*

ῥος, σος, Dor. for ὄρος. *A mountain.*

ῥῶγή, ῆς, ἥ (fr. ᾠρύομαι, *to howl*). *A howling, a roaring, a braying.*

ὥς, adv. *As, when, how, after, since, as soon as, as if.—*Conj. *that, in order that, so that,* § 125, ὥς.—*With numerals, about.—*With superlatives intensive, *as, ὥς τάχιστα, as quickly as possible,* § 132, 6.—*Before the infinitive, so as, in order,* § 176, Obs. 1.—*Used by the Attics as a prep. for ἐπί and πρός, and sometimes with them.*

ὥς, adv. same as οὕτως (fr. ὅς, obsolet. same as οὔτως, *this*).

*Thus, so, in this way.*

ὥσάντως, adv. (fr. ὥς, and οὕτως). *In the same way, just so, just as, exactly thus, in like manner.*

ὥσπερ, adv. (fr. ὥς, and περ). *Just as, even as, the same as, as if.*

ὥσπερ οὖν, adv. (fr. ὥς, περ, and οὖν). *As in fact, as in truth, as is really the case.*

ὥστς, adv. and conj. (fr. ὥς and τς). *As, just as, so as:—that, so that, in order that.*

ὦ εἰς, indecl. used as a vocative, in familiar address. *My good friend, friend, O thou, O ye.*

ὦτειλά, ᾤς, ᾠ, Dor. for ὠτειλή, ῆς, ἥ (fr. οὐτάζω, *to hit*). *A wound.*

ὠφελεια, ας, ἥ (fr. ὠφελίω). *Utility, advantage, gain, profit.*

ὠφελίω (R. ὠφελ), f. -ήσω, p. ὠφίληκα (fr. ὠφέλλω, *to aid*). *To help, to succour, to be useful, to assist, to be profitable.*

ὠφελητέος, α, ον, adj. (fr. ὠφελίω). *To be, or that ought to be helped.—*ὠφελητιον, *one ought to help, we must help.*

ὠφελίμως, ον, adj. (fr. ὠφελίω). *Useful, profitable, advantageous.*

ὠφελίμως, adv. (fr. ὠφελίμως). *Usefully, profitably, advantageously.—*Compared, ὠφελιμώτερον, ὠφελιμώτατον.

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## REPORT

*On the Method of Teaching English Grammar, and on Text Books to the Superintendent of Common Schools in the State of New-York; By Ralph K. Finch, Esq., Deputy Superintendent of Common Schools, Steuben Co.—(Assembly Documents, No. 34-pp. 577-589.)*

To the Hon. SAMUEL YOUNG, Superintendent of Common Schools:

SIR—I have endeavored to perform the task assigned me, and beg leave to submit the following remarks on the method of teaching English grammar.

I have not the vanity to believe that the plan here recommended is the best that can be devised, but it is one that I have tested in the school room, and found eminently successful.

I am, sir, with sentiments of high esteem, your obt. servant,

R. K. FINCH,

*Superintendent Common Schools, Steuben County*

### REMARKS ON THE METHOD OF TEACHING ENGLISH GRAMMAR.

In the study of English grammar, three things should be steadily kept in view. 1st. To acquire an accurate knowledge of the principles and facts of the science. 2d. To become prompt and expert in the application of these both in analysis and composition: and, 3d. By means of this to *educate* or train the mental faculties, in the most effectual and profitable manner. The first of these, in the beginning at least, is chiefly an exercise of the memory: the second, combines with this the exercise of the judgment or reasoning powers; and it is in the proper direction of these, that the skill of the teacher, aided by his text book, leading the pupil to think, to reason, and to arrive at conclusions by the use of his own faculties, is required to effect the third.

It may be proper here to notice a subject which has of late attracted the attention of the writer; it is the practice of committing accurately to memory, or by *rote*, as it is rather ungenerously called. The time has been, (and in many places still is) when teachers seemed to think their whole duty consisted in requiring their pupils to commit their text book to memory, to assign them their daily task, and hear them recite it off, parrot-like, and he who made fewest mistakes was the best scholar. I have known this process gone through, not only with English grammar, but with Kames, Smellie's Philosophy, and even Euclid, in some schools of high pretensions. Nothing could be more preposterous or useless; and such a mode of teaching has fallen under the just condemnation of all sensible men. But it appears to me that even sensible men are now misleading the public mind into the opposite extreme; which, though not so absurd, nor so injurious, is still an error, and has a pernicious influence on education. Grammar, and every thing else, many think should be taught by mere conversational lectures, without requiring any committing to memory on the part of the pupils. The result is, a great deal *seems* to be accomplished in little time. Grammar is taught in *six lessons*, without any effort on the part of the learner. If the teacher is skilful, the pupils, by being led to understand the subject, will be delighted, and suppose they have acquired a great

deal But such acquisitions are like "morning clouds;" the pupils have scarcely left the teacher, when all is gone. The true method, it appears to me, is to combine the two. "*In medio tutissimam ibis.*"

The leading principles of grammar, (and every thing else,) should be fixed in the mind by being carefully committed to memory, and fixed there by repeated rehearsals, and wrought into the understanding by familiar illustrations and exercises. Even allowing pupils to give the *sense* of the rule, instead of the *ipsissima verba*, (the very words,) has a pernicious effect. For not only in that way does it fail, generally of being strictly accurate, but at every repetition it will be given differently, and thus in a short time will become uncertain, and (if I may use the expression) chaotic; whereas, if always repeated in the *same way*, the connexion of the words becomes so associated in the mind, and so firmly lodged, as to be always there, and always accurate. *Without this*, there may be a confused idea of the principle, or rule, and to be sure of it the text book must be at hand, and resorted to—*with it*, the principle is indelibly fixed in the mind, always present, always ready; so that in fact the *little labor* expended in committing accurately to memory, saves a *great deal of labor* and inconvenience afterwards.

It is obvious, if these views are correct, that for the attainment of the first object proposed in the division of my subject, the leading parts of a text book containing the facts and principles designed to be thoroughly committed to memory, should be brief, accurate, so expressed as to be easily understood, and retained in the memory, and so distinguished from the subordinate parts, by size of type, or otherwise as to be manifest on inspection, and moreover in this department should be neither defective nor redundant. To facilitate the second, copious and appropriate exercises should be furnished at every step. A grammar that does not furnish these, is essentially deficient as a text book. And to aid in the third, the subordinate parts of the book should contain illustrations and details, sufficient both for teacher and pupil, in developing and acquiring a knowledge of the minutiae of the subject, and in training the mind to habits of reflecting, reasoning and discriminating. If in the study of English grammar, any of these be neglected, the result will be a failure.

The study of English grammar, in common schools, should be commenced as soon as the pupil can read with some degree of ease and fluency—not sooner, and should be continued till the subject is completely mastered. No study seems better adapted to the capacity of children, at this stage, than this, as it calls into action, and improves the memory and reasoning faculties, by exercising them on subjects not too difficult to be comprehended. The science of language as a branch of education, is surely of equal importance with the study of geography or of arithmetic. As a means of disciplining the mind and improving the rational powers, it is far superior to the former, which is chiefly an exercise of the memory; and is at least equal to the latter: and yet the returns of the county superintendents for 1842, show an aggregate of about forty-one thousand studying geography, sixty-four thousand studying arithmetic, and only twenty-eight thousand studying grammar. This fact seems to show a want of attention to this important study, which is proba-

bly owing to a general prejudice against the study, most people considering it mysterious, difficult and useless. It is however a prejudice only, and has its origin not in the character of the study, which, when properly conducted, is both easy and attractive; but, as I think, in the two following causes:

1st. It is owing partly to the character of the text books employed. These are for the most part, greatly defective in simplicity and proper adaptation to the capacity of youthful pupils. In many, the definitions, rules and leading facts are prolix, inaccurate and confused—not properly distinguished from subordinate matter, and expressed in language not easy to be understood. Some are so small and defective in parts as to be insufficient to direct to a full knowledge of the subject, and so destitute of appropriate exercises, as to render what they do contain nearly useless, unless followed by something more full and complete; and some are so large, complicated, and burdened with unnecessary details as to appal the beginner, and to render the prospect of his ever mastering the subject, nearly hopeless.

2d. This prejudice is owing, in no small degree, perhaps chiefly, to defective and injudicious modes of teaching.

Some teach, if teaching it may be called, by merely requiring the pupil to commit the text book to memory, without any explanations or illustrations being given, or any pains taken to ascertain whether the pupil understands what he studies or not—the teacher merely assigns the task and hears it recited.

What is studied in this way will never be well understood, as the memory will be incumbered with a mass of crude materials, the use and application of which the pupil has never learned. With such learning, it is impossible he should be either pleased or instructed.

Another error, is the neglect of repeated reviews; which are necessary to keep what has been learned fresh before the minds of the learners—they proceed onward, and it may be, are well taught as they go, but for want of reviewing, by the time they have got to the middle they have forgotten the beginning, and when they reach the end, but little more time is required to forget the whole. Comparatively few make use of exercises, in parsing or syntax, consequently no opportunity is afforded to apply the principles learned. This indeed must be the case, where text books are used, which do not supply them sufficiently, such as many of the compends now in use in our schools, which have been introduced on account of their cheapness. In parsing, many never exercise their judgment to distinguish one part of speech from another, but depend on the instruction of others, or perhaps resort to a dictionary.

In all such indolent and mechanical processes, there is no teaching on the part of the teacher, and with much irksome toil there is but little learning on the part of the pupil. No wonder if under such a course of heartless and unprofitable labor, the study should be avoided and considered dry and uninteresting. A remedy for this evil is much needed, and it is in the power of the conscientious active and skilful teacher, aided by a good text book, to effect it. The following suggestions respecting the method of teaching English grammar, the result of much experience and observation, will



it is believed, if carried out, so far to bring about a reformation so desirable in this branch of common school education.

In commencing the study of English grammar the first thing to be attended to is proper *classification*. When a school term commences, care should be taken, as far as possible, to have all the pupils up at the beginning, and arrangements made for their being kept steadily at school till its close. In some studies, such as reading, spelling, writing, and even geography, early and regular attendance, though exceedingly desirable, is not so indispensable; but in all studies in which subsequent parts cannot be understood without a knowledge of the preceding, unless the members of the class begin all together, and continue regular in their attendance, the loss to the delinquents will be very great, and no teacher ought to be held responsible for the progress of pupils whose attendance is greatly irregular. A pupil entering a class in English grammar, properly taught, a fortnight or even a week after it begins, will feel the loss to the end, and is in danger of being discouraged by that very disadvantage. The same will be the effect of partial attendance. For this reason, when a term opens, it would be wise to delay forming classes in English grammar, for a short time, and to give notice through the district that a class will be formed on such a day, and that it is important for all who intend to join it, to be present at the commencement. Pupils who have but little knowledge of the subject would do well to begin the course again, and to proceed regularly. The classes should be as few in number as possible; two in most schools will be sufficient.

The class being assembled, the teacher in a few remarks should explain the nature and importance of the study, intimating that if properly conducted it will prove to be both pleasing and profitable, and that a very respectable knowledge of it, which will be of great use in after life, may be attained without a great deal of labor, if due attention is seriously and steadily bestowed. In order more fully and conveniently to illustrate the course of the class, it will be necessary for me here to select some good author as a text book. We will then suppose Bullions' grammar to be the text book of the class, a work of great merit, and one which we shall have occasion to notice more particularly in its proper place.\* The first lesson may then be given out, viz: the definitions, &c., pages 1 and 2, to be accurately committed to memory, while the part in small print, containing the definitions of the vowels, diphthongs, &c. may be read over in the class, commented on and illustrated by the teacher, and the pupils be directed to read it carefully by themselves, and be in readiness at the next recitation to answer questions respecting them.

Spelling may, for the present, be passed over, the pupil being supposed to have studied that subject already.

The next lesson may be § 3, the definitions, &c., in large print to be committed accurately to memory, and care being taken by the teacher, when giving out the lesson, to see that words needing explanation are explained, and the meaning clearly comprehended. In order to illustrate the classification of words under different heads,

\* The work referred to is "The Principles of English Grammar," &c., pp. 216.

called parts of speech, some familiar remarks may be made respecting classification in general, and the principles on which it is made; and reference may be made to natural history, showing that although individual objects are numerous, and almost infinitely varied, yet they are capable of being arranged in a few classes, according to some points in which all the individuals of the same class agree, and by which they are distinguished from those of another class, as animals, vegetables and minerals, with the numerous subdivisions of each. Or reference may be made to the pupils in a school, who, though numerous, are arranged in few classes.

In like manner the words that make up a language, though very numerous and vastly different in their orthography and meaning, yet, as many of them agree in certain properties, in which they differ again from other words, they are capable of being arranged, and are arranged under a few heads or classes called *parts of speech*. Some, for example, are names of objects; others are not names but are used to express qualities of names, &c. Some familiar remarks of this kind, occasionally interspersed, serve not only to interest the pupil and impress the fact so illustrated on his mind, but an intelligent and skilful teacher will by means of such illustrations call the attention of his pupils to remarks they never thought of before, though they have always been before their eyes, and in this manner train them to habits of reflecting, comparing, classifying and reasoning for themselves. The pleasure which a happy illustration gives to the pupils, if thereby the thing illustrated is clearly understood, will soon be manifested by the delight expressed in their countenances.

These definitions being now accurately committed to the memory and recited, together with those from the beginning of the book in review, the next lesson may be § 4, in giving out which, some remarks may be made respecting this class of words: that it is the smallest class consisting of two words easily remembered; that some languages have this class and some have not; the reasons of the names *definite* and *indefinite*; the different forms of the indefinite and the manner in which they are used. These things being committed to memory and well understood, the pupils will forthwith go through the exercises on the article, as directed in the text book, applying the knowledge they have already acquired.

They may then be directed to point out and name the articles in any piece of composition, and show their use in every place, telling why the definite is used in this place and the indefinite in that; *a* in one place and *an* in another. Such exercises, though simple and easy, interest the pupil, call the thoughts into action and prepare the mind for greater efforts.

Having perfectly mastered this, and repeatedly gone over all that goes before, the class may be told that they are now to be made acquainted with a very large and important class of words called

### NOUNS.

That this is the name given in grammar to all those words which are names of things, and that it is by this that they are distinguished from all other words; that every word which is the name of any

thing we can see, hear, speak of, think of, &c., is a noun, and if a word is not the name of something it is not a noun; that names are of two kinds; that some names are common to things of the same sort, as *man, woman, &c.*, and that others are appropriated to individuals of a class, as *John, Helen, &c.*; hence nouns are divided into two classes, common and proper. The character of a noun being thus wrought into the mind, and the distinction of common and proper nouns understood, the pupils should be directed to reduce their newly acquired ideas to practice; to mention names of things which they see, &c.; and without hesitation or difficulty will be heard such words as *man, book, tree, house, &c.*, from every tongue. With such exercises the class will be delighted, while at the same time they are thoroughly instructed, and the idea that the study is dry and irksome will be done away. As a farther exercise they may now try their skill in finding out the nouns in some piece of composition. They will probably make some mistakes, which the teacher will kindly point out and show them how they were probably made. With a little practice this will become an easy exercise, the judgment of the pupil will be improved by applying the definitions to every word and ranking it as a noun, or rejecting it from the class according as it answers to the rule by which it is to be tried, and there will be no need to resort to a dictionary or to a neighbor to find out to what class such words as the above belong. This, with review, will be sufficient for one or two recitations.\* Having been made familiar with this exercise, the *properties* of the noun will next be attended to; but one at a time.

As *person*, properly speaking, is not so much a property of a noun as a mode of using it in speech—the same noun, without change of form or meaning, being of the first person according to one mode of using it—of the second, according to another, and of the third, according to another, nothing more need be said of it than is contained in § 6, till the pupil comes to the first rule of syntax.

The next property to be considered is *gender*. It may be remarked to the class, that nouns are divided into three classes, according to their relation to sex; those denoting males being called *masculine*, those denoting females, *feminine*, and those denoting neither males nor females, *neuter* or *neuter* gender, and this illustrated by proper examples. The teacher may then remark on the simplicity and beauty of the English language, above almost any other, and as before, the pupil will now be desirous of applying his knowledge, by telling the gender of every noun he sees, in which, of course, he should be indulged.

Next proceed to *number*. Explain the distinction of singular and plural; cause the rules for forming the plural to be accurately committed to memory, and then apply them by forming the plural of the list of nouns, page 13, giving the rule for each plural formed; thus, *fox*, plu. *foxes*. "Nouns ending in *s, sh, ch, x* or *o*, form the plural by adding *es*. *Book*, plu. *books*." "The plural is commonly formed by adding *s* to the singular," &c. By repeating the rules in this manner, every time, they will be committed to memory with

\* A class should never be tasked with more than what they can master with ease... it is better to err by giving too little than too much. *Proverbs* ix. 4.

little labor, and be indelibly fixed there. The 3d paragraph in this list of exercises to be used thus: "book" is singular because it denotes *one*, plu. *books*, and give the rule. "*Trees* plu. because it denotes more than one; singular, *tree*, &c. So of the rest. §§ 9 and 10, except the first part of § 9, may be passed over until the grammar is reviewed.

This being well understood, and the reviews of preceding parts kept up daily, next proceed in the same way with *case*, § 11, explaining the meaning of the term, and requiring the definitions, in large print, to be carefully committed to memory. As the nominative and objective cases of nouns are of the same form, and can be distinguished only by their use in a sentence, which the pupil is not prepared to analyze, he should not be troubled with this distinction till he comes to pages 47 and 48. The possessive having always the apostrophe, is easily distinguished. The method of using the exercises on gender, number and case, page 18, is sufficiently explained in the note. This exercise being what is called *paring a noun*, should be continued until the whole class are expert in it. In all this process the pupils should be kept lively, and caused to go through these exercises rapidly as well as accurately. By so doing, a great deal can be done in a little time, and the mind kept under sufficient excitement to render it susceptible of deep impression.

By proceeding in this way, slowly but surely, thoroughly disposing of one part before proceeding to another, keeping the whole fresh in the mind from the beginning, or as far back as the teacher may deem proper, drilling repeatedly on the exercises, and applying the rules where rules are applicable, every thing belonging to the etymology of nouns, will be so familiar, so well understood, and so firmly riveted in the mind, that no farther trouble need be apprehended, and the class may now proceed to the

### ADJECTIVE.

This part of speech being indeclinable in English, and having only the accident of *comparison*, all that is necessary here is to commit the definitions, and rules for comparison, and apply them. Connected with the definition, the main thing the teacher has to do, is to teach the pupil how to distinguish this part of speech from any other. It always describes a noun or pronoun, by expressing some quality or property belonging to it, and is generally placed before the word which it qualifies. Examples will best illustrate this, and for this purpose the pupil may be directed to point out the adjectives in the exercises, or in any piece of composition that may be at hand. When the idea of an adjective is once wrought into the mind of the pupil he will not find much difficulty in distinguishing it from other parts of speech; and as a pleasing exercise the whole class may have it assigned them as a lesson, on a slate or on paper, at school or at home, as may be thought best, to write all the adjectives in a given paragraph or page, with the nouns they qualify opposite them. As a technical way of assisting young children in this exercise, they may be told that any word, (the possessive case of nouns excepted) which makes sense with the word thing after it, is an adjective; as. A good thing; a bad thing. As a farther exercise, the

teacher may give the class a number of nouns to write in a column on the right hand side of the slate and ask them to write down, on the same line, all the adjectives they can think of, which will properly describe that noun, thus, black, white, dapple, bay, fat, lean, &c., horse. Or he may reverse this process, and give them a few adjectives to write in a column, on the left hand side of the slate, and ask them to write on the right of each, on the same line, as many nouns as they can think of, to which the adjective will apply; thus, *beautiful*, trees, houses, garden, flower, woman, child, &c. In this way an industrious and ingenious teacher may exercise and interest the minds of his pupils, and as soon as they are acquainted with only two or three parts of speech, he may begin with these to teach them the art of composition as well as of analysis.

### PRONOUNS.

The pronouns are so few in number, that all necessary to be done, is to commit to memory the names of the different classes, and the pronouns under each. This can be accurately done with little labor. The teacher, however, as elsewhere, by oral and familiar instruction, has something to do to explain, illustrate and distinguish, in which he will be assisted by the notes and observations interspersed through the grammar, remembering always to go back, and keep all fresh, by repeated rehearsals or reviews; an exercise which will be easy, and therefore pleasant, unless too much neglected. Here, as in the preceding, the pupil must reduce his newly acquired knowledge to practice. Page 28 will furnish him with suitable exercises.

### THE VERB.

The first lesson on this part of grammar should be prefaced with some familiar remarks respecting this part of speech; as, that it is the most important class of words; that we cannot speak or write a sentence without a verb in some form; that it assumes more forms and is used in a greater variety of ways than any other part of speech. Hence its name, *verb*, the *word*, emphatically *the word*. It is therefore the more important that it should be thoroughly studied and understood; and that though it is the most difficult part of speech to master, yet with a little diligence and attention on their part, they may become as well acquainted with it as with any other.

The pupils may be directed to commit the definitions as their first lesson, or such portion of them as can be thoroughly mastered, and to proceed in the way above mentioned with §§ 20, 21, 22, 23. Or those in §§ 22 and 23, as well as 24, may be omitted for the present, and the class proceed from § 21 to 25 and 26; and while this process of committing is going on, the teacher should make use of the text to illustrate in a familiar way the meaning and distinguishing character of this part of speech. As a technical test, young pupils may be informed that a word that makes sense with *I* or *he* before it, is a verb. Those of more mature judgment will not stand in need of such aid. He should also point out the meaning of the terms *transitive* and *intransitive* and the distinction between the verbs so called. This distinction it is important that the pupil should understand and be able to make accurately and promptly.

This can easily be made plain even to very young children, by means of the directions given in section 19; but as children do not so readily comprehend what they read as what is told them in a plain and familiar manner, a little pains on the part of the teacher here will be well rewarded. The pupil may then be exercised in making this distinction, first in very short and simple sentences, such as those at page 47, second paragraph, and afterwards on longer ones. The formula of the verb must next be accurately committed to memory, and the pupils exercised in repeating it in every way that can be thought of, till they can do it accurately, beginning at once and going through any mood or tense that may be named, and tell at once and without hesitation in what part, i. e., in what voice, mood, tense, number, and person, any part that may be named is. It will greatly facilitate this, to teach the pupil to distinguish the tenses by their signs, and to be ready at once to tell the sign of each tense that may be named. Thus: what are the signs of the perfect indicative? Ans. Have, hast, hath or has. Of the pluperfect? Ans. Had, hadst, &c. The active voice of the verb "to love" being thus completely mastered, (and until this is done a step beyond should not be taken,) the class may be drilled in the exercises, pages 47 and 48, according to the directions there given. This being done, proceed in the same way with the verb "to be," and the passive voice of the verb "to love," which will now be accomplished with the greatest ease in a fourth part of the time that was required to commit the active voice. The class should then be thoroughly drilled in the exercises, pages 51, 52, and 56. At a subsequent period, it should be required to conjugate the irregular verbs, § 32, going through them at the rate of a page or a half page per diem, according to the capacity of the pupils.

The definitions of the adverb, preposition, conjunction and interjection, are next to be acquired, which requires no special notice, only that, as the prepositions and conjunctions are few in number, it may be as well to commit them to memory, as it is not easy for young persons to distinguish them from other words by their definitions or use.

This brings the pupil through etymology, and with ordinary diligence it may all be thoroughly done in five or six weeks, if the teacher takes pains to keep the attention of his pupils awake, and to prevent their falling into a state of mental indolence—a state of mind in which little benefit is derived from the best instruction

#### PARSING.

The class is now prepared for parsing etymologically in simple sentences promiscuously, and should be drilled for some time in this exercise, for the purpose of making them expert in applying the knowledge previously gained, in distinguishing the different parts of speech as they occur promiscuously in a sentence, and enabling them to tell readily their accidents or properties, using always the fewest words possible, and stating them always in the same way. Section 40 furnishes exercises for this purpose, and general directions are there given, which will be found very useful to the student. In this exercise, the class may be properly exercised for two or three weeks, and in the mean time the previous part of the grammar should be

gone over two or three times in review,—first in short portions and then in longer,—till the whole becomes so familiar that farther attention is unnecessary. By this time the class will be prepared to enter with ease, spirit and intelligence, on the next part, namely,

### SYNTAX.

Here they may be told that hitherto they have been learning chiefly the character, forms, and changes of words, and analyzing sentences containing them. That they are now to be taught how to put words together in a proper manner, according to approved rules and methods. The part of grammar which teaches to do this is called syntax; a word that signifies combining or arranging together, viz: words in a sentence. After acquiring a correct knowledge of the definitions and general principles, §§ 43, 44, and 45, the next lesson may be Rule I., § 46. No particular effort is required in committing either this or the following rules to memory. The simple repetition of them from the book, as each sentence in the exercises under the rule is corrected, will generally be sufficient. Or they may have two or three rules assigned them to commit daily, so as in this exercise to keep in advance of the other.

It will be necessary in entering on the exercises, to point out to the pupil the precise object of each rule, as he advances; to intimate that the exercises contain violations of that rule only; that his business is to find out, in each sentence, what is contrary to the rule and to alter it accordingly. Under the first rule, for example, it may be necessary to remind the pupil that every sentence contains at least one distinct affirmation; that the verb is the word which makes the affirmation; and that the person or thing of which the verb affirms is its subject or nominative; and that according to the rule these must always agree in number and person; i. e., the verb must be in the same number and person with the nominative. Under Rule I., then, the business in each sentence is to find the verb and the nominative, in order to compare them and see if they agree, and if they do not, to alter the verb so as to make it agree with its nominative. In order to discover the verb and its nominative, the pupil may be directed to read the sentence and see what it means; he may then be asked, (having read the first sentence, e. g., "*I loves reading*,") what is spoken of? Answer. *I*. What is said of *I*, or what is *I* said to do? Answer. *I loves*. Then *loves* is the verb and *I* its nominative; compare them and see if they are in the same number and person. Nominative *I* is the first person, and *loves* is the third person; *loves* then should be *love*, to agree with *I* in the first person. Or the teacher may proceed Socratically as follows:

*Teacher*. Read the first sentence. *Pupil*. "*I loves reading*."  
*T*. Who or what is spoken of here? *P. I*. *T*. What is *I* said to do? *P. To love*. *T*. Then which word expresses the person spoken of? *P. I* is the person spoken of, and is therefore the nominative. *T*. To what verb is *I* the nominative? *P. To the verb loves*. *T*. In what should they agree according to the rule? *P. In number and person*. *T*. Do they so agree? *P. No. I* is the first person singular, and *loves* is the third. *T*. What must be done to make them agree? *P. Change loves to love*. *T*. Read the sen-

verbe so corrected, and give the rule? *P.* I love reading. "A verb agrees," &c.

Having gone through all the exercises under this rule, in this way or in any other way the teacher may find best calculated to communicate the idea, they may begin again and go over the whole without being questioned; thus, *loves* should be *love* in the first person and singular number, because *I*, its nominative, is in the first person and singular number, "A verb must agree," &c. After this the whole may be read over by the pupils, each reading a sentence, and only marking the corrected word with greater emphasis; thus, "*I love* reading;" "a soft answer *turns* away wrath." &c., giving the rule as before; in this way a class will easily proceed at the rate of one rule a day, reviewing the preceding as before. Every part being thoroughly understood as they proceed, they will take pleasure in it, their perception and power of reasoning will every day expand and become more vigorous. and at the end of the course their improvement will be astonishing to themselves.

After going through the rules of syntax, a farther advance and exercise of the powers of the pupils will be found in *Syntactical parsing*, sufficiently explained in § 84, and in the promiscuous exercises in § 85, all of which, being corrected, may be used for exercises in syntactical parsing, which should be followed up by parsing the best authors, both in prose and poetry, while they should at the same time be carried through the subsequent parts of the grammar.

As soon as a class gets through the rules of syntax, they should be instructed in short and simple exercises in composition. By so doing they will furnish exercises for themselves, and should be led to correct their own mistakes, in the same way in which they corrected the exercises under the rules.

### TEXT BOOKS.

It is not my intention to attempt an elaborate review of the principal works on this subject, as the discussion would extend these remarks, (which are already too prolix,) to an inconvenient length. Authors can generally set forth the merits of their own productions, and they seldom fail to exhibit the faults and defects of rival works, with peculiar acumen, and with eloquence hardly to be expected from persons less interested. It is therefore not probable that any literary production of even moderate pretensions, will escape without a little wholesome criticism.

Early in the year 1842, wishing to select some work on the subject of English grammar which I could recommend as a text book to the schools under my superintendency; I collected all the works on the subject which seemed to have any considerable claims to consideration, in order to make a comparison of their respective merits. A cursory examination was sufficient to induce me to throw aside several as materially defective and unsuitable, but I retained upon my table for a more thorough inspection those of Kirkham, Hazen, Pierce, Brown and Bullions. After a patient and protracted examination, the first three in the order in which they are mentioned above for reasons which it would be too tedious to mention, were laid aside. Being satisfied of the eminent merits of the works of



Bullions and Brown, and certain that I should make choice of one of them for the purpose I had in view, I reserved them for a careful comparison, not with a view to ascertain their intrinsic value, of which I was already satisfied, it having been the object of my first and second perusal, but that I might determine which would be the most suitable for general use in our common schools. Having made the comparison with as much candor and ability as I could bring to the task, I came to the following conclusion: that as treatises on grammar the works were of nearly equal merits, that of Brown being somewhat more copious in its exercises and full and argumentative in its notes and observations on the language, while Bullions' is far superior to the former in conciseness and simplicity of style and in clearness of arrangement. The rules are well expressed and the principles clearly developed, while the notes and philosophical observations are fully sufficient, without that redundancy which characterizes the corresponding parts of the grammar of Mr. Brown, and increases its volume to such a degree as to render it truly appalling to beginners.

The grammar of Dr. Bullions has also the advantage of being suitable for young students and those commencing the study, thus saving the expense of a "first book" or "first lines," while at the same time it is a complete grammar of the language, and available for every purpose for which Mr. Brown's can possibly be used. It is also one of a "series;" and a pupil having studied it, can take up the grammars of the Latin and Greek, by the same excellent author, in which the rules and arrangements, so far as the principles and analogies of the language will admit, are the same, and proceed with a facility under other circumstances not attainable. This is a consideration of no small importance to those who may wish to advance from the common school to the academy and the college. But I cannot here set forth all that influenced my mind in coming to the conclusion that the grammar of Dr. Bullions was superior to any other I had examined as a text book for use in our common schools. Suffice it to say, that I recommended it for use in the schools in this county.

Since the subject of these observations was assigned me by the Department, I have made another investigation, and come to the same conclusion.

Respectfully submitted.

R. K. FINCH,

*Sup. of Com. Schools for the Co. of Steuben.*

BATH, Nov. 5, 1843.

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 Just published, by PRATT, WOODFORD & CO.

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